JUST IMAGINE. IMAGINING JUSTICE:

FEMINIST VISIONS OF FREEDOM, DREAM MAKING AND THE RADICAL POLITICS OF FUTURES

TABLE OF CONTENTS

President's Welcome 3
Conference Maps 6
Conference Services 10
Keynote Sessions 11
Plenary Sessions 15
Authors Meet Critics 21
Presidential Sessions 27
General Information 31
- Acknowledgements and Awards 32
- Teach-Ins 38
- A Brief (and Incomplete) History of the NWSA Women of Color Caucus 39
- NWSA Receptions and Events 40
- Constituent Group Meetings 41
- Exhibit Hall Overview 42
- NWSA Member and Leader Meetings 44

Pre-Conference Schedule 45
General Conference 59
Participant & Subject Index 304
Subject Index 328
Advertiser Index 332

NWSA'S 38TH ANNUAL CONFERENCE

2019 NWSA Chair and Director Meeting

Friday March 8th

Westin Michigan Avenue, Chicago, IL

THE NATIONAL WOMEN'S STUDIES ASSOCIATION

About

This event is intended to promote field-building by bringing together program and department chairs and women's center directors for a day-long meeting as an added benefit of institutional membership. Participants will exchange ideas and strategies focused on program and center administration, curriculum development, and pedagogy, among other topics.

Participation requirements:

- 2019 institutional membership
- Chair and Director Meeting registration fee $125
- Registration form

The fee includes participation in the event and breakfast and lunch the day of the meeting. It does not include travel. NWSA will cover one night's accommodations for those who require it.

DEADLINE: JANUARY 29, 2019

Fall 2018

WELCOME TO THE 2018 NWSA IN ATLANTA!

This is my last year as President and I am so honored by what we have accomplished in such a short time. Last year's conference inspired by Combahee was stellar and this year's conference promises to match it, guided by the theme: "Just Imagine. Imagining Justice: Feminist visions of freedom, dream making and the radical politics of futures." In collaboration with my amazing co-chair, Premilla Nadasen, our review team and staff, we have assembled a program that is striving forward.

To say nothing of the hundreds of workshops, panels and roundtables highlighting some of the most pivotal and provocative new scholarship in the field, we have an unprecedented lineup of keynote, plenary and presidential sessions featuring feminist literary icon Alice Walker; legendary activist and intellectual Angela Davis; an opening keynote conversation between Elizabeth Alexander and Alondra Nelson; as well as the participation of Ruth Wilson Gilmore, Madonna Thunder Hawk, Cathy Cohen, Tourmaline, Dean Spade, Beth E. Richie, Keeanga-Yamahtta Taylor, Chandra Talpade Mohanty and more. We will also infuse special presentations of visual and performance arts into the program as we turn our collective focus to envisioning futures.

Building upon our work last year, we have again invited a cohort of activists and policymakers to join us because we are convinced that our organization can benefit from their presence and contributions. The research and writings of our colleagues is a critical ingredient for a revived feminist movement. Feminist thinkers are the center of some of the most dynamic "freedom-making" work in the U.S. and around the world from Mississippi to Miami, and from Port au Prince to Mumbai.

Please enjoy this conference to the fullest. Take this opportunity to forge new relationships and explore potential collaborations. We will welcome a new roster of leaders to the Governing Council and Executive Committee of NWSA this year, in addition to new staff. We are excited about the possibilities ahead, and I personally thank all of my brilliant and hard-working predecessors and current collaborators, including staff and members of the organization. Mel Michelle Lewis deserves a special shout-out for stepping in as our interim Executive Director this summer with the support of outgoing staff, as well as Noor Shawaf and current staffer and former intern, Zed Seward.

I look forward to seeing you throughout the conference and in the years to come.

With gratitude for the opportunity to serve this term.

Sincerely,

Barbara Ransby
NWSA President 2016-18
Distinguished Professor of African American Studies, Gender and Women's Studies, and History
University of Illinois at Chicago

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Black Radical Women, 1965–85: New Perspectives
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Aesthetic Strategies in Latino Cultural Production
LETICIA ALVARADO
Dissident Acts

Eros Ideologies
Writings on Art, Spirituality, and the Decolonial
LAURA E. PÉREZ

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Gender and Globalization in Chinese Contemporary Art
SASHA SU-LING WELLAND

Slavery Unseen
Sex, Power, and Violence in Brazilian History
LAMONTE AIDOO
Latin America Otherwise

Sins against Nature
Sex and Archives in Colonial New Spain
ZEB TORTORICI

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Women Mystics in Seventeenth-Century Lima
NANCY E. VAN DEUSEN

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Seeing the World with Julian of Norwich
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DAI JINHUA
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MERRY E. WIESNER-HANKS and URMI ENGINEER WILLOUGHBY
Design Principles for Teaching History

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MONIQUE MOULTRIE

Biblical Porn
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JESSICA JOHNSON

Desire Work
Ex-Gay and Pentecostal Masculinity in South Africa
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Queer Temporalities of the Phallus
JANE GALLOP
January, 2019

Trans Exploits
Trans of Color Cultures and Technologies in Movement
JIAN NEO CHEN
ANIMA
January, 2019

Seeking Rights from the Left
Gender, Sexuality, and the Latin American Pink Tide
ELISABETH JAY FRIEDMAN, editor
January, 2019

Going Stealth
Transgender Politics and U.S. Surveillance Practices
TOBY BEAUCHAMP
January, 2019

Second World, Second Sex
Socialist Women's Activism and Global Solidarity during the Cold War
KRISTEN GHODSEE
February, 2019

Spirit on the Move
Black Women and Pentecostalism in Africa and the Diaspora
JUDITH CASSELBERRY and ELIZABETH A. PRITCHARD, editors
Religious Cultures of African and Africa
March, 2019

Queering Black Atlantic Religions
Transcorporeality in Candomblé, Santería, and Vodou
ROBERTO STRONGMAN
Religious Cultures of African and Africa
March, 2019

The Afterlife of Reproductive Slavery
Biocapitalism and Black Feminism's Philosophy of History
ALYS EVE WEINBAUM
4 illustrations, paper, $26.95
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Surrogate Humanity
Race, Robots, and the Politics of Technological Futures
NEDA ATANASOSKI and KALINDI VORA
Perverse Modernities
March, 2019

Black Madness :: Mad Blackness
THERÍ ALYCE PICKENS
May, 2019

Work!
A Queer History of Modeling
ELSPETH H. BROWN
May, 2019

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Loosing the Black Female Body in Religion and Culture
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Ezili's Mirrors
Imagining Black Queer Genders
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On Rhetoric and Neurological Queerness
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FIRST FLOOR

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Elevator	Restrooms	Quiet Space
Stairs	GN Gender Neutral Restroom	NWSA Registration
Escalator	Child Care	Exhibit Hall
Accessability Lift	Maternal Care Room	Breakout Rooms (LCD)

THIRD FLOOR

Elevator

Escalator

Restrooms

Stairs

Accessability Lift

GN Gender Neutral Restroom

FOURTH FLOOR

Child Care

Maternal Care Room

Exhibit Hall

Breakout Rooms (LCD)

Registration

Registration is located on the second floor of the Hilton Atlanta.

Pre-Conference Registration

The Program Administration and Development (PAD), Women's Centers (WC), Women of Color Leadership Project (WoCLP) and Teach-In pre-conferences take place on Thursday, November 8. Registration is required to attend the PAD and WC pre-conference sessions and the pre-conference lunch. The Women of Color Leadership Project (WoCLP) and Teach-Ins are for pre-selected applicants only. Pre-registered attendees can pick up conference name badges and programs at the registration area. PAD and WC registration will be available on site.

General Conference Registration

Registration is required to attend general conference sessions, including the keynote and plenary sessions. Pre-registered attendees can pick up conference name badges and programs at the registration desk. General Conference registration will also be available on site. General Conference Registration will be located on the second floor of the Hilton Atlanta. Please note general conference registration is required to attend conference sessions.

Registration Hours

THURSDAY NOVEMBER 8
7:00 AM - 6:00 PM

FRIDAY NOVEMBER 9
7:00 AM - 6:00 PM

SATURDAY NOVEMBER 10
7:00 AM - 6:00 PM

SUNDAY, NOVEMBER 11
8:00 AM – 10:00 AM

National Women's Studies Association staff are available at registration to assist with questions large and small. Do not hesitate to bring questions or concerns to a staff member's attention. We will do our best to assist you.

Child Care

Elegant Event Sitters, a licensed and bonded child-care service, will provide onsite child care for those who have pre-registered and pre-paid.

Maternal Care Room

The Maternal Care Room is located in room 439 at the Hilton Atlanta. This is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Quiet Space

The Quiet Space is located in the Executive Board Room at the Hilton Atlanta on the first floor. This designated quiet space is available for use for all registered attendees during breakout times of the pre-conference and general conference.

Gender-Neutral Restrooms

NWSA will have designated gender neutral restrooms available for use by all persons. These restrooms are located on the conference map with the symbol GN.

Ask a Leader!

National Women's Studies Association Governing Council members serve on the organization's board of directors and are eager to make your conference experience positive and cultivate future organizational leadership. They can be identified by blue ribbons attached to their badges—stop anyone to ask questions, share ideas, or learn more about leadership in NWSA.

Changes to the Conference Program

Last minute changes to the program will be listed on the conference bulletin board and in the conference mobile app.

Accessibility

NWSA is committed to making the Annual Conference accessible to all. NWSA requests information about accessibility needs on the registration form to make appropriate arrangements. If a need arises on-site at the annual conference, we encourage you to stop by registration for assistance and ask for NWSA staff.

Assisted-Listening Devices (Keynote and Plenary Sessions)

Assisted-listening devices are portable headsets provided by NWSA's AV company that connect to the sound board to provide clear and amplified sound directly through the device. If you did not reserve one in advance, please come to registration to make your request prior to the keynote or plenary that you plan to attend.

Fragrance-Free Conference Environment

In the interest of supporting our colleagues with sensitivity to alcohols and scent, we ask that attendees refrain from wearing perfumes or fragrances. Perfumes and fragrances (including scented lotions) can negatively affect people with multiple chemical sensitive syndrome (MCS), asthma, and/or autoimmune disorders. For every 100 people in America, there are an average of 10 with asthma, 20 with an autoimmune disorder, and/or 12.5 with MCS.

KEYNOTE SESSIONS

Keynote Conversation: Elizabeth Alexander & Alondra Nelson

THURSDAY, NOVEMBER 8, 2018 AT 7 PM

HILTON ATLANTA, GRAND BALLROOM

Elizabeth Alexander

President, The Andrew W. Mellon Foundation

Elizabeth Alexander, renowned poet, essayist, memoirist, and scholar, is President of the Andrew W. Mellon Foundation, the nation's largest funder in the arts and culture and humanities. She previously served as the Wun Tsun Tam Mellon Professor in the Humanities at Columbia University and the inaugural Frederick Iseman Professor of Poetry at Yale University, where she taught for 15 years and chaired the African American Studies Department. At Smith College, she was the inaugural director at The Poetry Center, and as a faculty member at the University of Chicago before that, she was awarded the Quantrell Prize for Excellence in Undergraduate Teaching. In 2009, Professor Alexander composed and delivered "Praise Song for the Day" for the inauguration of President Barack Obama. In 2015, Professor Alexander made the transition to philanthropy when she joined the Ford Foundation as Director of Creativity and Free Expression, designing initiatives such as the Art for Justice Fund. A Chancellor of the Academy of American Poets, Professor Alexander is the author of six books of poems, two books of essays, and among many honors and awards was twice a finalist for the Pulitzer Prize, in poetry and in biography. Her latest book, the memoir The Light of the World was released to widespread acclaim in 2015.

Alondra Nelson

President, Social Science Research Council Professor of Sociology and Gender Studies, Columbia University

Alondra Nelson is president of the Social Science Research Council and professor of sociology at Columbia University. An award-winning scholar of science, medicine, and social inequality, her recent books include The Social Life of DNA: Race, Reparations, and Reconciliation after the Genome (2016), Genetics and the Unsettled Past: The Collision of DNA, Race, and History (2012), and Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination (2011). Alondra has contributed to national policy discussions on inequality, and about the social implications of new technologies, including artificial intelligence, big data, direct-to-consumer genetics, and human gene-editing. She serves on the Board of Directors of the Data & Society Research Institute. Alondra is chair of the American Sociological Association Section on Science, Knowledge, and Technology and is an elected member of the Sociological Research Association.

Keynote Conversation: Alice Walker & Beverly Guy-Sheftall

SATURDAY, NOVEMBER 10, 2018 AT 7:30 PM

HILTON ATLANTA, GRAND BALLROOM

Violinist Melanie Hill will offer a musical introduction to the keynote, part of the Arts at NWSA.

Alice Walker

Poet and Activist

Alice Walker, winner of the Pulitzer Prize and the National Book Award, is a canonical figure in American letters. She is the author of The Color Purple, The Temple of My Familiar, Horses Make a Landscape Look More Beautiful, The Way Forward Is with a Broken Heart, Now Is the Time to Open Your Heart, and many other works of fiction, poetry, and nonfiction. Her writings have been translated into more than two dozen languages, and more than fifteen million copies of her books have been sold worldwide. As an anthologist and as an editor for Ms. Magazine, she has championed the work of Black women authors. She introduced the concept of "womanism" to affirm the experiences of women of color within feminist struggles. Walker is an activist for civil rights, feminism, wellbeing, the environment, and oppression worldwide, from Palestine to post-colonial Africa.

Beverly Guy-Sheftall

Anna Julia Cooper Professor of Women's Studies, Spelman College

Beverly Guy-Sheftall is the founding director of the Women's Research and Resource Center (1981) and Anna Julia Cooper Professor of Women's Studies at Spelman College. She has published a number of texts within African American and Women's Studies, including the first anthology on Black women's literature, Sturdy Black Bridges: Visions of Black Women in Literature (1980), co-edited with Roseann P. Bell and Bettye Parker Smith; Daughters of Sorrow: Attitudes Toward Black Women, 1880–1920 (1991); Words of Fire: An Anthology of African American Feminist Thought (1995); Traps: African American Men on Gender and Sexuality (2001), co-edited with Rudolph Byrd; Gender Talk: The Struggle for Women's Equality in African American Communities (2003), co-authored with Johnnetta Betsch Cole; I Am Your Sister: Collected and Unpublished Writings of Audre Lorde (2009), co-edited with Rudolph P. Byrd and Johnnetta B. Cole; Still Brave: The Evolution of Black Women's Studies (2010), co-edited with Stanlie James and Frances Smith Foster. Her most recent publication is Who Should Be First: Feminists Speak Out on the 2008 Presidential Campaign (2010), co-edited with Johnnetta B. Cole. In 1983 she became founding co-editor of Sage: A Scholarly Journal of Black Women devoted exclusively to the experiences of women of African descent. She is the past president of the National Women's Studies Association (NWSA) and was recently elected to the American Academy of Arts and Sciences (2017).

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PLENARY SESSIONS

FRIDAY PLENARY

Global 1968: A world on fire, remembering 1968 and looking to the future

FRIDAY, NOVEMBER 9, 2018 AT 12:30 PM

HILTON ATLANTA, GRAND BALLROOM

This panel consists of feminists who were at the cutting edge of the anti-war, anti-racist and anti-imperialist movements of the 1960s and early 70s. Collectively they witnessed and participated in some of the most pivotal social movements and events of their generation: Wounded Knee, the takeover of Alcatraz, the Black Panther Party, the growing and changing women's movement, the world communist movement, the U.S. anti-war movement, the Palestine solidarity movement, and more. We have asked them to assess the significance of that historic year of struggle, from Mexico to Chicago, from Paris, to Palestine. For those who witnessed these events, we will invite reflections – after marching, planning, strategizing, and organizing in 1968 – where did you think the world would be in 2018? Where are we? What do you see looking forward? How has your understanding of radical feminist politics informed your world view?

Robyn C. Spencer [Moderator] is a historian who focuses on Black social protest after World War II, urban and working-class radicalism, and gender. In 2018–2019 she is Women's and Gender Studies Visiting Endowed Chair at Brooklyn College, CUNY. Her book The Revolution Has Come: Black Power, Gender, and the Black Panther Party in Oakland was published in 2016. She is co-founder of the Intersectional Black Panther Party History Project and has written widely on gender and Black Power. Her writings have appeared in the Journal of Women's History and Souls as well as The Washington Post, Vibe Magazine, Colorlines, and Truthout. Professor Spencer is an activist scholar who is committed to Black-Palestinian solidarity, campaigns to free political prisoners in the US and end mass incarceration and grassroots black feminist activism.

Rabab Ibrahim Abdulhadi is a scholar/activist committed to justice-centered scholarship and pedagogy. She is the founding director and senior scholar in Arab and Muslim Ethnicities and Diasporas (AMED) Studies, Associate Professor in Ethnic Studies and Race and Resistance Studies and affiliated Faculty in the Sexuality Studies Graduate Program at San Francisco State University. She is a prolific writer and public intellectual with over 80 articles in seven languages across academic and non-academic publications and scores of original lectures that she widely shared in the interest of community-accountable scholarship. She co-founded Union of Palestinian Women's Associations in North America and the Palestine Solidarity Committee in the 1980s, California Scholars for Academic Freedom in 2008–2009, US Campaign for Academic and Cultural Boycott of Israel (USACBI) in 2009, and Feminists for Justice in/for Palestine in 2015 where she co-led NWSA's successful BDS vote. As a result of her scholarship, pedagogy and activism, she has been targeted by relentless Zionist campaigns that seek to silence her, dismantle AMED and criminalize campus activism. She remains defiant to Zionist pressures and determined to teach, research and advocate for justice in/for Palestine as part of justice for all.

Angela Davis is an activist, writer, and Distinguished Professor Emerita of History of Consciousness and Feminist Studies at University of California, Santa Cruz. Her work as an educator – both at the university level and in the larger public sphere – has always emphasized the importance of building communities of struggle for economic, racial, and gender justice. She is the author of ten books, the most recent of which is entitled Freedom is a Constant Struggle: Ferguson, Palestine and the Foundations of a Movement (2016). Having helped to popularize the notion of a "prison industrial complex," and as a founding member of Critical Resistance, she now urges her audiences to think seriously about the future possibility of a world without prisons and to help forge a 21st century abolitionist movement.

Bernardine Dohrn, activist, academic and children's and women's rights advocate, is a retired Associate Clinical Professor at Northwestern University School of Law, where she was the founding director of the Children and Family Justice Center for twenty-three years. Dohrn was a founding co-chair of the American Bar Association Section of Litigation's Children's Rights Litigation Committee, a founding Board member of the W. Haywood Burns Institute for Justice, Fairness and Equity, and serves as vice-chair and a founding Advisory Board member of Human Rights Watch's Children's Rights Division. Dohrn is an author and co-editor of three books: Race Course: Against White Supremacy (2009), with Bill Ayers; A Century of Juvenile Justice (2002), with Margaret Rosenheim. Franklin Zimring and David Tanenhaus; and Zero Tolerance: Resisting the Drive for Punishment in Our Schools (2001), with Bill Ayers and Rick Ayers. Most recently she has written "In My Lifetime, Young People Have Changed the World: Children as Social Actors" in Diving In, and "The Surprising Role of the CRC in a Non-State Party" in Litigating the Rights of the Child.

Ericka Huggins, a Black Panther Party member, political prisoner, poet and human rights advocate, brings a legacy of spiritual practice and social justice activism to her work. For thirty-eight years, Ericka has lectured and facilitated groups throughout the United States. She opens minds and hearts to an expanded view of humanity by turning participants to their family and work relationships. She values non-verbal communication and observes the room insightfully. Ericka has supported thousands of people in dialogue about the importance of human rights, whole child education, family reunification, diversity, and inclusion in the workplace and restorative practices as a tool for social change. As a speaker and facilitator, Ericka intentionally invites the voices of people who are underrepresented into conversation. She holds a compassionate space for awareness and accountability.

Madonna Thunder Hawk, an Oohenumpa Lakota, is a veteran of every modern Native occupation from Alcatraz, to Wounded Knee in 1973, and more recently the NODAPL protest at Standing Rock. Born and raised across the Oceti Sakowin homelands, she first became active in the late 1960s as a member and leader in the American Indian Movement and co-founded Women of All Red Nations and the Black Hills Alliance. In 1974, she established the We Will Remember survival group as an act of cultural reclamation for young Native people pushed out of the public schools. An eloquent voice for Native resistance and sovereignty, Thunder Hawk has spoken throughout the United States, Central America, Europe, and the Middle East and served as a delegate to the United Nations in Geneva. In the last three decades at home on Cheyenne River, Thunder Hawk has been implementing the ideals of self-determination into reservation life. She currently works as the tribal liaison for the Lakota People's Law Project in fighting the illegal removal of Native children from tribal nations into the state foster care system. She established the Wasagiya Najin "Grandmothers' Group" on Cheyenne River Reservation to assist in rebuilding kinship networks and supporting the Nation in its efforts to stop the removal of children from Native families. She is the main participant in a recent documentary Warrior Women which premiered in 2018.

SATURDAY PLENARY

Future of Gender

SATURDAY, NOVEMBER 10, 2018 AT 2:45 PM

HILTON ATLANTA, GRAND BALLROOM

A rich body of scholarship on sexuality and gender pushes us to think of what the future holds in fundamental ways: what are the implications for our freedom dreams if we can create spaces to truly reimagine gender and sexuality? Conversely, can we do so in the larger context of racial capitalism and hetero-patriarchy which often has a stranglehold on our collective imagination? How do we think of gender now in terms of identity, proximity to power, fluidity vs. binary? How might that framework evolve? How does gender fit into the larger matrix of power, freedom of expression, state violence and the biopolitics of the 21st century? What is/should be the role, if any, of the state and various institutions in defining gender and in the protection of group and individual rights? What does a radical trans politic look like and what does it offer to the trajectory of freedom-making in the coming decades? How do we assess "lesbian" politics in a society that is not only homophobic and transphobic, but patriarchal and misogynist? To what extent are we sometimes conflating identity with politics? Scholar-activists working in law, culture and performance, political science, and gender, women's and sexuality studies will address these critical questions.

Kai M. Green [Moderator] is a shape-shifting Black Queer Feminist nerd; an Afro-Future, freedom-dreaming, rhyme slinging dragon slayer in search of a new world; a scholar, poet, facilitator, filmmaker; and an Assistant Professor of Women's, Gender and Sexuality studies at Williams College. Green explores questions of Black sexual and gender agency, health, creativity and resilience in the context of state and social violence. An interdisciplinary scholar, Green employs Black feminist theory, performance studies and trans studies to investigate forms of self-representation and communal methods of political mobilization by Black queer folk. Green is a former postdoctoral fellow in Sexuality Studies and African American Studies at Northwestern University and winner of the Ford Foundation Pre-Doctoral and Dissertation Fellowships. Green published and edited work in GLQ: Gay and Lesbian Quarterly, South Atlantic Quarterly, Black Camera, and Transgender Studies Quarterly, as well as the forthcoming anthology, Black Trans Love is Black Wealth. Kai is a proud member of Black Youth Project 100 and sits on the healing and safety council.

micha cárdenas is Assistant Professor of Art & Design: Games + Playable Media at the University of California, Santa Cruz. cárdenas is writing a new algorithm for gender, race and technology. Her book in progress, Poetic Operations, proposes algorithmic analysis as a means to develop a trans of color poetics. cárdenas's co-authored books The Transreal: Political Aesthetics of Crossing Realities (2012) and Trans Desire / Affective Cyborgs (2010) were published by Atropos Press. Her artwork has been described as "a seminal milestone for artistic engagement in VR" by the Spike art journal in Berlin. She is a first generation Colombian American, born in Miami. Her articles have been published in Transgender Studies Quarterly, GLQ: Journal of Lesbian and Gay Studies, AI & Society, Scholar & Feminist Online, the Ada Journal of Gender, New Media and Technology, among others.

Cathy Cohen is the David and Mary Winton Green Professor of Political Science and former chair of the department. She has served as the Deputy Provost for Graduate Education and is the former Director of the Center for the Study of Race, Politics and Culture at the University of Chicago. Cohen is the author of two books: Democracy Remixed: Black Youth and the Future of American Politics (Oxford University Press, 2010) and The Boundaries of Blackness: AIDS and the Breakdown of Black Politics (University of Chicago Press, 1999), and co-editor with Kathleen Jones and Joan Tronto of Women Transforming Politics: An Alternative Reader (NYU Press, 1997). Cohen is principal investigator of two major projects: The Black Youth Project and the Mobilization, Change and Political and Civic Engagement Project. Her general field of specialization is American politics, although her research interests include African-American politics, women and politics, lesbian and gay politics and social movements.

Tourmaline is a filmmaker, artist and former Activist in Residence at the Barnard Center for Research on Women. She is the director of Atlantic is a Sea of Bones, the animated short The Personal Things, and co-director with Sasha Wortzel of Happy Birthday, Marsha! Through her artistic practice Tourmaline works to reclaim and celebrate the life, aesthetics and joy of trans and gender non-conforming people of color and our activism. Tourmaline has worked as a community organizer at Critical Resistance, Queers for Economic Justice and the Sylvia Rivera Law Project to lift the voice and power of trans and gender non-conforming people.

C. Riley Snorton is a scholar, author and activist whose work focuses on historical perspectives of gender, sexuality and race. His publications include Nobody is Supposed to Know: Black Sexuality on the Down Low (University of Minnesota Press, 2014) and Black on Both Sides: A Racial History of Trans Identity (University of Minnesota Press, 2017). Snorton is Professor of English and Gender and Sexuality Studies at the University of Chicago.

Dean Spade is an associate professor at the Seattle University School of Law. In 2002, he founded the Sylvia Rivera Law Project, a non-profit collective that provides free legal help to low-income people and people of color who are trans, intersex and/or gender non-conforming and works to build trans resistance rooted in racial and economic justice. He is the author of Normal Life: Administrative Violence, Critical Trans Politics and the Limits of Law (Duke University Press, 2015).

Kendall Thomas is the Nash Professor of Law and co-founder and director of the Center for the Study of Law and Culture at Columbia Law School. His teaching and research interests include U.S. and comparative constitutional law, human rights, legal philosophy, feminist legal theory, critical race theory and law and sexuality. His past appointments include visiting professor at Stanford Law School and visiting professor in American studies and Afro-American studies at Princeton University. His writings have appeared in several academic journals and volumes of collected essays. Thomas is a co-editor of Critical Race Theory: The Key Writings that Founded the Movement (The New Press, 1996), and What's Left of Theory? (Routledge Press, 2000). Thomas was an inaugural recipient of the Berlin Prize Fellowship of the American Academy in Berlin and a member of the Special Committee of the American Center in Paris. He is the past chair of the jurisprudence and law and humanities sections of the Association of American Law Schools. Thomas is a founding member of the Majority Action Caucus of the AIDS Coalition to Unleash Power, Sex Panic! and the AIDS Prevention Action League. He is also the former member and vice chair of the Gay Men's Health Crisis board of directors.

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AUTHORS MEET CRITICS

Authors Meet Critics sessions are designed to bring authors of recent, cutting-edge books, deemed to be important contributions to the field of women's studies, together in robust conversation with discussants that both celebrate and critically engage the publication.

Narrating Love and Violence: Women Contesting Caste, Tribe, and State in Lahaul, India

AUTHOR

Himika Bhattacharya, Syracuse University

THURSDAY NOV 8 2018
2:30 TO 3:45PM
ROOM 209-211

Narrating Love and Violence: Women Contesting Caste, Tribe, and State in Lahaul, India is the first ethnographic exploration of women's stories from the Himalayan valley of Lahaul, in the region of Himachal Pradesh, India. The book focuses on how both love and violence emerge and function at the intersection of gender, tribe, caste, and the state in India. Bhattacharya privileges the everyday lives of women marginalized by caste and tribe to show how state and community discourses about gendered violence serve as proxy for caste in India, thus not only upholding these social hierarchies, but also enabling violence. Bhattacharya centers Lahauli women's narratives as a site of knowledge demonstrating how women on the margins of tribe and caste know both love and violence as agents wishing to re-shape discourses of caste, tribe and community.

CRITICS

- Elora Halim Chowdhury, University of Massachusetts Boston
- Srirupa Prasad, University of Missouri
- Chinnaiah Jangam, Carleton University

MODERATORS

- Pedro Di Pietro, Syracuse University
- Azza Basarudin, University of California, Los Angeles

Embodied Reckonings: "Comfort Women," Performance, and Transpacific Redress

AUTHOR

Elizabeth W. Son, Northwestern University

THURSDAY NOV 8 2018
4:00 TO 5:15PM
ROOM 209-211

Embodied Reckonings examines the political and cultural aspects of contemporary performances that have grappled with the history of the "comfort women," the Japanese military's euphemism for the sexual enslavement of girls and young women—mostly Korean—in the years before and during World War II. Long silent, in the early 1990s these women and their supporters initiated varied performance practices—protests, tribunals, theater, and memorial-building projects—to demand justice for those affected by state-sponsored acts of violence.

Based on extensive archival and ethnographic research, the study argues for the central role of performance in how Korean survivors, activists, and artists have redressed the histories—and erasures—of this sexual violence. Merging cultural studies and performance theory with a transnational, feminist analysis, the book illuminates the actions of ordinary people, thus offering ways of reconceptualizing legal and political understandings of redress that tend to concentrate on institutionalized forms of state-based remediation.

CRITICS

- Patrick Anderson, University of California, San Diego
- Cathy Schlund-Vials, University of Connecticut
- Laura Kang, University of California, Irvine

Bodyminds Reimagined: (Dis)ability, Race, and Gender in Black Women's Speculative Fiction

AUTHOR

Sami Schalk, University of Wisconsin, Madison

FRIDAY NOV 9 2018
9:30 TO 10:45AM

204-205 (LCD)

Sami Schalk's Bodyminds Reimagined generates a rich and necessary conversation between black feminist thought and disability studies, bringing these two seemingly disparate fields together at the site of black women's contemporary speculative fiction. Looking to Octavia Butler, Nalo Hopkinson, N.K. Jemisin, Phyllis Alesia Perry, and Shawntelle Madison, Schalk amplifies the power, potential, and pleasures of literary worlds in which given hierarchies of race, gender, and ability no longer hold traction. Using non-realist devices such as time-travel, shape-shifting, and non-human characters, these black women writers re-imagine the possibilities and meanings attached to bodyminds—what Schalk defines as the mutual imbrication of the mental and physical—and in so doing, provoke us to question governing assumptions around (dis)ability, race, gender, and sexuality. Bodyminds Reimagined thus foregrounds the disruptive capacity of black women's speculative fiction to challenge the rules of reality, bringing us into contact with worlds that productively defamiliarize our own.

CRITICS

- Moya Bailey, Northeastern University
- Alison Kafer, Southwestern University
- Jina B. Kim, Smith College

Colored No More: Reinventing Black Womanhood in Washington, D.C.

AUTHOR

Treva Lindsey, The Ohio State University

FRIDAY NOV 9 2018
4:15 TO 5:30PM

204-205 (LCD)

Home to established African American institutions and communities, Washington, D.C., offered women in the New Negro movement a unique setting for the fight against racial and gender oppression. Colored No More traces how African American women of the late-nineteenth and early twentieth century made significant strides toward making the nation's capital a more equal and dynamic urban center. Drawing from these differing but interconnected African American women's spaces, this book excavates a multifaceted feminist, cultural history of struggle toward a vision of equality that could emerge and sustain itself. Upward mobility to equal citizenship for African American women encompassed challenging racial, gender, class, and sexuality status quos. Colored No More maps the intersection of these challenges and their place at the core of New Negro womanhood.

CRITICS

- Nadia Brown, Purdue University
- Brittney Cooper, Rutgers University
- Barbara Ransby, University of Illinois at Chicago

The Revolution Has Come: Black Power, Gender, and the Black Panther Party in Oakland

AUTHOR

Robyn Spencer, Lehman College

SATURDAY NOV 10 2018
8:00 TO 9:15AM
204-205 (LCD)

This book examines the impact of women's experiences, internal politics and political repression on the evolution and dissolution of the Black Panther Party in Oakland, California. Spencer shows how members interpreted, implemented, and influenced party ideology and programs, how they dialogued about gender politics, and organizational priorities. Challenging the belief that the Panthers were a projection of the leadership, Spencer draws on interviews with rank-and-file members, FBI files, and archival materials to examine the impact the organization's internal politics and COINTELPRO's political repression had on its evolution and dissolution. Spencer also centers gender politics and the experiences of women and their contributions to the Panthers and the Black Power movement as a whole, providing a panoramic view of the party's organization over its sixteen-year history.

CRITICS

- Tiyi M. Morris, The Ohio State University
- Mary Phillips, Lehman College
- Akinyele K. Umoja, Georgia State University

MODERATOR

- Sarah Soanirina Ohmer, Lehman College

Black on Both Sides: A Racial History of Trans Identity

AUTHOR

C. Riley Snorton, University of Chicago

SATURDAY NOV 10 2018
9:30 TO 10:45AM
204-205 (LCD)

Black on Both Sides identifies multiple intersections between blackness and transness from the mid-nineteenth century to present-day anti-black and anti-trans legislation and violence. The book takes as its archive an eclectic collection of materials, including late 19th century sexological texts, plantation medical records, fugitive slave narratives, Afro-modernist literary productions, documentary films, and mid-twentieth century journalistic accounts of black trans people and critically engaging black queer studies, black feminist theory, disability theory, and transgender studies, the book demonstrates how race figures prominently in the development of the category of transgender. And how blackness finds articulation in and through transness. Reconstructing these theoretical and historical trajectories furthers our imaginative capacities to conceive more livable black and trans worlds.

CRITICS

- LaMonda Horton-Stallings, Georgetown University
- SA Smythe, University of California, Irvine
- Tiffany Lethabo King, Georgia State University

The Labor of Care: Filipina Migrants and Transnational Families in a Digital Age

AUTHOR

Valerie Francisco-Menchavez, San Francisco State University

SATURDAY NOV 10 2018
5:00 TO 6:15PM

204-205 (LCD)

Anchored in the lives of Filipina migrants and their families in the Philippines, this book makes visible the various forms of care work required in the maintenance of the transnational family; demonstrating just how many people are uniquely affected by migration and separation. In accordance with subtheme two, the book critically rethinks how members of transnational families are actively crafting radical family forms under the current neoliberal moment that force their separation. It pays attention to how technology render Filipina migrants as Skype mothers while they forge solidarity among each other through their structural positions as precarious workers, undocumented people and transnational mothers. The book's feminist and participatory qualitative research with Filipino migrant organizations offers new avenues of collaboration towards movement-building of Filipino domestic workers in NYC and transnational connections to liberation movements in the Philippines. What emerges is a fascinating portrait of today's transnational and transnational activists: migrant women.

CRITICS

- Ethel Tungohan, York University
- Eileen Boris, University of California, Santa Barbara
- Conely de Leon, York University

The Extractive Zone: Social Ecologies and Decolonial Perspectives

AUTHOR

Macarena Gómez-Barris, Pratt Institute

SUNDAY NOV 11 2018
9:30 TO 10:45AM

204-205 (LCD)

In The Extractive Zone Macarena Gómez-Barris traces the political, aesthetic, and performative practices that emerge in opposition to the ruinous effects of extractive capital. The work of Indigenous activists, intellectuals, and artists in spaces Gómez-Barris labels extractive zones—majority indigenous regions noted for their biodiversity and long history of exploitative natural resource extraction—resist and refuse the terms of racial capital and the continued legacies of colonialism. Extending decolonial theory with race, sexuality, Chicanx feminisms, and critical Indigenous studies, Gómez-Barris develops new vocabularies for alternative forms of social and political life. The work builds upon feminist and queer of color scholarship towards a methodology that fully engages visual arts and social movements of political futures. Gómez-Barris excavates the genealogies of Indigenous Feminist Anarcho-critique as the center of decolonizing politics mediated by the art praxis of Mujeres Creando. The author reveals emergent modes of hemispheric living that unmoor occupation and resource dispossession.

CRITICS

- Adela C. Licona, University of Arizona
- Julietta Singh, University of Richmond
- Emma Perez, University of Arizona

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Waiting on Retirement
Aging and Economic Insecurity in Low-Wage Work
Mary Gatta
STUDIES IN SOCIAL INEQUALITY

Marked Women
The Cultural Politics of Cervical Cancer in Venezuela
Rebecca G. Martínez

The Sexual Contract
30th Anniversary Edition, With a New Preface by the Author
Carole Pateman

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Vulnerability and Health on the Margins
Marcia C. Inhorn

Financializing Poverty
Labor and Risk in Indian Microfinance
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Gender, Autobiography, and the Self in Muslim South Asia
Siobhan Lambert-Hurley
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Politics, Personhood and Human Rights in Aboriginal Central Australia
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STANFORD STUDIES IN HUMAN RIGHTS

Lucrecia the Dreamer
Prophecy, Cognitive Science, and the Spanish Inquisition
Kelly Bulkeley
SPIRITUAL PHENOMENA

FORTHCOMING
After the Rise and Stall of American Feminism
Taking Back a Revolution
Lynn S. Chancer

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Race and Gender in Legal Academia
Meera E. Deo

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PRESIDENTIAL SESSIONS

Feminist Freedom Warriors: Then, Now, Tomorrow

FRIDAY NOV 9 2018
9:30 TO 10:45AM
CRYSTAL BALLROOM AF

A discussion about the urgencies of contemporary anti-racist, anti-capitalist, anti-imperialist feminist struggles with some of the authors in the recently published book Feminist Freedom Warriors, Haymarket Books (2018). The book is the first ever presentation of cross generational histories of feminist activism spanning 70 years across national borders. Authors and co-editors will engage in a discussion that focuses on the genealogies and futures of radical feminist scholar-activism, mapping the contradictions and solidarities endemic to transformative gender justice work in neoliberal, carceral times.

PRESENTERS

- Linda Carty, Syracuse University
- Chandra Talpade Mohanty, Syracuse University
- Margo Okazawa-Rey, Fielding Graduate University
- Rosalva Aída Hernández Castillo, Centro de Investigaciones y Estudios Superiores en Antropología Social
- Minnie Bruce Pratt, Independent Activist and Scholar

Repression, Resistance and Solidarity: Black Panthers to Black Lives Matter and Palestine to Standing Rock

FRIDAY NOV 9 2018
11:00AM TO 12:15PM
ROOM 204-205 (LCD)

This session will look at the intricate nexus between state repression in the form of COINTELPRO, harassment of pro Palestine activists, censorship of campus anti-racist activists, and the violence suppression of the movements against settler colonialism from what is now the United States to Palestine. Repression never occurs without a response and it is in fact often a reaction to the growing strength of opposition and revolutionary movements. In this context solidarity is vital; from the Cubans and Algerians who gave safe haven to U.S. political exiles to those who stood with indigenous folk at Alcatraz, Wounded Knee and Standing Rock. The current attacks on Black freedom activists in the form of the FBI's "Black identity extremists" adds another layer that will be discussed. College campuses have been one important site of repression, resistance and solidarity: from Mills College and San Francisco State in the 1960s to the harassment of progressive and radical professors today and responses to it. This panel will wrestle with these important themes from their experiences in the U.S., London and around the globe.

PRESENTERS

- Gwendolyn Zoharah Simmons, University of Florida
- Dima Khalidi, Palestine Legal
- Keeanga-Yamahtta Taylor, Princeton University
- Zainab Abbas, Former Member of UK Black Liberation Front, Pan Africanist and Feminist
- Kathleen Cleaver, Emory University

Haiti: Through a Feminist Lens

FRIDAY NOV 9 2018
2:45 TO 4:00PM
ROOM 204-205 (LCD)

A group of scholars working on Haiti and others working in solidarity will share their work through images and a roundtable discussion based on a recent NWSA delegation to Haiti to meet with women's organizations and feminists in Haiti who are working in areas of human rights, education, health and economic justice. Since Haiti had the audacity to beat and throw the French out of the country in 1804, it has been punished by that former colonial power, and many of its allies, most specifically, the United States of America. Haiti has wrestled with extreme poverty, and racist policies from its island neighbor, the Dominican Republic. However, women's organizations have been in motion resisting the circumstances of their lives We will share the stories of the women we met with on our delegation and some of the ideas we have for future collaborations with our Haitian sisters and colleagues.

PRESENTERS

- Gina Athena Ulysse, Wesleyan University
- Carolle Charles, Baruch College
- Linda Carty, Syracuse Unviersity
- Regine Michelle Jean-Charles, Boston College
- Z'étoile Imma, Tulane University
- Barbara Ransby, University of Illinois at Chicago

Imagining a World Without Prisons: Through a Feminist Lens

SATURDAY NOV 10 2018
11:00AM TO 12:15PM
ROOM 204-205 (LCD)

Feminists of color have been in the forefront of the prison abolition movement in the U.S. Groups like Critical Resistance and INCITE were foundational in redefining the movement against violence and shifting strategies and analyses away from carceral solutions and punitive practices toward restorative and transformative justice solutions.The movement to "make prisons obsolete" as Angela Davis describes it, is grounded in an intersectional approach which looks at the relationship between prisons, carcerality, race, class, gender, sexuality, nationality and disability. This special panel features prominent thinkers and organizers that can help us imagine a non-carceral future.

PRESENTERS

- Romarilyn Ralston, California State University, Fullerton
- Liat Ben-Moshe, University of Toledo
- Beth Richie, University of Illinois at Chicago
- Mariame Kaba, Project NIA
- Gina Dent, Univeristy of California, Santa Cruz
- erica ruth meiners, Northeastern Illinois University
- Ruth Wilson Gilmore, City University of New York

Movements for Black Lives: An Insider's View, a Transnational Perspective and a Historical Analysis

SATURDAY NOV 10 2018
1:15 TO 2:30PM
ROOM 211 (LCD)

Black Lives Matter is a movement that has been led largely by Black feminist and queer organizers. Challenging police violence, economic injustice as well as the "politics of respectability," organizations like Black Youth Project 100 define their work as operating through a Black queer feminist lens. Charlene Carruthers, founding director of BYP100 and one of the leaders of the larger Movement for Black Lives has written an insiders account of the goals and evolution of the movement, Unapologetic. Barbara Ransby, historian, and longtime feminist activist, and current president of NWSA, has published Making All Black Lives Matter, framing the movement in the context of a larger Black feminist and radical tradition. And independent scholar and activist Robyn Maynard is author of Policing Black Lives: State Violence in Canada from Slavery to the Present, which chronicles the long history of anti-Black racism and repression there. Three prominent authors and organizers, who have published their own books on this and related matters, will offer comment and join in a roundtable conversation on reading Black Lives Matter and racist state violence in the U.S. and Canada from a radical feminist perspective.

PRESENTERS

- Charlene Carruthers, Black Youth Project 100
- Andrea Ritchie, Barnard College
- Robyn Maynard, Activist and Educator
- Barbara Ransby, University of Illinois at Chicago
- christina sharpe, Tufts University

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Chris Barcelos, University of Wisconsin (Chair)
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Rachel Levitt, Kansas State University

2018 NWSA Graduate Scholarship

This year, the Committee unanimously awards the NWSA Graduate Scholarship to Jallicia Jolly (University of Michigan, American Culture). The Committee unanimously grants Honorable Mention to Jaimee Swift (Howard University, Political Science) and Julia Gutierrez (Arizona State University, Women and Gender Studies). The Committee commends these scholars for their cutting-edge research that enhances the NWSA mission to advance feminist scholarship that is comparative, global, intersectional, and interdisciplinary.

2018 NWSA GRADUATE SCHOLARSHIP RECIPIENT

Jallicia Jolly, University of Michigan (American Culture)

DISSERTATION TITLE: ***"I'm Not Sick!" A Critical Embodiment of Illness, Sexuality, & Self- Making among HIV-Positive Jamaican Women***

Jallicia Jolly's dissertation project, I'm Not Sick," is the very first study of HIV positive women in the Anglophone Caribbean. This interdisciplinary and cutting-edge project studies the connections between gender, sexuality, and HIV, and the politics of care and self-making in the everyday lives of HIV-positive Afro-Jamaican women. Based on fourteen months of fieldwork, "I'm Not Sick" joins oral history, focus groups, archival research, and ethnographic methods with cultural studies, and critical race and feminist theories. Jallicia's project is particularly necessary because it highlights Afro-Jamaican women's experiences and strategies living with HIV and navigating the complicated and, often, contradictory relationships between their own communities, and community based health institutions and the State. Jallicia argues that women's lived-experiences reveal how they use community health work to create alternative sites for self-definition and political participation as they navigate restrictive state and institutional spaces. Jallicia plans to use the funds from this award to conduct archival research at the Centers for Disease Control's Division of Global HIV & TB and the holdings in HIV/AIDS and STDs. This will allow her to examine the U.S. domestic and international HIV/AIDS policy in Jamaica and the broader Caribbean region.

2018 NWSA GRADUATE SCHOLARSHIP HONORABLE MENTIONS

Jaimee Swift, Howard University (Political Science)

DISSERTATION TITLE: ***On A Black Brazilian Radical Feminist Politics: Afro-Brazilian Women, Police Brutality and Anti-LGBTQ+ Violence in Salvador da Bahia, Brazil***

In this important and expansive project, Swift explores the race, sex, and gender valences of political and social activism in a site context of the African diaspora. She examines the work of Afro-Brazilian women activists countering anti-LGBTQ+ violence and gendered-racialized state-sanctioned violence. Expanding beyond statistical analyses focused exclusively on violence against Afro-Brazilian men and boys, Swift centers the Afro-Brazilian women, trans*, gay, and LGBT experiences which, she argues, are largely overlooked in global discourse. Ultimately, Swift works to "advance a Black Brazilian radical feminist and queer theorization and praxis on how police violence impacts Afro-descendent women and LGBTQ+ communities in Brazil." Through historiographic and ethnographic approaches, this exciting project examines how Afro-Brazilian women's activism has been a crucial, if undertheorized, political force since the 1980s, and demonstrates how attention to this key site of work expands our understandings of racial, gender, class structures, state-sanctioned and sexual violence, and anti-trans and LGBT violence in a global context.

Julia Gutierrez, Arizona State University (Women and Gender Studies)

DISSERTATION TITLE: ***We identify as poor because of the money we earn not because of the way we live": Perceptions and Experiences of Poverty among Mexican Immigrant Women on the Southwest side of Chicago***

Gutierrez's exciting project brings together the fields of migration and poverty studies through a transnational feminist framework. This project examines the ways that Mexican migrant women perceive and experience poverty in an urban neighborhood on the southwest side of Chicago. Using a transnational feminist framework, Gutierrez examines the structural and systemic nature of U.S. urban poverty among Mexican migrant women. Gutierrez's project is particularly crucial during this time of heightened contestation around issues of migration and immigration, while far less focus have been given to U.S. poverty in the national discourse. Thus, in her mixed methods study, Gutierrez highlights migrant Mexican women's perceptions of the urban poverty in which they live. Furthermore, this study also illuminates the ways that Mexican migrant women navigate through and claim space within their inner-city and low income neighborhoods. Although Gutierrez focuses on a Mexican migrant community in the U.S., this very important study will make critical contributions to how we think about migration, immigration, and poverty throughout the globe.

2018 NWSA Women of Color Caucus-Frontiers Student Essay Award Winner

Jennifer Cossyleon, Johns Hopkins University

ESSAY TITLE: ***Restorative Kinship: Women of Color Transforming Family Relationships through Family-Focused Community Organizing***

2018 Women's Centers Awards

LIFETIME ACHIEVEMENT

christine (cici) ambrosio, University of California, Berkeley

OUTSTANDING ACHIEVEMENT

Uyenthi Tran Myhre, University of Minnesota

EMERGING LEADER

Heather Brown, University of North Carolina at Charlotte

2018 Trans/Gender-Variant Caucus Paper Award Winner

alithia zamantakis, Georgia State University

PAPER TITLE: "I EXPECT THEM TO TEACH ME": Trans/Nonbinary Negotiations of Gender/Race with Current & Long-Term Intimates

2018 Trans/Gender-Variant Caucus Paper Award Honorable Mention

T.J. Jourian, Oakland University

PAPER TITLE: Who's Trans(*)forming Who?: A Critical Autoethnographic Reflexion on Trans In/Visibility in HESA

ACKNOWLEDGEMENTS

There are so many people, programs and institutions to acknowledge. We will highlight only a few and will make additional acknowledgements at the conference

THANK YOU TO:

Emory University Office of the Provost

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Barnard College, Department of Women's Gender and Sexuality Studies

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NWSA MUSIC AND POETRY SET

THURSDAY, NOVEMBER 8
2:15PM - 5:15PM
HILTON ATLANTA: ROOM 303-305

Enjoy and engage artists in an intimate setting on the eve of our 2018 conference. Join the NWSA Arts Committee for a program including musician and songwriter Tasha, poet Kamilah Aisha Moon, and poet Javon Johnson. Cash bar. RSVP requested, see nwsa.org/arts.

2018 Gloria E. Anzaldúa Book Prize Winners

Debarati Sen, Kennesaw State University

Everyday Sustainability: Gender Justice and Fair Trade Tea in Darjeeling ***(State University of New York Press, 2017)***

Everyday Sustainability is a fantastic and strong ethnography looking into problems of microcredit. It makes an important intervention in the field of 'fair trade,' and provides novel contributions to the discourse on helping or empowering women workers in India (and elsewhere). This book offers a textured critique of so-called fair trade economic models through a post-colonial, feminist framework. It offers an extensive review of feminist research methods grounded in ethnography. This is a lucid book based on over ten years of research. Its success as a text relies on an approachable use of theory and highly precise writing. Everyday Sustainability is an excellent achievement in feminist ethnography.

Isabel M. Córdova, Nazareth College

Pushing in Silence: Modernizing Puerto Rico and the Medicalization of Childbirth ***(University of Texas Press, 2017)***

Pushing in Silence achieves a deft intertwining between analyses of childbirth, colonialism, and modernity as social processes in Puerto Rico. It makes an important contribution to the history of medicine in Puerto Rico and the United States in relation to formations of gender, childbirth, and motherhood in the context of U.S. colonialism. Very well researched, the book makes extensive use of archives and primary sources. The book also fills gaps in the literature on modernization and reproductive technologies and lays the comparative historical groundwork for important future work on current trends in childbirth, reproduction, surgical intervention, and the medicalization of motherhood. Pushing in Silence is a watershed text in feminist scholarship on Puerto Rico.

2018 Gloria E. Anzaldúa Book Prize Honorable Mention

T. Jackie Cuevas, University of Texas at San Antonio

Post-Borderlandia: Chicana Literature and Gender Variant Critique ***(Rutgers University Press, 2018)***

Post-Borderlandia is both playful and profound. Its poetic language moves from morose considerations of the accidented and brief lives of queer Chicanx theorists; to the still irreverent cultural politics of gender variance; and the cheeky, sexy, raucous fun of hybrid, border-queer poetics. At times reminiscent of Anzaldúa's own writing, this book offers fresh meditations on gender, structural violence, and queer Chicanx intellectual production that cast new light on crucial legacies. Post-Borderlandia is a fun, intimate, and smart approach to the legacy of Gloria Anzaldúa and other queer border thinkers that dares to theorize the 'post-borderlands' moment, even as border violence and anti-immigrant sentiment intensify in the US and around the world. Post-Borderlandia confronts difficult problems in Latinx culture, but also lovingly and humorously reminds us of the power and beauty of our intellectual and artistic communities in resistance.

2018 Sara A. Whaley Book Prize Winner

Kathryn Moeller, University of Wisconsin, Madison

The Gender Effect: Capitalism, Feminism, and the Corporate Politics of Development ***(University of California Press, 2018)***

The Gender Effect offers a sharp and insightful analysis of the corporate-led emphasis on girls' education among development agencies in the early twenty-first century. Kathryn Moeller's thoughtful use of theoretical insights illuminates postcolonial racial politics and neoliberal feminist origins of these efforts, and her attention to elite corporate and government policymakers as well as on-the-ground implementation illustrate the profound contradictions at the center of twenty-first century approaches to global poverty.

2018 Sara A. Whaley Book Prize Honorable Mention

Yasemin Besen-Cassino, Montclair State University

The Cost of Being Girl: Working Teens and the Origins of the Gender Wage Gap ***(Temple University Press, 2017)***

AIn The Cost of Being a Girl, Yasemin Besen-Cassino draws on both quantitative and qualitative data to explore the kinds of work American teenagers do and how their employers interpret and treat that labor. The result is a convincing and illustrative analysis that reveals how the informal and formal youth labor markets provide dramatically different experiences for boys and girls. The book offers new insight into the surprisingly early onset of the gender wage gap.

NWSA/University of Illinois Press First Book Prizes

Wen Liu, State University of New York at Albany

Assembling Asian America: Psychological Technologies and Queer Subjectivities

Wen Liu's Assembling Asian America: Psychological Technologies and Queer Subjectivities is an insightful, thought-provoking, and well-written book-in-progress. The book manuscript grows out of Liu's dissertation, "Cruising Borders, Unsettling Identities: Toward A Queer Diasporic Asian America." Assembling Asian America is at once interdisciplinary and transdisciplinary. Although social psychology becomes an anchoring for analysis, Liu carefully brings together multiple methods, theoretical frameworks, and conceptual paradigms to provide a refreshingly original examination of contemporary Asian American-ness. This book manuscript provides a multi-pronged analysis of political agency as well as of "Asian American" as a distinct cultural and cognitive population.

Nishant Upadhyay, University of Massachusetts Dartmouth

Indians on Indian Lands: Intersections of Race, Caste, and Indigeneity

Nishant Upadhyay's Indians on Indian Lands: Intersections of Race, Caste, and Indigeneity, is a powerful proposal for a book that grows out of the author's 2016 dissertation, "We'll Sail Like Columbus": Race, Indigeneity, Settler Colonialism, and the Making of South Asian Diasporas in Canada. Upadhyay's ground-breaking analysis of South Asian diaspora powerfully challenges the hegemonic focus on dominant caste experiences of racial victimization to the exclusion of South Asian diasporic complicity in reproducing settler colonialism, anti-Blackness and casteism. It is a remarkable instance of how feminist scholarship advances non- disciplinary thought and practice by holding anti-settler colonialism, anti-Blackness and anti-caste analytics together, whilst making a contribution to post/colonial studies, transnational feminism and South Asian diaspora studies.

2018 Alison Piepmeier Book Prize Winners

Jasbir Puar, Rutgers University

The Right to Maim: Debility, Capacity, Disability ***(Duke University Press, 2017)***

The Right to Maim marks a paradigm shift in thinking fully about the global politics of disability and capacity. Puar argues that debilitation and the state production of disability are biopolitical projects both useful and productive for states under Neoliberal capitalism. Weaving disability studies together with queer theory, transgender studies, biopolitics and assemblage theory, Puar moves from the racialized constitution of transgender through the Israeli occupation of Palestine, focusing on what it means to manipulate bodies on the population level, neither through the production of life nor death in the classic Foucaultian sense, but with an eye toward debilitating an entire class for social, political or economic gain. A major milestone book across multiple disciplines, with much to teach us about contemporary disability politics.

Subini Ancy Annamma, University of Kansas

The Pedagogy of Pathologization: Dis/abled Girls of Color in the School-prison Nexus ***(Routledge, 2018)***

In The Pedagogy of Pathologization: Dis/abled Girls of Color in the School-prison Nexus, Annamma uncovers the policies and practices that remove multiply-marginalized girls from education, targeting them instead for punishment and incarceration. Drawing on the trajectories of incarcerated girls in the 21st century US, Annamma argues for greater attention to the interweaving of ableism, racism, and sexism in carceral logics. "Disability," this timely book demonstrates, can be used simultaneously as a tool of removal or a marker of pride, as a catalyst for increased access to education or a justification for heightened surveillance and control.

In 2018, NWSA is pleased to offer two Teach-In opportunities. These opportunities are application based and only available to invited applicants.

The Josephine St. Pierre Ruffin K-12 Feminist Teacher Pre-Conference

THURSDAY NOV 8 2018
1:00 TO 5:00PM
ROOM 306

TEACH-IN CO-CHAIRS:

- Karsonya Wise Whitehead, Loyola University, Maryland
- Ileana Jiménez, founder feministteacher.com
- Stephanie Troutman, University of Arizona

2018 Theme: Feminist Education and Activism: Teaching K-12 Students About the Importance of Freedom, Dream making, and the Radical Politics of (Imagined) Futures

The Josephine St. Pierre Ruffin K-12 Feminist Teacher Pre-Conference is an interactive pedagogy and activism workshop designed to engage elementary through secondary classroom teachers with the NWSA Annual Conference and its themes. This pre-conference serves as NWSA's recognition of the importance of curriculum design and content in schools and the support of teacher professional development as critical feminist issues. In committing to the support of K-12 feminisms and education, the pre-conference workshop provides teachers with ways in which to apply feminist theory and content to their classroom practice; complimentary access to the conference at large; and other feminist resources--including the scholarly Meridians journal; gender, racial, and social justice training; and networking opportunities with experts in education and activism, especially those with a focus on feminist theory, women of color feminisms and intersectionality, as well as youth studies research

The pilot initiative for this K-12 teacher pre-conference was launched as the Josephine St. Pierre Ruffin Teach-In Program (JRTP), at NWSA's "Forty Years Since Combahee" conference in Baltimore, MD in 2017. Continuing the legacy of the work at the JRTP and its namesake, Josephine St. Pierre Ruffin, in 2018, it was renamed and relaunched as the Josephine St. Pierre Ruffin K-12 Feminist Teacher Pre-Conference. The focal point of this teacher pre-conference will be the training of educators in how to teach feminist content, theory, and activism effectively in the classroom in an effort to gauge and enhance their students' gender, racial, and political awareness and critical consciousness.

Teaching Gender and Sexual Justice: Arab and Muslim Communities Institute

THURSDAY NOV 8 2018
1:00 TO 5:00PM
ROOM 308

DIRECTOR:

- Rabab Ibrahim Abdulhadi, San Francisco State University

This four hour institute will create a transnational feminist setting that enlists multiple co-learning pedagogies, class material (text, genre, inter and multi-disciplinary, etc.), and facilitators. The institute is geared toward educators (high school and college) who might be well-versed in gender and sexuality studies but are not as familiar with Arab and Muslim communities.

Teaching Gender and Sexual Justice: Arab and Muslim Communities is grounded in historical and contextual understandings of colonialism/settler colonialism/ neocolonialism, racism, exclusion, displacement, war and imperialism not only theoretically but in pedagogical praxis and the lived experiences of marginalized communities and the mobilizing resilience and resistance strategies they employ toward social transformation. Finally, The Institute on Teaching Gender and Sexual Justice: Arab and Muslim Communities will explore how such dialectical and interconnected conceptual framing intervenes in and outside formal and informal classrooms, the streets, community spaces, prisons and detention centers to arrive at transformative and non-exceptionalizing vision of justice, dignity and peace for all our communities.

A BRIEF (AND INCOMPLETE) HISTORY OF THE NWSA WOMEN OF COLOR CAUCUS

Participants in the 2007 NWSA Women of Color Caucus retreat discussed the central role women of color have played in NWSA history and activities, and wanted to establish a record of those contributions. Pat Washington and Nupur Chaudhuri have begun that work here. The history of the Women of Color Caucus of the National Women's Studies Association is an inexorable and irreducible part of the history of NWSA. From the Association's first national conference in 1979 (Lawrence, Kansas)—when the Women of Color Caucus drew its first breath as the "Third World Caucus"— to the landmark 1981 Storrs Conference ("Women Respond to Racism"); to the watershed 1990 Akron Conference where over a hundred women of color and their allies walked out to protest the Association's entrenched racism; to the "healing" presidencies of Vivien Ng and Betty Harris (1994 and 1997, respectively); to the 2000 Simmons Conference developed and delivered by the Caucus's advisor/benefactor/champion/mainstay Christina Brinkley; to the 2002 Las Vegas conference where the Women of Color Caucus and the then-newly-constituted Anti White Supremacy Task Force joined forces to agitate for the inclusion of perspectives and contributions of women of color in the Association's 25th anniversary celebration; down to the present time when the Women of Color Caucus and the Women of Color Leadership Project figure prominently in the Association's multiyear Ford Foundation capacity-building grant, the Women of Color Caucus has been a driving force within the Association.

The Caucus has benefited from the courage, persistence, and commitment of many "sturdy bridges" of all colors. Several such "bridges" are listed by name in the above highlights of Caucus history. However, there is a long succession of others, leading from the Association's inaugural conference to the present day, and stretching well into the future.

Nupur Chaudhuri was present at the first national conference, where she recalls "many American women of color and other long time U.S. residents were 'congratulated' by their white peers for 'speaking good English' or having 'a good grasp of the subject matter.'" Chaudhuri was elected that year as one of the Coordinating Council members of the fledgling Third World Caucus, and, in this role, she drafted guidelines for a more inclusive 1980 conference in Bloomington, as well as helped set the stage for the ground-breaking Storrs conference on racism in 1981. It was regarding the experience of women of color at this latter conference that Chela Sandoval would subsequently write, "To be 'Third World' meant... first, to have been de-centered from any point of power in order to be used as the negative pole against which the dominant powers can then define themselves [and] second, to be working politically to challenge the systems that keep power moving in its current patterns, thus shifting it onto new terrains..."

Sandoval's assessment of the dialectic between "Third World" women's status ("de-centered") and their purpose ("shifting power...onto new terrains") captures the essence of what the Women of Color Caucus has been historically and what it strives to be today.

The Women of Color Caucus continues to offer our Association a singular opportunity to look within our own ranks to discover ways to promote broader inclusion of historical, social, cultural, political, and economical perspectives of racialized women in the United States (and abroad). We do this in a variety of ways with a variety of supporters and allies. Recent examples include our work with Program Administration and Development to create the Women of Color Leadership Project, our work with the NWSA Journal to develop a cluster of articles by emerging and established women of color scholars, our work with ABAFAZI Journal to fund a women of color student essay award (subsequently expanded to several awards through the generous contributions of donors), our work with the Anti White Supremacy Task Force to present an annual "Stop Dreaming/ Keep Working" workshop, and numerous other endeavors.

NWSA can be proud of this history of women of color, allies, and social justice advocates who have openly challenged, critiqued, and moved the Association to live up to its mission.

Connect with colleagues from across the country and around the world who will help you expand your thinking and strategize with you about shared challenges. Take the lead in building our dynamic community—invite a colleague to coffee, attend a reception, and start a conversation with someone new.

Thursday, November 8

NWSA Music and Poetry Set

2:15 P.M. – 5:15 P.M.

ROOM 303–305

NWSA's Arts Committee hosts musical and poetic perfmormances. Cash bar.

Graduate Student Reception

5:30 P.M. – 6:30 P.M.

SALON EAST

The Graduate Student Caucus is hosting a reception for graduate students.

NWSA Welcome Reception

9:00 P.M. – 10:30 P.M.

SALON EAST

All conference attendees are invited to the welcome reception immediately after the keynote. Co-sponsored by Imagining America.

Imagining America
ARTISTS AND SCHOLARS IN PUBLIC LIFE

Friday, November 9

NWSA Constituency Group Reception

2:45 P.M. – 4:00 P.M.

SALON EAST

Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's constituency groups.

Indigenous Peoples Meet-Up and Maker Space

4:15 P.M. – 5:30 P.M.

4TH FLOOR LOBBY

The Indigenous Peoples Caucus hosts a creative reception.

NWSA Awards Toast

6:00 P.M. – 6:30 P.M.

SALON EAST

Celebrate NWSA award and scholarship recipients.

Shabbat

6:30 P.M. – 7:00 P.M.

ROOM 203

The Jewish Caucus hosts Shabbat

Saturday, November 10

MA/PhD Reception

1:15 P.M. – 2:45 P.M.

SALON EAST

Sponsored by NWSA MA and PhD member institutions, representatives from programs will provide information about their program. Prospective students can learn about programs; alumnae and faculty can reconnect.

Women of Color Caucus Networking Reception

6:00 P.M. – 6:30 P.M.

CRYSTAL BALLROOM AF

This reception is sponsored by the Women of Color Caucus.

Women of Color, South Asian Feminist, and Lesbian Caucus Open Mic Night

6:30 P.M. – 7:30 P.M.

CRYSTAL BALLROOM AF

This event is a collaborative effort to showcase the creativity of women of color from the US and around the globe to entertain and enlighten all NWSA participants. This event will feature stand-up routines, poetry, dance, and song performed by multi-caucus members. All are welcome!

THURSDAY, NOVEMBER 8		
TIME	ROOM	BUSINESS MEETING
4:00-5:15pm	215	PAD Business Meeting

FRIDAY, NOVEMBER 9		
TIME	ROOM	BUSINESS MEETING
8:00-9:15am	214	Feminist Mothering Caucus
8:00-9:15am	308	Feminist Spirituality Interest Group
8:00-9:15am	307	Reproductive Justice Interest Group
8:00-9:15am	306	Transnational Feminisms Caucus
9:30-10:45am	308	Aging and Ageism Caucus
9:30-10:45am	306	Confronting Campus Sexual Assault Interest Group
9:30-10:45am	307	Third Wave Feminist Interest Group
9:30-10:45am	214	Trans/Gender Variant Caucus
11:00-12:15pm	308	Feminist Masculinities Interest Group
11:00-12:15pm	307	Feminist Media Studies Interest Group
11:00-12:15pm	214	Gender, Women's, and Feminist Studies (GWFS)PhD Interest Group
11:00-12:15pm	306	Indigenous Peoples Caucus
11:00-12:15pm	401	Undergraduate Student Caucus
4:15-5:30pm	306	Community College Caucus
4:15-5:30pm	214	Distance Education Interest Group
4:15-5:30pm	307	Librarians Task Force
4:15-5:30pm	308	Queer and Trans People of Color
4:15-5:30pm	402	Women's Centers

SATURDAY, NOVEMBER 10		
TIME	ROOM	BUSINESS MEETING
8:00-9:15am	307	Iota Iota Iota Business Meeting
9:30-10:45am	308	Fat Studies Interest Group
9:30-10:45am	306	Feminism and Activism Interest Group
9:30-10:45am	214	Law and Public Policy Interest Group
9:30-10:45am	307	North American Asian Feminist Collective
11:00-12:15pm	308	Disability Studies Interest Group
11:00-12:15pm	214	Early Modern Women Interest Group
11:00-12:15pm	306	Graduate Student Caucus
11:00-12:15pm	307	South Asian Feminist Caucus
1:15-2:30pm	306	Animal Studies/Animal Ethics Interest Group
1:15-2:30pm	307	Contingent Faculty Interest Group
1:15-2:30pm	214	Feminist Pedagogy Interest Group
1:15-2:30pm	308	Girls and Girls Studies Caucus
5:00-6:15pm	308	Asexuality Studies Interest Group
5:00-6:15pm	306	Lesbian Caucus
5:00-6:15pm	307	Publishing Feminisms Interest Group
5:00-6:15pm	214	Science and Technology Task Force
5:00-6:15pm	Crystal Ballroom AF	Women of Color Caucus

SUNDAY, NOVEMBER 11		
TIME	ROOM	BUSINESS MEETING
8:00-9:15am	307	Anti-White Supremacy Task Force
8:00-9:15am	306	Arts and Performance Interest Group
8:00-9:15am	214	Feminist Against Academic Discrimination
8:00-9:15am	308	Jewish Caucus
9:30-10:45am	306	Feminists for Justice in/for Palestine
9:30-10:45am	214	International Task Force
9:30-10:45am	307	Social Justice Education Task Force

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities. Visit the NWSA exhibit hall located in the Hilton Atlanta Salon West.

Exhibit Hours

THURSDAY NOVEMBER 8
3 P.M. – 7 P.M.

FRIDAY, NOVEMBER 9
9 A.M. – 6 P.M.

SATURDAY, NOVEMBER 10
9 A.M. – 6 P.M.

SUNDAY, NOVEMBER 11
9 A.M. – 11 A.M.

Exhibit Hall Reception Schedule

FRIDAY, NOVEMBER 9

5:00 P.M. – 6:00 P.M.
BOOTH 106/108

University of Illinois Press Book Signing and Reception

Please join UIP for a book signing featuring: Sophie Richter-Devroe, winner of the 2012 NWSA/UIP First Book Prize and author of Women's Political Activism in Palestine: Peacebuilding, Resistance, and Survival, and Heather Switzer, author of When the Light Is Fire: Maasai Schoolgirls in Contemporary Kenya.

SATURDAY, NOVEMBER 18

5:00 P.M. – 6:00 P.M.
BOOTH 106/108

University of Illinois Feminist Media Series Reception

Please join UIP to celebrate the Feminist Media Studies series, featuring a meet-and-greet with series coeditors Carol Stabile and Rebecca Wanzo and a book signing with Laura Helen Marks, author of Alice in Pornoland: Hardcore Encounters with the Victorian Gothic.

5:00 P.M. – 6:00 P.M.
BOOTH 102

Duke University Press
Celebration for Meridians: feminism, race, transnationalism.

Join Duke University Press in celebrating its new partnership with Meridians. Now in its 18th volume, the journal provides a forum for the finest scholarship and creative work by and about women of color in U.S. and international contexts.

Exhibit Hall Directory

BOOTH	NAME
100	Ms. Magazine
101 + 103	Haymarket Books
102	Duke University Press
105+107	SUNY Press
106+108	University of Illinois Press
111	Palgrave Macmillan
112	Beacon Press
113	Northwestern University Press
114	Ingram Academic Services
115	University of Nebraska Press
200	Soapbox Inc. (The Feminist Foundation)
202	University of Washington Press
203	The University of Chicago Press
204	Seal Press
205	Routledge
206	Rutgers University Press
207	Penguin Random House
210	Gender and Women's Studies Librarian
211	Inanna Publications
212 + 214	SpeakOut
213	Association of Canadian Publishers
215	The Foundation International
216	Wiki Education

BOOTH	NAME
217	University of Nebraska at Omaha Gender and Leadership
301	Feminist Studies
302	The Scholar's Choice
304	Collective Eye Films
305	McFarland
306	Rowman & Littlefield
310	Oxford University Press
311	New York University Press
312	University of North Carolina Press
314	Syracuse Cultural Workers
313	The Ohio State University Press
315 + 415	Charis Books

Membership Assembly Meeting

Saturday, November 10

12:15 PM - 1:15 PM

GRAND BALLROOM

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders. This year NWSA members will vote on recommendations and resolutions online electronically after the conference. This change, adopted by the Governing Council in June 2015, will promote democracy in the association and allow for increased member involvement.

Governing Council Meeting

Sunday, November 11

8:00 AM-1:45 PM

ROOM 203

The Governing Council serves as the NWSA Board of Directors with chief responsibilities for finance and strategic direction.

Officers

President

Premilla Nadasen,
Barnard College
2018 - 2020

Vice President

Diane Harriford,
Vassar College
2016 - 2018

Secretary

Patti Duncan,
Oregon State University
2017 - 2019

Treasurer

Karma Chávez,
University of Texas at Austin
2017 - 2019

Barbara Ransby, *Past President*
University of Illinois at Chicago
2018 - 2019

Members at Large

Marlon M. Bailey,
Indiana University, Bloomington
2017 - 2019

M. Billye Sankofa Waters,
Northeastern University
2018-2020

Mecca Jamilah Sullivan,
Bryn Mawr College
2017 - 2019

Mahruq Khan,
University of Wisconsin, La Crosse
2018 - 2020

Constituent Group Representatives

Women of Color Caucus Co-Chairs

Whitney Peoples,
University of Michigan
2017-2019

Karsonya Wise Whitehead,
Loyola University Maryland

Lesbian Caucus Co-Chair

Sasha Goldberg,
Indiana University at Bloomington

Ann Savage,
Butler University
2017-2019

PRE-CONFERENCE SCHEDULE

Registration Thursday

7:00AM - 6:00PM
ROOM 201

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions. Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Maternal Care Room

7:30AM - 5:15PM
ROOM 439

Room 439, on the fourth floor of the Room, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Quiet Space

7:30AM - 5:15PM
EXECUTIVE BOARD ROOM

Child Care

9:00AM - 5:15PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

PAD001. PAD Breakfast

7:30AM - 8:30AM
ROOM 209-211

PAD002. Decolonizing Higher Education: Why Diversity Doesn't Work

8:45AM - 10:15AM
ROOM 209-211

PRESENTERS

- Jesse Carr, Beloit College
- Catherine Orr, Beloit College
- Nicole Truesdell, Brown University

What does equity and justice look like at Primarily White Institutions (PWIs)? Traditionally, institutions that rely on "diversity" have not delivered for those at the margins. Decolonizing Pedagogies is an intervention in faculty and staff development that seeks to transform the curriculum, teaching, programming, operations, and culture of historically white colleges and universities. The project adopts a developmental approach that places self-reflection, collaborative intellectual inquiry, and the student experience at the center. For this session, we will be modeling what this project looks and feels like by asking Directors Meeting participants to engage with a set of readings and show up to the session with responses to prompts.

PAD003. Rethinking Whiteness and Antiracist Racism in WGS Programs

10:30AM - 12:00PM
ROOM 215 (LCD)

MODERATOR

- Annalee Lepp, University of Victoria

PRESENTERS

- Ann Braithwaite, University of Prince Edward Island
- LeeRay Costa, Hollins University
- Catherine Orr, Beloit College
- Karlyn Crowley, St Norbert College

This roundtable examines the perennial "whiteness" of WGS and/in the university--even as the field purportedly critiques whiteness in/of other locations. Panelists explore how taken-for-granted assumptions about white normativity/ies continue to circulate and function in WGS, in spite of its antiracist claims, and look at how " institutional structures and program administration, leadership and hiring procedures, curricular decisions (including cross-listing policies), and pedagogical practices so often perpetuate rather than decenter whiteness in WGS.

PAD004. Connecting WGSS Coursework to Praxis: Programmatic Tools to Help Students Work Toward Just Futures

10:30AM - 12:00PM
ROOM 216 (LCD)

MODERATOR

- Holly Blake, University of Richmond

PRESENTERS

- Holly Blake, University of Richmond
- Melissa Ooten, University of Richmond

This interactive workshop will discuss elements of a program model that amplify WGSS learning and support feminist activism. As directors of an undergraduate program that explicitly connects women, gender and sexuality studies coursework to praxis both in and out of the classroom, we will discuss aspects of this program that are particularly effective and transferable, namely:

A course assignment that centers informed action and inclusive group process, enabling students to both gain social justice advocacy tools and put them into practice.

A multifaceted internship requirement that centers intersectionality.

Mechanisms to support student activism outside of the classroom."

PAD005. Between Ourselves: For Current and Aspiring Women of Color Chairs/Program Directors

10:30AM - 12:00PM
ROOM 217

MODERATOR

- Mel Michelle Lewis, Goucher College

PRESENTERS

- Shannon J Miller, Minnesota State University, Mankato
- Mel Michelle Lewis, Goucher College
- Adela C. Licona, University of Arizona

This session is designed for women of color chairs and directors, and those who aspire to departmental of institutional leadership. Panelists will explore personal, professional, and institutional challenges and successes at the nexus of race, gender, and sexuality. Themes will include: roadblocks and gatekeepers of power, pitfalls and problem solving as women of color in leadership, and negotiating "diversity and inclusion" in the ivory tower. Time and attention will be given for questions from the audience, dialogue with the panelists, and support for testimony

PAD006. Advice for New Chairs and Directors: Sharing Institutional Knowledge to Protect and Grow WGS Scholarship and Teaching

10:30AM - 12:00PM
ROOM 218

MODERATOR

- Mary Ann Dzuback, Washington University

PRESENTERS

- Maria Bevacqua, Minnesota State University
- Jennifer Brier, University of Illinois, Chicago
- Beth Catlett, DePaul University
- Arlene Holpp Scala, William Paterson University

This panel will focus on the conference's subtheme: The future of the universities, schools, and knowledge production. Protecting interdisciplinary knowledge production and sharing in higher education institutions is what Women and Gender Studies chairs and directors do. They ensure curricular and scholarly innovation. Experienced chairs and directors have learned how to navigate their institutions, attract and generate resources, and work with allies to enable faculty to develop and students to thrive. Chairs and directors work with institutional partners to determine the community and activist programs they can support and encourage while also preserving their central institutional commitments.

Pre-Conference Lunch

12:00PM - 1:00PM
CRYSTAL BALLROOM

Pre-Conference Lunch is only open to those paid participants of the PreConferences, and the Women of Color Leadership Project participants. Pre-conference attendees and Women of Color Leadership Project participants will receive lunch tickets at registration.

PAD007. The Decision to Departmentalize: Pressures, Politics, Practicalities

1:00PM - 2:15PM
ROOM 215 (LCD)

PRESENTERS

- Susan Freeman, Western Michigan University
- Mary Ann Dzuback, Washington University
- Barbara LeSavoy, The College at Brockport
- Gwendolyn Beetham, University of Pennsylvania
- Maria Cristina Santana, University of Central Florida
- Kandace Creel Falcón, Minnesota State University Moorhead

A prevailing progress narrative in our field celebrates obtaining department status. As we imagine our futures, how are our notions of institutional success shifting? This session invites conversation about the extent to which stand-alone departments occupy our visions, and continues the dialogue from last year's PAD roundtable "The Urge to Merge." Panelists engage the abstract principles and strategic considerations that inform our reconfigurations and reimagined programs, departments, interdisciplinary units, etc. Presenters include those who seek to form a freestanding department or have recently made this transition, as well as those for whom department status is not a goal.

PAD008. Imagining Justice: Diverse Hiring, Retention, and Building New University Policies

1:00PM - 2:15PM
ROOM 216 (LCD)

MODERATOR

- Lisa A Costello, Georgia Southern
- Janaka Bowman Lewis, University of North Carolina at Charlotte
- Lisa A Costello, Georgia Southern
- Sarah Trainer, Seattle University

This session invites a wide range of discussion about diversity hiring policies, service in the field as it relates to tenure and promotion (special challenges posed for women, especially women of color), and mentorship . Presenters address related issues such as: the definition of diversity (beyond race), university claims to diversity without policy to support, university reliance on contingent faculty, free speech as a vehicle to uphold discriminatory practices, and the absence of mentorship in valued university structures of tenure and promotion.

PAD009. Race, gender and equity in the academy: What's service got to do with it?

1:00PM - 2:15PM
ROOM 217

MODERATOR

- Elora Halim Chowdhury, University of Massachusetts Boston

PRESENTERS

- Katherine Montwieler, University of North Carolina at Wilmington
- Meera Sehgal, Carleton College
- Simona Sharoni, Merrimack College
- MaryJo Bona, Stony Brook University
- Shreerekha Subramanian, University of Houston, Clear Lake

- Michele Tracy Berger, University of North Carolina at Chapel Hill

This Roundtable explores the relationship between service roles performed by women, and faculty of color in the academy and their relationship to tenure, and promotion processes. A number of recent studies have shown clear gender and racial inequity in terms of commitments to service obligations at the department, and university levels. Faculty also report a disharmony of messages from department-level and administration-level about the value of service. Participants will share experiences on their own campuses, and discuss together possible ways to make meaningful changes to current practices of hiring, mentoring, retention, service, tenure and promotion.

PAD010. Imagining the Just Institution: Creating Real Change within the Institution

1:00PM - 2:15PM
ROOM 218

MODERATOR

- Carol A. Stabile, University of Oregon

PRESENTERS

- Carolyn Peterson, University of Cincinnati
- Valerie Weinstein, University of Cincinnati
- Carol Mason, University of Kentucky
- Lisa M. Anderson, Arizona State University

This roundtable addresses the ways in which feminist administrators and faculty can engage the institution and our allies within it to create progressive cultural and policy change in alignment with our values as well as build alliances with university administrators to protect our programs, students, and curricula. We will explore what has worked and what has not, as well as allow time for the audience to share their own challenges on the topic and to discuss effective strategies and tactics.

PAD011. Crisis and/or Opportunity? The Challenges of Directing WGSS Programs at Small Liberal Arts Colleges Today

2:30PM - 3:45PM
ROOM 215 (LCD)

MODERATOR

- Kristin Bayer, Marist College

PRESENTERS

- Deanna Barthlow-Potkanowicz, Bluffton University
- Debra A. Michals, Merrimack College
- Heidi R. Lewis, Colorado College
- Carla Golden, Ithaca College
- Peggy Rivage-Seul, Berea College

This PAD roundtable brings together directors from WGSS programs at small liberal arts colleges across the U.S. to discuss strategies for surviving and thriving within the current climate of hostility to WGSS from conservative forces, even while there is growing interest from students for our courses, majors, and minors. The goal of this roundtable is to provide a forum for frank discussion about the difficult choices WGSS directors have had to make as they navigate backlash culture and dwindling resources, while also striving for growth and visibility for their programs, and more diverse faculty and student populations.

PAD012. Managing Difference: Protecting Trans and GNC Faculty in the Age of Diversity, Multiculturalism, and the Alt-Right

2:30PM - 3:45PM
ROOM 216 (LCD)

MODERATOR

- Rachel Levitt, Kansas State University

PRESENTERS

- Harlan Eugene Weaver, Kansas State University
- Cael Marcas Keegan, Grand Valley State University
- A. Anthony, University of Maryland, College Park
- Rachel Levitt, Kansas State University
- Lazarus Letcher, University of New Mexico

This roundtable explores how Feminist Studies as a discipline, University Gender Studies departments, and individual Women's Studies directors and chairs can navigate the increasing attacks on trans faculty in gender studies programs. Together, we que(e)ry what possibilities we can craft to (1) prophylactically protect trans and gnc faculty and grad students as well as (2) protest attacks on trans faculty and students while maintaining a queer, feminist, race-radical adversarial relationship to "diversity" and "multicultural" logics with their profoundly limiting and violent impacts.

PAD013. Becoming Visible: The Collaborative Administration and Development of GWSS Programs at Community Colleges

2:30PM - 3:45PM
ROOM 217

MODERATOR

- Alissa Stoehr, Iowa State University

PRESENTERS

- Brianne Waychoff, Borough of Manhattan Community College
- Anne Elizabeth Hofmann, Frederick Community College
- Mariam Youssef, Cerritos College
- Amanda Loos, Harold Washington College
- Jennifer Wilson, Harold Washington College

Community college program administration takes various forms in GWSS. This roundtable brings together faculty who develop and administer programs in GWSS from formal degree programs to a single course across an entire institution to student co-curricular programs. We will compare our experiences and identify strategies for making our labor visible while navigating institutional red-tape that

demands GWSS remain palatable and often keeps us invisible.

PAD014. Meaningful Assessment in WGS: Challenges, Successes, and Strategies

2:30PM - 3:45PM
ROOM 218

MODERATOR

- Christie Launius, Kansas State University

PRESENTERS

- Catherine Raissiguier, Hunter College
- Barbara LeSavoy, The College at Brockport
- Rose Holz, University of Nebraska, Lincoln
- Lisa Martin, University of Michigan, Dearborn
- Maria Cristina Santana, University of Central Florida
- Lisa Pellerin, Ball State University

This roundtable of WGS chairs and directors seeks to explore the ongoing tensions within the field around assessment of student learning in our courses. Its participants seek to generate conversation about: 1) the assessment practices we employ in our programs/departments and how they have changed over time; 2) our strategies for making the assessment process useful and meaningful for our programs, even as it is administratively mandated and bureaucratically administered.

PAD015. PAD Business Meeting

4:00PM - 5:15PM
ROOM 215 (LCD)

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WC001. WC Breakfast

7:30AM - 8:45AM
ROOM 212-214

WC002. Processing and Self Care Space

9:00AM - 5:15PM
ROOM 221

This space has been set aside for self-healing and reflection to support participants in feeling grounded, centered, and connected throughout the pre-conference. Enjoy a number of self-guided restorative activities focused on reclaiming wholeness, spirit, and humanity.

WC003. Reflections on (Queer) Black Feminist Social Work Ethics and Sociological Values in Women's Resource Centers

9:00AM - 10:15AM
ROOM 223 (LCD)

PRESENTERS

- Joi Rencher, Sequoya Hayes, University of Illinois

Bridging the gap between theory and practice, this workshop seeks to engage and integrate political (non-academic) and scholarly (academic) work and assess through dialogue the attitudes and impact of women's resource centers from a multicultural and social justice perspective.

Centering (queer) black feminist theoretical frameworks, this workshop seeks to illustrate different strategies for engaging diverse publics by attending to distinctive constellations of purpose, audience, content and form.

Additionally, highlighting social work ethics and sociological values, this discussion symbolizes the plural, intersectional and multilayered aspects of otherness across identity, role, and institution.

WC004. How to Cultivate Students Leaders as Radical Justice-Oriented Visionaries, Creators, and Makers

9:00AM - 10:15AM
ROOM 224 (LCD)

PRESENTERS

- Emma G Bailey, Western New Mexico University
- Lydia C Huerta, University of Nevada at Reno

This workshop opens up the space for participants and the discussion leaders to contribute best practices from their work as directors of Women, Gender and LGBTQ Centers. Collectively we can draw from and expand the leadership literature while also learning concrete activities and trainings for fostering student leaders who embrace difference and seek justice.

WC005. We Refuse to be Silent: "Sista Circles" at Predominately White Institutions

10:30AM - 12:00PM
ROOM 223 (LCD)

PRESENTERS

- Tolulope Taiwo, Pacific Lutheran University
- Saiyare Refaei, Pacific Lutheran University

Although institutions of higher education have a desire to promote "inclusive practices," they often ignore experiences of those who hold marginalized identities, including women of color and non-binary folks of color inside and outside of the university. Women's Centers and Diversity Centers can better stand in solidarity with folks of color by creating spaces that focus on collaborative meaning-making and radical self care. In this session, presenters will discuss their Centers' first Sista Circle Leadership Retreat, an initiative that centered the voices of women and non-binary students and community members of color at a Predominantly White Institution (PWI).

WC006. Are We Bad Feminists?: Who Do Women's Centers Serve and How?

10:30AM - 12:00PM
ROOM 224 (LCD)

MODERATOR

- Amanda Linsenmeyer, University of Colorado, Boulder

PRESENTERS

- Donna M Bickford, Dickinson College
- Rory Dicker, Vanderbilt University
- Anitra Cottledge, University of Minnesota

Women's centers respond to ever-evolving needs related to gender equity. The diversity of college students requires women's centers to rethink the ways they support students, staff and faculty; engage in knowledge production; and contribute to the creation of a just world. This roundtable asks who do women's centers serve? How has the work of women's centers expanded to include new ways of thinking, being and doing? Participants will discuss programming and support for indigenous women and women of color, peer educator programs, partnerships with women's athletics, self-care/healing arts programming, inclusive sexuality education, masculinity programming, and partnerships with women in STEM.

WC007. Building Counterspaces of Support and Resistance: An Exploration of Women of Color Cohort Models

1:00PM - 2:15PM
ROOM 223 (LCD)

PRESENTER

- Nicole Carter, Wright State University

This workshop will explore the creation of cohorts that support and center Women of Color in college and university Women Centers. It will demonstrate how cohorts that support Women of Color act as counterspaces that afford opportunities for resistance, transformation, and healing for students and the advocates who lead such programs. Participants will also learn the steps necessary in creating such opportunities on their campuses in

addition to exploring the possibilities and constraints of creating spaces for Women of Color.

Pre-Conference Lunch

12:00PM - 1:00PM
CRYSTAL BALLROOM

Pre-Conference Lunch is only open to those paid participants of the PreConferences, and the Women of Color Leadership Project participants. Pre-conference attendees and Women of Color Leadership Project participants will receive lunch tickets at registration.

WC008. Daring to Care: Nurturing Intersectional Dialogues on Campus

1:00PM - 2:15PM
ROOM 224 (LCD)

PRESENTERS

- Hollis France, Gender and Sexulality Equity Center
- Kristi Brian, College of Charleston Gender and Sexuality Equity Center

Most colleges and universities have plunged headlong into creating classrooms and curriculum where critical thinking is supported, promoted and rewarded. However, the more challenging but powerful methods of critical dialogue that allow us to courageously confront the ways we have been trained to distance ourselves from difference are often overlooked. Facilitated critical dialogue leads participants to understand the power of introspection, perspective-taking and the importance of examining hidden biases. Creating a culture of dialogue on college campuses strengthens both marginalized and privileged groups in their capacity to build common ground rooted in an ethos of care aimed at dismantling oppression.

WC009. Supporting our Sisters, Not Just our Cis-ters: Radical Inclusion for our TGNC siblings

2:30PM - 3:45PM
ROOM 223 (LCD)

PRESENTER

- Kate Harrington-Rosen, Praxis Group

This interactive, skill-building workshop encourages participants to critically examine the ways that Women's Centers have historically marginalized or struggled to serve transgender and gender non-conforming (TGNC) people, and to develop actionable steps to become more inclusive for people of all marginalized genders. This workshop asks: how have Women's Centers been complicit in perpetuating exclusive notions of womanhood? How have Women's Centers upheld the gender binary, and in so doing, who have they left out? What practical steps can my Center take to create a space that is truly inclusive and affirming for all who experience gender-based violence and discrimination?

WC010. About the book: University and College Women's and Gender Equity Centers: The Changing Landscape

2:30PM - 3:45PM
ROOM 224 (LCD)

MODERATOR

- Donna M Bickford, Dickinson College

PRESENTERS

- Susan Marine, Merrimack College
- Kathleen Holgerson, University of Connecticut
- Nicole Carter, Wright State University
- Susan V. Iverson, Manhattanville College
- Karlyn Crowley, St Norbert College
- Jane M Goettsch, Miami University

This interactive roundtable features seven contributors to the forthcoming book, University and College Women's and Gender Equity Centers: The Changing Landscape. Each will share a brief overview of her chapter, naming linkages to others' chapters, to set the stage for discussing the book's contribution to understanding WGCs, their crucial transformational work, and their future prospects.

WC011. Skill Sharing and Networking

4:00PM - 5:15PM
ROOM 223 (LCD)

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Authors Meet Critics Session
Saturday, November 10,
5:00 to 6:15pm,
Hilton Atlanta, 2, 204-205 (LCD)

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Authors Meet Critics Session
Friday, November 9,
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2, 204-205 (LCD)

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WoCLP001. Welcome and Breakfast

7:30AM - 8:45AM
ROOM 222

The Women of Color Leadership Project (WoCLP) is a pre-conference for preselected applicants only.

WoCLP003. Navigating the Academy: Challenges and Solutions (Group A)

9:00AM - 10:15AM
ROOM 219

PRESENTER

- Cara Hagan, Appalachian State University

As women of color in the academy, we face unique challenges that can impact the trajectory of our careers. These challenges can also have adverse effects on our lives outside of the academy. During this session we will explore and unpack the ways in which institutional and sociocultural bias effects women of color in the academy, and how to mitigate these challenges so we may grow and succeed.

WoCLP004. Navigating the Academy: Challenges and Solutions (Group B)

9:00AM - 10:15AM
ROOM 220

PRESENTERS

- Treva Lindsey, The Ohio State University
- Takiyah Nur Amin, Davidson College

As women of color in the academy, we face unique challenges that can impact the trajectory of our careers. These challenges can also have adverse effects on our lives outside of the academy. During this session we will explore and unpack the ways in which institutional and sociocultural bias effects women of color in the academy, and how to mitigate these challenges so we may grow and succeed.

WoCLP005. When I Dare to Dream: Strategic Planning Session (Group A)

10:30AM - 12:00PM
ROOM 219

PRESENTER

- Cara Hagan, Appalachian State University

Self-doubt, fatigue, institutional and personal challenges can hamper our imaginations and limit our potential. This session will encourage participants to dream openly and strategize ways to move closer toward the lives (both professionally and personally) we envision.

WoCLP006. When I Dare to Dream: Strategic Planning Session (Group B)

10:30AM - 12:00PM
ROOM 220

PRESENTERS

- Treva Lindsey, The Ohio State University
- Takiyah Nur Amin, Davidson College

Self-doubt, fatigue, institutional and personal challenges can hamper our imaginations and limit our potential. This session will encourage participants to dream openly and strategize ways to move closer toward the lives (both professionally and personally) we envision.

Pre-Conference Lunch

12:00PM - 1:00PM
CRYSTAL BALLROOM

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WoCLP008. Words of Wisdom: A Presidential Roundtable

1:00PM - 2:15PM
ROOM222

PRESENTERS

- Beverly Guy-Sheftall, Spelman College
- Yi-Chun Tricia Lin, Southern Connecticut State University
- Barbara Ransby, University of Illinois at Chicago
- Vivian M. May, Syracuse University
- Bonnie Thornton Dill, University of Maryland
- Vivien Ng, University at Albany

This panel brings together former, present and future NWSA presidents who are also women of color; to discuss the wisdom and best practices they've collected along their journeys. Possible topics of discussion include work/life balance, career paths, developing a body of research, and overcoming challenges women of color face in higher education.

WoCLP009. When I Dare to be Powerful: Leadership Development Workshop (Group A)

2:30PM - 3:45PM
ROOM 219

PRESENTER

- Cara Hagan, Appalachian State University

An important part of leadership development is creating time and space for evaluating what we excel and where we need to grow. This session will provide time to for participants to evaluate and reflect on the strengths and growing edges we have as leaders, as well as resources for developing our leadership skills further.

WoCLP010. When I Dare to be Powerful: Leadership Development Workshop (Group B)

2:30PM - 3:45PM
ROOM 220

PRESENTERS

- Treva Lindsey, The Ohio State University
- Takiyah Nur Amin, Davidson College

An important part of leadership development is creating time and space for evaluating what we excel and where we need to grow. This session will provide time to for participants to evaluate and reflect on the strengths and growing edges we have as leaders, as well as resources for developing our leadership skills further.

WoCLP011. Seeking to Connect: Sharing and Networking

4:00PM - 5:15PM
ROOM 222

PRESENTERS

- Cara Hagan, Appalachian State University
- Treva Lindsey, The Ohio State University
- Takiyah Nur Amin, Davidson College

Through structured activities and discussion, participants will have the opportunity to more deeply connect with other WoCLP participants and expand the network of supportive colleagues across institutions and geographies.

WoCLP012. WoCLP Reception

5:30PM - 6:30PM
ROOM 222 PREFUNCTION

Join us as we celebrate the ending of our time together. We will have an opportunity to network, toast the end of our training, and hear a few words of reflection from some of our participants. The Women of Color Leadership Project (WoCLP) is a pre-conference for pre-selected applicants only.

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GENERAL CONFERENCE

Registration Thursday

7:00AM - 6:00PM
ROOM 201

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions. Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site

Quiet Space Thursday

7:30AM - 5:15PM
EXECUTIVE BOARD ROOM

Maternal Care Room Thursday

7:30AM - 5:15PM
ROOM 439

Room 409, on the fourth floor of the , is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Child Care Thursday

9:00AM - 5:15PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

Exhibit Hall Thursday

3:00PM - 7:00PM
SALON WEST

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities.

005. Digital Embodiments

1:00PM - 2:15PM
ROOM 202

Contesting Undesirability: Black Women's Perceptions and Experiences Using Mobile Dating Applications

- Dominique M Adams-Santos, Northwestern University

Discourses of online dating within popular culture and social science research often emphasize black women's marginality in the 'online sexual marketplace,' or the internet-mediated, often hierarchical, market of potential romantic and sexual partners (Paul et al. 2010). The present. This paper seeks to trouble this framing by interrogating what we term the undesirability thesis, or the conclusions drawn within popular and social science discourse that render black women undesirable sexual and romantic partners. Utilizing focus group and individual in-depth interviews, our study seeks to understand black women's perceptions and experiences using mobile dating apps.

Advertising Difference: #TakeBackStaring and the Use of Social Media by an International Disability Movement

- Dara Persis Murray, Manhattanville College

This talk focuses on how members of an international online disability movement communicate meanings and practices of glam to claim visibility. In celebrating their "crippled, deviant bodies," C-Punks resist internalized ableism and negotiate the bio-politics of gender. Based on interviews with C-Punks and textual analysis of C-Punk community posts, I propose that the use of glam by C-Punks is an activist approach for reinterpreting the disabled female body positively. Simultaneously, though, C-Punk activism communicates neoliberal attitudes of corporeal self-surveillance that raise questions about women's digital self-representation and activism as well as values emerging from contemporary performances of disability and gender.

Theorizing the Cyber Body: Transgender Embodiment and Sexuality Online

- Joel Brimmerman, University of Cincinnati

I draw on posthuman feminist and transgender scholarship in order to challenge the common notion that cybersex is merely a disembodied simulation of "real" sex. Instead, I show not only how the body is present online, but also how the cyber body reveals the discursively constructed nature of all bodies. To illustrate my argument, I do close readings of cam shows and user-generated pornography featuring transgender users to demonstrate how the transgender body is constructed online through sexual interaction.

Transgender Digital Embodiment

- Jessica Rae Fisher, Kennesaw State University

Using Donna Haraway's "Cyborg Manifesto" I'm interested in interrogating the way that transgender people embody themselves through digital means, primarily in online spaces. Using Haraway's idea of the cyborg being, "... a creature of social reality as well as a creature of fiction," (Haraway, 149) I will interrogate ideas about online being a less real space then offline, and the way that online spaces allow for transgender individuals to autonomously create realities that they may otherwise not be able to make. I conclude by arguing that online bodies create discomfort for the ways they are harder to control.

006. Bodies as Feeling and Unruly Sites of Resistance

1:00PM - 2:15PM
ROOM 203

MODERATOR

- Rosanne Terese Kennedy, New York University

Embodied Politics: Toward a Non-Singularity of Being

- Annie Felix, New York University

Judith Butler writes of the body at stake as politically potent, that politics is necessarily a state of being embodied and at-stake (Notes toward A Performative Theory of Assembly). The question, then, is not the politics of the body so much as the body as politics. As such, this paper concentrates on questions of what the body is and what such an embodied politics may be. I attempt here at a body beyond its traditional constructions/boundaries – a body that is not just discursively produced, but also necessarily material, and affect-producing – that anticipates a non-singularity of being that is at-stake and political.

The Pitch Perfect Movie Franchise and Tumblr's Queer Reverb

- Angel Lemke, Union Institute & University

Tumblr users describe embodied experience of the platform as "immersive", a "plenitude," a "collective excess." Using Cho's notion of Tumblr's "queer reverb," I examine the Pitch Perfect fandom's "nonlinear, atemporal rhizomal exchange of affect and sensation" (47). Fans resist heteronormative media through "return, recirculation, and transformative reworking" (Stein 87) to express longing for explicit recognition of queer desire in non-canonical same-sex ships and pleasure in subtextual queerness. PP fans enact "a new affective mode of cultural conversation, one that rejects heteronorms...and the boundaries between public and private" (Stein 96) and thus provide a reprieve from the emotional strain of heteronormativity.

Laws Upon the Body of those Labeled Addict

- Lynn Madden, APT Foundation, Inc.

This paper explores the ways that culture produces the person labeled as "drug addict" through society's reliance on juridical systems of power. Persons labeled as addicts are, by definition, criminals and "deviants" who it is deemed necessary to control for the safety of others. Control is accomplished by denying individual agency and through bodily control through the construction of systems of care and with the support of dominant racialized and gendered systems of prisons and healthcare.

(De)Institionalized Bodies: A Critique of the University

- Noa Ryan, New York University

Looking at the Anglo-American higher education system as a racialized (read:white/colonial) means of intertwined knowledge and wealth production interested in docile and "working" bodies and individuals (Foucault) in the neoliberal era, this project will critique institutions of higher education in America. The second half of the paper will focus on salvaging from this framework the radical potentialities nested in the modern university, using Moten and Harney's Undercommons: Fugitive Planning and Black Study. In particular I will focus on how study might serve as a flashpoint for rethinking the individualizing/disembodied aims of the university.

Broadening (In)animacy: Body, Flesh, and Matter

- Rachel Menard, New York University

If power and ideology are inscribed on the body, what does being no-body allow? I would like to consider the theoretical and political possibility that lies in a blurring of what is usually considered animate/inanimate — the breakdown of the body into 'flesh' or the assumption of it as 'object' or 'matter'. I will work with Hortense Spillers, Fred Moten, and Alexander G. Weheliye, along with new materialists like Jane Bennett, to ask: what alternative relationships do each provide? And, importantly, how does flesh relate to matter?"

007. Academic Publishing in Women's Studies: Journals

1:00PM - 2:15PM
ROOM 209-211

This session will offer practical advice about how to get published in women's studies journals. Understand how the journal submission process and timeline works and gain insight into interpreting reviewer reports. Learn the best strategies for approaching an editor and submitting an article.

MODERATOR

- Ashwini Tambe, University of Maryland, College Park

PRESENTERS

- Cindy Cruz, University of California, Santa Cruz
- Ginetta E.B. Candelario, Smith College
- Jillian Baez, College of Staten Island-CUNY
- Natalie Havlin, LaGuardia Community College
- Patti L. Duncan, Oregon State University
- Suzanna Danuta Walters, Northeastern University

010. Gender, Race, and the Historical Imagination in the 2016 Presidential Election

1:00PM - 2:15PM
ROOM 309 (LCD)

MODERATOR

- Tamar W. Carroll, Rochester Institute of Technology

Demand the Impossible: Race, Class, Sexualities on the 1972 (Shirley) Chisholm Trail

- Barbara Winslow, Brooklyn College

This paper discusses the racialized misogyny facing Shirley Chisholm during her 1972 campaign for the Democratic Presidential nomination. Chisholm was the first African American and the first woman to seek the nomination. Throughout her career as an elected official, first in state legislature and then in Congress, she was ignored, mocked, and slandered, not only by whites, but also by some African Americans, mainly men, who unfortunately internalized racist misogyny. Yet, Chisholm refused to be silenced and continued to fight for her intersectional vision of social justice, from which we can draw much inspiration for our own political imaginings today.

The Border, the Bad Hombres, and theBillionaire: The Rise of Trump's Hyper Anglo Masculinity and How U.S.-Mexico Borderland Fiction Predicted It

- Joshua D. Martin, University of North Georgia

U.S.-Mexico border tropes have long held a close relationship with racialized nationalisms, having become increasingly salient in popular discourse in recent years and often accommodating hyper Anglo masculinity as a resource to combat perceived social ills. This paper examines how select border tropes and anti-Mexican stereotypes used by Donald Trump during his 2016 presidential campaign create the specter of a vulnerable United States threatened

by a predatory Mexican male sexuality. Drawing on literary practices from borderland fiction, this paper then discusses the allure of hyper Anglo masculinity and border metaphors in the national imaginary, contemplating ways to deconstruct their appeal.

A Renaissance of Feminist Ritual: Susan B. Anthony's Gravesite on Election Day

- Christine Anne Kray, Rochester Institute of Technology

In ritual, participants "rehearse their future" (Driver, 1991). Rituals symbolically communicate values, and through their performance, participants embody those values, transforming themselves in the process. Prior to 2016, in a small-scale "sticker ritual," voters in Rochester, NY placed their "I Voted" stickers on Susan B. Anthony's gravestone. On Election Day 2016, about 10,000 participated. Interviews revealed that this action personified a groundswell of feminist will, at a time when the country appeared about to elect its first female president and to defeat her sexist and misogynist opponent. What are the possibilities (and pitfalls) of ritual in the new women's movement?

Fashioning Feminist Protest: The Pussyhat and the Promise of Political Imagination

- Einav Rabinovitch-Fox, Case Western Reserve University

The paper examines the political meaning of the Pussyhat as a fashionable feminist icon, and its role in popularizing feminism in the public imagination since the last presidential election. Situating the Pussyhat in a long history of feminism's relationship with fashion, the paper considers the imaginative and material role of fashion statements in political campaigns such as the struggle for suffrage, as a way to rethink the role of fashion in shaping feminist protests, past and future. I argue that fashion became crucial to efforts in expanding freedom and advancing feminist agendas, serving as a realm of pleasure, empowerment, and resistance

011. Art Moves: From Text to Action

1:00PM - 2:15PM
ROOM 310 (LCD)

MODERATOR

- Mia Victoria Lawrie, University of Washington

On Non-Reproducing Women: Atwood's The Handmaid's Tale and the Failure of Coalition Politics in Performance

- Krista K. Miranda, Northeastern University

In 2017, women wearing red robes and white bonnets occupied state capitals across the U.S, mobilizing Margaret Atwood's figure of the "handmaid" from her book/television series The Handmaid's Tale in a series of reproductive justice protests. Atwood's dystopia—where "barren" women (depicted as villainous or pathetic) oppress sympathetic reproducing handmaids—illustrates the fragmentation that current discourses and performances around reproductive justice engender. From a queer, crip, feminist perspective, this presentation challenges white-cis-centered expressions of biological determinism that pit reproducing women against non-reproducing women to imagine intersectional performances of collective resistance against the white supremacist capitalist patriarchy emboldened under Trump's regime.

"What is Your Legacy?" The Artivism of Margaret Taylor Goss Burroughs

- Mary Ann Cain, Purdue University Fort Wayne

Borrowing from the Oakland Youth Roots Ensemble's use of the now-widespread term, "artivism," this presentation will illustrate how Margaret Burroughs's linking of art to social justice has left a profound legacy that has yet to be fully appreciated, especially as current movements leave such legacies unclaimed or insufficiently examined.

Reading Resistance: Black Queer Maroon Archival Aesthetics

- Victor Bene, Pitzer College

This paper will argue towards a "Black Queer Maroon aesthetic" within voguing that becomes activated in localized Black trans femme's bodily archive of House/Ball Culture. Thus I analyze three art pieces that center Black trans femme cultural production: Reina Gosset's Atlantic is A Sea of Bones, Elijah Dixon's Blackberry, and Micah Bizant's #TransLifeandLiberation rendering of Micky Bradford's resistance to HB2. For examples, I will reexamines E. Patrick Johnson's notion of gesture in forefronting ancestral calling and resistance enacted by voguing (Johnson 2011).

012. Making Art, Teaching Change: Engaging Feminist and Queer of Color Pedagogies in the Classroom

1:00PM - 2:15PM
ROOM 311 (LCD)

This roundtable explores how feminist and queer of color pedagogies serve as tools and interventions into "imagining new models of 'education' and new ways of knowing." Reflecting on teaching in predominantly white educational contexts spanning secondary and higher education, each scholar-educator provides insights into challenges and possibilities of implementing marronage pedagogies. Specifically we reflect on lessons learned through the arts based Hip-hop feminist practice of Saving Our Lives Hear Our Truths (SOLHOT) and our critical engagements with performance pedagogy in staging with students and peers critical imaginings of ourselves and the future (Brown 2009; 2013).

MODERATOR

- Brenda N. Sanya, Colgate University

PRESENTERS

- Chamara Jewel Kwakye, Georgia State University
- Durell M. Callier, Miami University
- Nicole Marie Brown, Stanford University
- Dominique C Hill, Amherst College

013. Imagínate: Bridging Communidad and Academia through Media & DIY Content Creation

1:00PM - 2:15PM
ROOM 312 (LCD)

As we envision feminist futures of liberation and accessibility, digital media and cyberspace has been an avenue for dismantling rigid hierarchies and boundaries. Online media platforms have been used as tools to nurture community-university relationships. The goal of this workshop is to demonstrate how creating feminist online content reclaims our truths and visions of liberation. Participants will learn to design shareable content, i.e. videos, podcasts, zines, and other mediums using accessible tools to creatively resist in community. We hope this workshop will elaborate how Muxerista pedagogy and queer intersectional activism can manifest in cybercommunities that value self-care and healing.

PRESENTER

- Desire Galvez, University of Nevada, Las Vegas

014. Continuing a Critical Engagement with the work of José Esteban Muñoz: Transgressive Utopias and Disidentifying Performances as Ephemeral World-Making

1:00PM - 2:15PM
ROOM 313 (LCD)

This roundtable, consisting of both a new generation of scholars and established academics, aspires to engage with his work across a variety of contexts -- tagging by brown bodies in gentrified neighborhoods, queer families, undocuqueer organizing, women and femme's bodies within the context of capitalism, and SWAPA: "Story-Wor(l)d-Art-Performance-as-Activism". Utilizing Muñoz's work, the scholars locate resilience, transgressive acts, and world-making possibilities through embodied and communal practices. This roundtable also expands on the work of Gloria Anzaldúa and her understanding of imagination as a function of the soul that has the capacity to rewrite the self and create guiding myths for our times.

MODERATOR

- Chela Serrano-Lucero Sandoval, Independent Scholar

PRESENTERS

- Kimberly Soriano, University of California, Santa Barbara
- Paulina Ramirez Niembro, University of California, Santa Barbara
- Aracely Garcia-Gonzalez, University of California, Santa Barbara
- Emma Schuster, University of California, Santa Barbara
- Chela Serrano-Lucero Sandoval, Independent Scholar

015. (De)Regulating Desire: Critiquing and Reimagining Settler-Colonial Sexualities at the Borders of the Nation-State

1:00PM - 2:15PM
ROOM 314 (LCD)

MODERATOR

- Alejandra I. Ramirez, University of Arizona

Palestinian Plasticity in Israel/Palestine's Cross-border Labor Economy

- Elizabeth Bentley, University of Arizona

This presentation examines artwork by Palestinian photographer and mixed-media artist Samira Badran that envisions the Palestinian body as unnatural and inhuman techno-assemblage. I argue that Badran's imagery highlights the fragility of the Palestinian economy and the precariousness of Palestinian life (Butler 2004). Simultaneously however, Badran's rhetorical recycling of artificial and unnatural belonging suggests an alternative means of relating to and inhabiting the land, one that ruptures backwards-oriented eco-national teleologies to envisions queerer forms of (co)existence and intimacy for these dark times (Morton 2007, p.195).

Abject Intimacies

- Alejandra I. Ramirez, University of Arizona

This paper looks at gestures of abject intimacies through an analysis of three border murals depicting male Israeli, Russian, and US politicians' public displays of sensual affections. Border muralists critique state-sanctioned policing of who can be sensual and sexual, how, and for what purpose. I analyze and interpret the murals through José Esteban Muñoz's Cruising Utopia, Jasbir Puar's Terrorist Assemblages and describe how murals and muralists bear witness to and confront state controlled intimacy, proximity and sexuality.

Making Visible the Invisible: Missing and Murdered Indigenous Women

- Dalia Ebeid, University of Arizona

My project focuses on films representing and indigenous women who have experienced gender-based violence through partner abuse, disappearances, and murders. Films such as Shades of Our Sisters (2017) and Red River (2015) respectively aim at highlighting the issue of missing indigenous women, transgender, and two spirit people. Through a comparative film analysis of the films Shades of Our Sisters and Red River, this paper addresses the creation of violence within colonial spaces, how this violence is directed towards indigenous women, and artistic measures (through film) to combat this phenomenon.

016. Gender, Sexuality, Disability

1:00PM - 2:15PM
ROOM 315 (LCD)

MODERATOR

- Marie Denise Louis, The Black Girl Project

Exquisite Model: Riva Lehrer, Portraiture, and Risk

- Ann M. Fox, Davidson College

Queer/crip artist Riva Lehrer's 2017 art installation entitled Portrait of Carrie Sandahl: A Project in Four Parts features a portrait of disability studies scholar Sandahl, contextualized with sound recordings from the sessions in which Sandahl sat for the portrait, the food and furniture with which Lehrer made her comfortable, and sheets of handmade

paper on which the two created texts expressing their disabled embodiments and the relational quality of disability. I discuss how this artistic process and product invigorates disability representation—and in turn, how such aesthetic innovation affirms disability culture and broadens audiences' definition of "the human."

Single, Black, and Female: Intersectional Accounts of Navigating Autism Services

- Jennifer Singh, Georgia Institute of Technology

The purpose of this paper is to offer a grounded theory qualitative analysis based on in-depth interviews with single Black women (mothers and grandmothers) who are navigating autism services within the constraints of state-based health insurance and limited resources (N=30). Drawing on the analytic framework of intersectionality developed by Black feminist scholars, this paper examines alternative ways of knowing autism and the impact of intersectional inequities on families of children with autism that have been silent in the discourses of autism disparities.

Spectacles of Suffering? An Analysis of the Agent Orange Aftermath Exhibition at the War Remnants Museum

- Jay Sibara, Colby College

Inspired by Subtheme 2: "Rethinking gender, sexuality, family, disability and the bio-politics of what is or is not human?" this paper analyzes the display of disabled fetuses in the Agent Orange section of the War Remnants Museum in Ho Chi Minh City, Vietnam. The paper asks: To what extent does the museum's strategy of exhibiting fetuses disabled by Agent Orange disrupt or affirm sentimental approaches to transnational disability representation?

Towards a Theory of Black Deaf Feminism: The Quiet Invisibility of a Population

- Reshawna L Chapple, University of Central Florida

This paper considers ways in which intersectionality can be enhanced with the purpose of conceptualizing the lived experiences of Black deaf women. This framework will place emphasis on how social constructions of Blackness, womaness and deafness can negatively affect the identity of Black deaf women. To outline the need for such a theory, this paper will examine social constructions of race, gender and deafness in the context of education, health, mental health, media and culture and introduce the tenants of Black Deaf feminism.

Whose Disability? Rethinking Disability and Disablement in the Iranian and Kurdish Women War Survivors

- Sona Kazemi, University of Toronto

This article is a gender analysis of a case study, which studied war and the resulting production of disabled bodies in Iranian Kurdistan. Through the case study, I studied the processes and relations of disablement (Kazemi, 2017) in the Kurdish and Iranian survivors of the Iran-Iraq war, in which chemical weapons of mass destruction were used. As a woman war survivor, I approach the process of 'creation of a disablement due to violence' not as a biomedical issue, rather as a politically- and socially-organized condition (Erevelles, 2011; Gorman, 2005, 2016) that is inevitably gendered, raced, and classed.

017. (Il)Legible Bodies and (Im)Possible Transitions to a Fuller Trans Politic

TRANS/GENDER-VARIANT CAUCUS

1:00PM - 2:15PM
ROOM 401

Panelists grapple with Black trans feminism, (in)corporeality and the "flesh", and the historical and present legibility of some bodies constituted by the illegibility of Other bodies. We are guided by Octavia Butler's parable, "All that you touch, You Change. All that you Change, Changes you. The only lasting truth is Change. Change is God" (Butler 1993). Revolution is change, and we are changed by revolution, forming a temporal loop of constant reterritorialization, leaving us contemplating where our bodies, and which bodies, remain present within the future?

MODERATORS

- alithia zamantakis, Georgia State University
- Jordan Forrest Miller, Georgia State University

Destruction of the Techno-Plantation: Android Resistance in Westworld

- An Sasala, The University of Kansas

This paper provides a reading of Maeve (Westworld, HBO) as offering a re-theorizing of human identities in relation to the "body" and "flesh"—a materially non-human positionality, subjectivity, and agency. Maeve problematizes "body" and "flesh" as theorized by Hortense Spillers (the captured body/ungendered flesh), L.H. Stallings (illusive flesh), and Sylvia Wynter (underlife in the colonial planation). I use trans theory to address gender expression and resistance to colonial norms within the Westworld theme park which I theorize as a technological plantation.
Maeve challenges socio-cultural conventions and creates the "underlife" which allows for her own freedom and park-wide revolution.

Trigger Happy: Venus Selenite's Black Trans Feminism

- Marquis Bey, Cornell University

Poet and writer Venus Selenite, a Black trans woman whose revolt is taken up, in part, via her "walk[ing] out of the rectangles," poetically inscribes the onset of a Black trans feminist revolutionary project. Selenite conveys a Black trans feminism through meditations on her mother's deafness and life in economic penury, her Zora Neale Hurston-infused paraontology that skin ain't always kin, and "defying false tongues from your / parents on gender, " culminating in a "feminism we couldn't learn from college." Through Selenite, the revolution is a triggering interruption, unincorporable and, in a word (or three), Black, trans, and feminist.

Revolutionary Atmospheres? Affective Trans Politics in the Global North*

- Yv E. Nay, London School of Economics and Political Science

The achievements of Global North/West transgender politics have occurred through neoliberal notions of equality. As trans* activists and scholars aptly caution, such politics perpetuates colonial violence. With a focus on discomfort, this paper explores ways to decolonise transnational transgender politics in the Global North and West. It argues that such an approach might open up ways to consider trans* politics as an imaginary that would enable fragmented realities, bodies and selves to become legible and articulable, making it possible to name the violence that is at work in politics under the purview of transgender/trans*.

018. Inviting Interrogation Beyond Fragility

1:00PM - 2:15PM
ROOM 402

White scholars and activist operate with blind spots, preventing us from fully understanding the privilege of whiteness and from addressing the multifaceted issues involving race, gender, and class. This issue is directly related to rethinking the politics of knowledge and the future of our universities and schools. Although white (women) people will never be free of these blind spots it is possible to develop the skills to participate in radically new possibilities. Inviting interrogation, beyond fragility, employs critical empathy and embodied learning. Moving beyond fragility is the work that white feminists must do to be part of the broader conversations.

MODERATOR

- Kathie Gillet, Kathie Gillet Consulting

PRESENTERS

- Kathie Gillet, Kathie Gillet Consulting
- Jenny Johnson-Riley, Fielding Graduate University
- Cheri Gurse, Antioch University

019. Cite Black Women: A Critical Praxis

1:00PM - 2:15PM
ROOM 404

Inspired by the #CiteBlackWomen campaign, this roundtable critically reflects on the need to reconfigure the politics of knowledge production by engaging in a radical praxis of citation that acknowledges and honors Black women's transnational intellectual production. What does it look like to dismantle the patriarchal, white supremacist, heterosexist, imperialist impetus of the neoliberal university (and its accomplices) by centering Black women's ideas and intellectual contributions? Historically, the university has exploited Black women's labor, appropriated our ideas and refused to give us the appropriate credit for our work. Citing Black women is, therefore, a project of radical refusal with revolutionary possibilities.

MODERATOR

- Christen A. Smith, University of Texas, Austin

PRESENTER

- A. Lynn Bolles, University of Maryland, College Park
- Keisha-Khan Y. Perry, Brown University
- Erica Lorraine Williams, Spelman College
- Ashanté M. Reese, Spelman College
- Xavier Livermon, University of Texas, Austin

020. Radical Reproductions

1:00PM - 2:15PM
ROOM 405

Black Women's Familial Knowledge as Pedagogy: An Alternative New (U.S.) South Narrative

- Tiffany Octavia Harris, University of Illinois

This exploratory paper disrupts silence(s) in traditional source selection and knowledge production by examining my great, great grandmother, Mama Kate's local and specific personal narrative as a domestic worker situated within the city of Atlanta. I evoke Hartman's critique of inherent archival exclusions and invisibilities and Gordon's notion of historically embedded ghostlike hauntings as theoretical underpinnings to illustrate an alternative New (U.S.) South narrative.

A Freeing Pregnancy, A Captive Maternity: Visions of Motherhood in Assata

- Cinnamon Williams, Northwestern University

In 1973, after several battles with the state, Assata Shakur decides to get pregnant. This, after seriously considering the possibility that "the child would have no mother..." and musing that "the world was too horrible to bring another human being into." What do Assata's conceptualizations of motherhood bring to Black feminist understandings of the category? What would it mean to read writings on Black motherhood that reflect Black women's ambivalence to becoming mothers? How can we suture bodies of Black feminist thought that presume Black motherhood's liberating potential with other works that acknowledge Black women's fear, hesitancy, and desperation?

021. Beyond Neoliberal Development: Imagining and Enacting Economic Alternatives

1:00PM - 2:15PM
ROOM 406

In a neoliberal world, solutions to gender injustice are often presented as if the aims of feminism, economic development, and business overlap. Gender equity and feminist emancipation are justified through contribution to/imagined as participation in capitalist efficiency, profitability, and growth. This roundtable will critically examine these corporatized approaches, and provide ways to imagine and enact economy outside of the neoliberal frame. The panelists are feminist political economists whose past and current work connects postcolonial feminisms, feminist economics, and Marxist and diverse economies perspectives on topics such as gendered financialization and credit, gender and anti-poverty programs, diverse economies, and social reproduction.

MODERATOR

- V Spike Peterson, University of Arizona

PRESENTERS

- Drucilla K Barker, University of South Carolina
- Suzanne Bergeron, University of Michigan, Dearborn
- S. Charusheela, University of Washington, Bothell
- Jennifer Cohen, Miami University

022. Becoming Undisciplined: Black Graduate Students on Refusal, Pleasure, and Possibility

1:00PM - 2:15PM
ROOM 407

Following Christina Sharpe's call for Black scholars to "become undisciplined", this roundtable focuses on the unique positionality and potential that Black graduate students have within the academy. Our overarching focus is the project of becoming undisciplined as Black queer/trans/women graduate students, and exploring ways to refuse legibility, pursue decolonial and liberatory knowledge production, and commit to affirming Black life and pleasure within and outside of higher education. Some of the themes central to this roundtable are: creating (non) academic home places; avoiding the sunken place in academia; canons, citational politics, and alternative intellectual genealogies; and pleasure and possibility.

MODERATOR

- Megan Spencer, University of California, Santa Barbara

PRESENTER

- Megan Spencer, University of California, Santa Barbara
- Alexandria Cunningham, University of Texas, Austin
- Jordan Victorian, University of California, Santa Barbara

022b. NWSA Music and Poetry Set

2:15PM - 5:15PM
ROOM 303-305

Join NWSA's Arts Committee for a program including musican and songwriter Tasha, poet Kamilah Aisha Moon, and poet Javon Johnson. Cash bar. RSVP requested, see nwsa.org/arts.

023. Biopolitical Futures

2:30PM - 3:45PM
ROOM 202

MODERATOR

- Tala Khanmalek, Princeton University

A Phenomenological Defense of Sexual Pharmakotherapy

- Caitlin Leach, Towson University

The pharmaceuticalization of women's sexuality is not inherently problematic. Rather, it is a biochemical attempt to change the relations among bodies, worlds, and desires. Admittedly, pharmaceutical approaches to women's sexuality have typically been reductionist, but a feminist phenomenological deployment of pharmaceutical data need not proceed this way. Utilizing sociological studies of women's experiences of their sexuality and the pharmacokinetic data of flibanserin and prasterone, this paper lays the groundwork for a pharmakological phenomenology that recognizes the ambiguous biochemical changes induced by pharmaceuticals have as much import for our lived experiences as our external world.

Apocalypse, Now!: Surviving the Pharmacopornographic Era by Imagining Queer Futures in Michelle Tea's Black Wave

- Leah Elizabeth Wilson, Washington State University

This presentation explores Michelle Tea's latest memoir-novel, Black Wave (2016), in which Tea provides an account of her life in 1999 as she leaves her sex radical San Francisco community for Los Angeles just before the apocalypse. Fictionalizing her life-narrative in an apocalyptic novel, Tea reflects current concerns of the globalizing, hyper-capitalist "pharmacopornographic era" and purposefully mixes genres to prepare readers for other ways of being human, effectively crafting a message of resistance and survival. Offering two versions of the self, Tea emphasizes queer possibilities for imagining more equitable communities and futures.

Hacking the Body (Politic): Trans/feminist Strategies for Post-Biopolitical Futures

- Alex Barksdale, University of Arizona

This paper puts biotechnology (including bio-art), "xenofeminism", and transfeminismo (Spanish and Latin American transfeminism) in the same frame to look at how various trans*, transfeminist, and gender abolitionist social movements engage in practices that stage the body as a site of political transformation through the means of technology. I trace their various genealogies, critically assess their strategies for resisting biopolitics, and highlight their radical visions of new embodiments and social relations.

The Biopolitics of Women's Sport: Contesting categories and imagining a feminist future

- Valerie Anne Moyer, Stony Brook University

This paper addresses recent statements made by current and former track and field athletes "defending" women's sports against the "threat" of trans* and intersex athletes. This paper looks to the future of women's sports, questioning the category itself, as well as the corporate and nationalist agendas involved in the construction and maintenance of this space. In the history of women's track and field, I argue that this space has always been potentially transgressive and threatening to gender and racial boundaries. Furthermore, I ask: How might critical race and disability studies frameworks change our understanding of this issue?

024. Imagining Africa's Futures: Knowledge, Power, Technology, and the Body

2:30PM - 3:45PM
ROOM 203

Nairat? or Thairat? (Glamorous or Revolutionary?): Sudanese Women's

Groups on Facebook

- Nada Mustafa Ali, University of Massachusetts Boston

Based on digital ethnographic research, this paper engages the conversations on Sudanese women's Facebook groups critically. Online discussions often cover issues of body beautification, traditional aesthetic rituals, and sexuality. Increasingly, members of some groups prioritize self-acceptance and self-care. They discuss and challenge gender-based violence, gender inequality, and other, intersecting forms of marginalization. I ask whether, in a context marked by militarization, neoliberal globalization, and the constant scrutinizing of women's bodies, such platforms and the Internet reinforce existing inequalities; offer liberating spaces where women can dream of and work toward transformation, or both.

"Feminized" Men? Prison Sexual Violence in Malawi

- Ashley Currier, University of Cincinnati

Media accounts of sexual violence in Malawian prisons housing men portray victims as "feminized," focusing on the pliability of boys' and men's bodies in acts of rape. I use analyses of Malawian newspaper accounts and human rights reports that document sexual violence in prisons to suggest that the dominant feminization paradigm is inadequate because it perpetuates a binary understanding of masculinity and femininity. Using work by Oyèrónké Oyěwùmí and Eve Kosofsky Sedgwick, I theorize an orthogonal approach to prison sexual violence that decenters a binary understanding of gender in favor of a situated model of intersectional power dynamics.

"The Ugly History of This Country Lives in Me": The Wounded Female Body as Archive

- Selina Makana, Columbia University

How can we read women's accounts of their wounded bodies and hidden memories of their wartime experiences as cautionary gestures for us to be aware of the glorious renderings of modern nationalisms in Africa? I argue that from 1975-2002, the post-independent state and non-state insurgent groups in Angola targeted women's bodies as a form of biopolitical control. This paper returns to the debilitated female body to examine how 'wounding' narratives of survivors offer an alternative way of rewriting the history of modern Angola.

025. AMC: Narrating Love and Violence: Women Contesting Caste, Tribe, and State in Lahaul, India

2:30PM - 3:45PM
ROOM 209-211

Narrating Love and Violence: Women Contesting Caste, Tribe, and State in Lahaul, India is the first ethnographic exploration of women's stories from the Himalayan valley of Lahaul, in the region of Himachal Pradesh, India. The book focuses on how both love and violence emerge and function at the intersection of gender, tribe, caste, and the state in India. Bhattacharya privileges the everyday lives of women marginalized by caste and tribe to show how state and community discourses about gendered violence serve as proxy for caste in India, thus not only upholding these social hierarchies, but also enabling violence. Bhattacharya centers Lahauli women's narratives as a site of knowledge demonstrating how women on the margins of tribe and caste know both, love and violence, as agents wishing to re-shape discourses of caste, tribe and community.

MODERATORS

- Pedro Di Pietro, Syracuse University
- Azza Basarudin, University of California, Los Angeles

AUTHOR

- Himika Bhattacharya, Syracuse University

PRESENTERS

- Elora Halim Chowdhury, University of Massachusetts, Boston
- Srirupa Prasad, University of Missouri
- Chinnaiah Jangam, Carleton University

026. Imagining Justice in STEM Spaces: Pushing Back Against Harassment, Bullying, and Exclusionary Behavior in Field Work, Academic Departments, and Virtual Environments

2:30PM - 3:45PM
ROOM 309 (LCD)

MODERATOR

- Heather Metcalf, The Association for Women in Science

Exclusionary Behavior in Field Work: Power Dynamics & Barriers to Entry

- Dorian G Russell, The Association for Women in Science

Accessing scientific fields like conservation, geology, and ecology often includes working and living in close quarters with supervisors in remote, physically challenging environments. When internet connection, cellular service, and bystanding witnesses are not available, problems arise in reporting harassment, accessing safety, and continuing critical scientific work. Risks in reporting are high; field work opportunities are fiercely competitive, unpaid, and often require financial investment from early-career researchers. This paper explores structural gaps in reporting systems, identifies pivotal career stages where barriers to entry and exclusion occur, and suggests policy and cultural change strategies from the perspective of a rainforest ecologist herself.

Exclusionary Behavior in Academic Computing: Ten Years Toward Justice

- Heather Metcalf, The Association for Women in Science

In one of few longitudinal studies of its kind, this paper presents findings from a decade of research and change efforts in academic computing. While, during this time, undergraduate perceptions of teaching quality and peer mentoring have improved, undergraduate students, graduate students, and faculty, particularly members of marginalized

groups, continue to experience isolation; bias and microaggressions; struggles with policy opacity and uneven implementation; harassment based on gender, race, sexuality, nationality, and religion; and outright violence. This paper discusses exclusionary behaviors in academic computing and the myriad ways in which marginalized students, faculty, and their allies struggle for socially just computing.

Exclusionary Behavior in Virtual Communities: A Negative Feedback Loop for Inclusivity

- Aspen Russell, The Association for Women in Science

Virtual environments serve as afoundation for identity creation in many STEM fields. By excluding certain groups, stereotype creation and stereotype threat compound leading to disparity. When facing an environment that is rife with outdated or non-existent laws, rarely enforced platform rules, and user anonymity, few harassers face any repercussions. Lack of enforcement leads to serious consequences through doxxing (non-consensual public release of information), dogpiling (targeted online group attacks), and other forms of digital harassment. This paper explores the various harassment methods, industry response, and suggestions for adaptations to reporting mechanisms in hopes of imagining just virtual environments.

027. Afro Futures: Black Women, Natural Hair Politics, and Re-Imaginings of Beauty/ Studies

2:30PM - 3:45PM
ROOM 310 (LCD)

MODERATOR

- Antonia Randolph, Winston-Salem State University

"Each New Curl Howling a War Cry": Black Women, Natural Hair, and Gendered Racial Formation

- Chelsea Johnson, University of Southern California

This paper uses Black women's recent organizing around natural hair to analyze their contributions to race, class, and gender change. Using qualitative methods, including 80 semi-structured interviews with African-descended women across four continents and three years of participant observation at natural hair events and in online networks, I examine the implications of Black women's shifting body practices on their political praxis and purchasing patterns. I demonstrate how Black women's collaborative critique, entrepreneurship, cultural production and embodied transformations through the natural hair movement disrupt the racialized gender order within and over against the confines of the present commercialized neoliberal era.

"Transform Your Hair!": Black Femininity, Natural Hair, and (Re)negotiating Concepts of Beauty

- Kristin Denise Rowe, Michigan State University

The late 2000s opened space for many Black women to stop chemically straightening their hair and wear their hair natural--resulting in the "natural hair movement" ("NHM"). I investigate Internet based representations within this movement as spaces where beauty standards are contested, reified, revealed, and reshaped. The subjects include: 1) two natural haircare brands 2) popular website CurlyNikki.com and 3) the work of a popular video blogger. I argue the NHM is a space where negotiations of Black femininity, beauty, and identity occur, where we find intimacies, (re)negotiations, and (re) articulations of both "beauty work" and Black women's embodimen

028. Artistic Counter-storytelling as Liberatory Praxis: Re-imagining and Re-storying Political Identities to Reclaim Power

2:30PM - 3:45PM
ROOM 311 (LCD)

Stand-up Comedy as Transformative Space for Raced and Gendered Resistance

- Laura-Ann Jacobs, University of Michigan

This paper examines stand-up comedy as a form of performance that empowers individuals to feature their own raced and gendered identities and to call for social change. Stand-up comedy is a form of counter-storytelling performance because comedians confront the metanarratives that eclipse their own unique personal identities and experiences and share their stories for themselves. Professional comedians use their stand-up comedy sets as spaces to perform their own personal stories, to choose how to represent themselves and their communities, and to openly challenge systems of oppression. This paper focuses on how professional comedians perform their identities to challenging dominant discourse.

Spoken Word as a Medium for Feminist Resistance to Xenophobia in U.S. Schooling

- Carolyn Hetrick, University of Michigan

The author examines spoken word performances as articulations of feminist resistance to institutionalized xenophobia in U.S. schooling. Using cultural studies and Critical Race Theory lenses, the author considers specific performances as counterstories to the dominant patriarchal, White supremacist education system. These counterstories include themes of re-storying identity and disturbing majoritarian assumptions and ideals in school curricula and social environments. The author explores how these counterstories point toward spoken word performance as an exercise in liberatory feminist epistemologies and discusses how these epistemologies may play a role in decolonizing U.S. schooling.

Hip Hop as Radical Activism Engaging in the Act of Decolonization

- Paulina Fraser, University of Michigan

This paper explores the work of female artists in hip hop and how it has been integrated in educational spaces as a medium and a tool for transformative learning. The author utilizes Critical Race Theory, Critical Hip Hop Pedagogy, and cultural studies to address the ways hip hop has helped mobilize youth

and feminist activism currently and historically. Though hip hop is a widely contested site for perpetuating misogyny and homophobia, there is a reality that hip hop can also be used to exercise agency for women of color and non-binary artists, while also challenging hegemonic masculinity.

029. A Dialogue on NGO-Academic Collaborations: Pitfalls and Promising Steps Forward

2:30PM - 3:45PM
ROOM 312 (LCD)

EFECT (Experiments in Feminist Ethical Collaborative Tools & Techniques) is a funded, Canadian project uniting community-based anti-violence organizations and feminist academics. Synthesizing our knowledges, we unpack and alter both systemic and cultural practice that reify barriers that prohibit the success of diverse women and women-identified people in digital spaces. Our unique project targets the need for tangible change in ethical and communication practices, and offers hands-on techniques that build crucial anti-oppressive, feminist and digital literacies. In this roundtable, and via active audience engagement, we will engage in frank dialogue regarding our internal collaborative struggles and successes in this work.

MODERATOR

- T.L. Cowan, University of Toronto

PRESENTER

- Carrie Rentschler, McGill University
- Prateeksha Singh, mpathy Designs
- Wendy Francis Oliveira De Souza, METRAC

030. Childhood, Adolescence and Sexuality: Social change approaches in Children's Literature

2:30PM - 3:45PM
ROOM 313 (LCD)

Invisibility, Fuckability, or Queerability?: A Feminist Investigation of Gender Exploration & Identity in Adolescent Girls

- Keeley Gogul, University of Cincinnati

In her 2015 TedTalk, Gail Dines suggests that adolescent girls have two choices when faced with assimilating the contemporary images of women that surround them into their own gender identity: invisibility or fuckability. This paper explores the effect of the images that saturate our culture on adolescent women. Focusing on the tension between the hypergenderized/ hypersexualized images in the media and adolescent girls' quest for a place to fit in to this narrative, this paper explores the concept that girls embody gender fluidly and engages the theory that some choose queerability as a form of resistance to the hypersexualized, gender-normative dialogue.

Producing Radical Narratives: Queer of Color Children's Literature as Praxis

- Isabel Millan, University of Oregon

"A child should not long for their own image," proclaims queer Chicana author and illustrator Maya Christina Gonzalez (2017). While most LGBTQ-themed children's picture books limit same sex desire to adults (Abate and Kidd 2011; Mickenberg and Nel 2008), this paper privileges children's picture books with queer of color characters. From gender-neutral or transgender characters in Gonzalez's picture books to my own queer of color characters, I will reflect on the process of creating, writing, and illustrating for children.
I argue that contemporary queer of color children's literature disrupts colonial heteropatriarchy and Western notions of what I theorize as "childnormativity."

Questioning the Humanizing Trend in Education: Queer and Transgender Youth of Color Who Relish in The Fractured and Fluid

- Bess Van Asselt, University of Wisconsin, Madison

This paper explores how the life histories of three queer and transgender youth of color force educators to question the concept of humanization as it has been embraced in K-12 school contexts. By relishing in angst and being fractured and fluid, these life histories reject humanism and imagine a future where being is relational and transcendent yet tied to the physical body. Their histories push educators to centralize a pedagogy that embraces rage, desire and pleasure in lieu of creating human subjects.

We think about what could happen: Latina adolescent sexual health in the US South

- Gwendolyn Ferreti, The University of Alabama

Latinas in the US South are coming of age and debuting their sexual lives as new migrants in a region that does not account for their existence. An institutional vacuum of sexual health education/healthcare and an increasing reduction of available services, greater restrictions on women's sexual/ reproductive choices, and racialized xenophobia targeting growing Latino immigrant populations greatly complicates the lived experiences of adolescent Latinas. This paper questions the institutional disinvestment in Latina adolescent life and explores Latinas concerns for their sexual futures in Alabama. We further interrogate how the denial of migrants' sexual health and rights dehumanizes migrants.

031. Reimagining Pedagogical Methods and Principles through Transformative Performance and Praxes of New and Old

2:30PM - 3:45PM
ROOM 314 (LCD)

MODERATOR

- Riley Taitingfong, University of California, San Diego

Practice based pedagogies/Pedagogies of Practice

- Kim Marie Clark, University of California, San Diego

Often teaching, supporting, and *saving* labor is relegated to purportedly silent, docile keepers of binary social orders. Yet in largely unseen/ unacclaimed realities, women and QTPOCs occupy the helm of important initiatives which seek and achieve great measures of justice. This

segment focuses on making and doing, crowdsourcing pedagogies of social change designed and emerging through processes of intellectual, creative, and action-based collaborations. Incorporating case studies and participant observation of old and new media production and distribution within protracted and flash efforts to build alternative socio-political narratives, we witness *Wakanda* not as destination, but as consciousness driven journey.

Transforming Academic Spaces through Activism

- Valerie Taylor, University of Nevada, Las Vegas/Northeastern University

The future of disciplines are reliant upon social justice praxis pedagogies as incorporated by activists turned academics. Through transforming the academic spaces, with activism, educators have the ability to empower students not available in the past. In the absence of consistent leadership education, mentoring and leadership development, many young women of color are not provided with experiences in order to create liberatory educational opportunities.

Intentionally Empowered Youth Classrooms

- Lisa D. Covington, The University of Iowa

Strategies are needed in order to create spaces for young people of color to feel empowered within the classroom. As cultural workers and advocates create spaces within universities and K-12 classrooms, we have the ability to affirm the experiences of marginalized students and recognize students' identities in order to create space for their empowerment. In creating spaces of empowerment and liberation, pedagogical tools must include student input. Conversations rooted in arming students with culturally relevant curriculum, critical thinking skills and developing intentional spaces for growth, students begin to see themselves as agents of change.

The rural as a site of agency: How the Chicana literary play and women's organizing practices create political and pedagogical agency through theater.

- Erika Ramirez Mayoral, University of California, San Diego

The construction of the rural is a complex relationship of developmental processes in which women are key protagonists. This paper aims to look at how the rural is transformed into a site of politics where I employ the use of pedagogical community theater and established playwrights to reflect on how women are leading political moments in rural sites. This paper discusses the role of theater as a pedagogical community tool that can be used to examine where politics occurs while also considering how women are changing the spaces in which they are engaged when creating and participating in political acts.

032. Decolonizing Spatiotemporality and Corporeality through Black Radical Imaginaries

2:30PM - 3:45PM
ROOM 315 (LCD)

MODERATOR

- Yomaira C. Figueroa, Michigan State University

Cheryl Clarke and the Profundity of The Black Lesbian Body

- Briona S. Jones, Michigan State University

Cheryl Clarke postulates in 1981 that, "The lesbian has decolonized her body." This paper explores the connection between Black Lesbian epistemologies and Decolonial Thought. Drawing on theories from M. Jacqui Alexander, Hortense Spillers, and Audre Lorde, I argue that Cheryl Clarke's early conception of decolonization elucidates how Black lesbians, specifically, employ a corporeal resistance through the reclamation of their sexuality and bodies. Through an explication of Cheryl Clarke's poem, "marimba" and prose piece, "Lesbianism: An Act of Resistance," this paper demonstrates how lesbian love can transgress scenes of subjection and the colonial project, thus forging space for alternative futurities.

Alternative Landscapes and Radical Futurities: Imagined Geographies in Edwidge Danticat's Claire of the Sea Light

- Rebecca Louise Fussell, Michigan State University

This paper considers Katherine McKittrick's use of demonic grounds to engage imagined geographies in Black women's literatures. Similarly, Marisa Parham and Dionne Brand also present methodologies that draw attention to and unhinge geography from its colonial implications. Here, I read Edwidge Danticat's Claire of the Sea Light for its use of imagined landscapes that not only reenvision traditional notions of geography, but also gender and liberal notions of agency. I argue that Claire calls for a consideration of the ethics involved in thinking futurity, especially as thinking new/future forms of humanity is often bound to celebrated forms of resistance.

Funk The Future: Kuso and the Black Sexual Politics of Disgust

- Cameron Clark, Vanderbilt University

This paper examines Flying Lotus's film Kuso for how it deploys a sexual politics of disgust to imagine black queer futurities. Following Aliyyah Abdur-Rahman, Jennifer Nash, Darieck Scott, and L.H. Stallings, I read black anality as a representational device for navigating race, gender, and sexuality as coconstitutive categories of being and belonging. Pairing together black anality with the film's spatialization of environmental catastrophe, Kuso inverts that which is often considered filthy, abject, or toxic as generative. That is, through disgust, Kuso produces a queer Afrofuturist project of corporeal unraveling and subsequent communal recovery that rethinks sexual freedom from within crisis.

033. Envisioning a Future of Liberatory Interdisciplines in Universities

2:30PM - 3:45PM
ROOM 401

We artists/scholars affiliated with Goddard from different locations propose a workshop shaped around

new feminist activations. Our influences are diverse and divergent--Afrofuturisms, Indigenous futurisms, "emergent strategy" (Brown), black feminist thought (Collins), intersectionality (Crenshaw). We affirm imaginative, creative, even magical potentialities to envision a way beyond the struggle against, beyond subversion, to realize transformative change-making processes and new relations (Kovach). We bring sustenance into the room; wool that protects us from the cold; berries to taste; spices to smell; our questions as guides; our stories to be the teachers. We offer a space in which to share practices and experiences.

PRESENTERS

- Ju-Pong Lin, Goddard College
- Muriel Shockley, Goddard College

034. Jewish Feminisms 1970-2018

2:30PM - 5:15PM
ROOM 403

Introduction: Some key Jewish women of color feminist texts

- Abby Suzanne Gondek, Florida International University

I will explore the central themes in the writings of Aurora Levins Morales, Ella Shohat, Loolwa Khazzoom, Yolanda Shoshana, and Mo Fleming. These authors underscore the importance of understanding how Jewish women of color experience multiple identities simultaneously and should not be expected to value one over the other.

In the Mix: Some Interfaith and Multicultural Roots of Jewish Feminism, 1970-2000

- Tamara Fish, The Jewish Multiracial Network

Jewish Feminism is a strange term. On the one hand, does "Jewish Feminism" simply refer to feminists who happen to be Jewish? On the other hand, to what extent is Judaism, as a religion, a factor in Jewish Feminism? This paper explores the emergence of Jewish Feminism from with the context of the academic study of religion; the cohort of women of different faith traditions and ethnicities in conversation with each other who struggled to reclaim women's voices, women's bodies, and women's religion; the fruitful and sometimes contentious discussions among Jewish Feminist theologians and Womanist (African-American Christian liberationist) theologians; and the resulting emergent Jewish Feminist Theologies that have already had a lasting impact on Judaism today.

Engaging the White Fire: Jewish Feminist Approaches to Biblical Text

- Sabrina Sojourner, Sabrina Sojourner, TLSC

The Talmud tells us that the Torah given to Moses was "black fire written upon white fire, sealed by fire..." To engage the white fire is to enter the space between the words, the letters to find deeper meaning for ourselves and others. Traditional text analysis has informed Jewish Feminist engagement with biblical text. Yet, some key challenges disappointingly stayed within the confines previously laid down by the rabbis. This presentation will examine key misses in traditional Jewish Feminist analysis of traditional text.

Women of Valor: Change from the kitchen

- Shekhiynah Larks, B'Chol Lashon, SFHillel

A Woman of Valor is a poem written in Proverbs chapter 31[3]; it is tradition in some Jewish households for the partner of the Woman of the house to read or sing the poem before the start of Shabbat. The purpose of this poem is to praise the Woman of the house for her hard work that week, and the previous weeks; to remind the woman of the house that the table she has created is the starting place for Olam Haba. Although it has become taboo to make commentary on women in the kitchen, one must be clear that the issue was never the kitchen, it was the fallacy that women could not change the world from the kitchen. In this way, it becomes necessary to change the interpretation of the tradition for any intrinsic value to be found in it due to the current interpretation perpetuated by the dominant culture. The preparation of the Shabbat table reminds us that women play a large role in creating spaces for others to produce change.

Jewish Lesbian Feminism: Contexts and Consequences

- Evelyn Torton Beck, University of Maryland

Jewish lesbian feminism was an important and visible force in the early years of lesbian feminist organizing. Many Jewish lesbians were very active in the Gay Liberation Movement, but remained invisible as Jews, while they were equally invisible as lesbians in Jewish communities. Nice Jewish Girls: A Lesbian Anthology (1982) brought together diverse Jewish lesbian voices that broke this invisibility and became a catalyst for further activism. As editor of this anthology, and founding member of NWSA's Jewish and lesbian caucuses, I will discuss the history of this movement and its meaning for today.

NWSA's Jewish Caucus at turn-of-the-century (1998-2002): Alliance-building, Collaboration, Celebrating Jewish feminisms

- Penny Rosenwasser, City College of San Francisco

From 1998-2002, our caucus tilled new ground in exciting collaborations with the Women of Color Caucus, co-presenting events like our reception for Shakti Butler with her film "The Way Home," about women and racism; plus a double-session roundtable on internalized oppression, examining our connections and our differences. We drew over 100 conference attendees to our interfaith Shabbat, led by pioneering feminist storyteller Rabbi Lynn Gottlieb; and we fed our intellects with pre-conference-day seminars with feminist scholars Shula Reinharz and Riv-Ellen Prell. A rich and rewarding time!

The Tribe of Dina to #ShareHerStory, the Jewish Caucus, Jewish women of color, and Jewish feminisms, 1979-2018

- Janet Lois Freedman, Brandeis University

I have been an NWSA member since 1979 and am a former Chair of the Jewish Caucus. Since its founding in the early 1980s, the Jewish Caucus has brought to the fore the stories of Jewish women who identify as Sephardi, Mizrahi and women of color. Many

of these women created essays for The Tribe of Dina, A Jewish Women's Anthology, edited by Jewish Caucus members, Melanie Kaye/Kantrowitz and Irena Klepfisz, published by Sinister Wisdom in 1986. The campaign to highlight women of color continues today in #ShareHerStory, a joint program of the Jewish Multiracial Network, Jewish Women's Archive and Repair the World which was launched in 2018. I will also speak to my experiences exploring the intersections of Jewish feminism, Zionism and anti-semitism.

Teaching for Coalition: Defusing Progressive Jewish Conflict with Feminist Pedagogy

- Jonathan Branfman, The Ohio State University

Feminist pedagogy on privilege, oppression, and intersectionality often overlooks anti-Semitism and Jewish identity. I address how and why feminist instructors can integrate these topics, including material by and about Jews of color. These lessons can better prepare students to understand the connections between Jews, people of color, LGBTQIA people, and those who belong to all these groups. In turn, this understanding can help defuse the sense of tension that often haunts Jewish-progressive interactions, and promote coalitions instead.

035. Feminist Resistance, the Futurity of Value: Unmoored from Property and Division, Against Racial Capitalism

2:30PM - 3:45PM
ROOM 406

MODERATOR

- Sanjukta Mukherjee, DePaul University

Properties Worth Resisting: Compulsory Homeownership and Disrupting State Economic Violence

- Nicholas Belongie, University at Buffalo

New modes of creating "home" are under fire. Police, ordinances, and architectural forms operationalize racial capitalism and compromise survival for those in the fissures of systems that define human value through patriarchy, white supremacy, and unfettered access to capital. Nomadic van-living, tiny homes, and homelessness fall inside the hierarchies of capitalism but create methods of side-stepping old models of and a focus on ownership. By mapping how cities create policy to thwart alternate definitions of "home" and non-ownership, we can re-frame resistance to capital, shifting away from paradigms of property to possibilities for radical collectivities.

Epistemological Congruence, Artificial Divisions: Economic Politicking Against Blackness and Muslims

- Melinda Quinn Brennan, SUNY Oneonta

White supremacy undergirds increasing attacks against racialized others, with influxes of capital mobilized against "black identity extremists" and "banning" Muslims from the US. The epistemological congruencies across forms of interrelated bigotry, essentialized constructions of groups cohered through threat to white supremacist patriarchal nationalism, are not only a 'scene of solidarity' between economically violent actors, but reveal the violent intimacies of capital. This paper investigates the normalization of white nationalism, which exists not only through the powers of the state, but is upheld primarily through racist and religious bigotry fueled and funded by right wing commentators and lobbyists.

036. "Staging Resistance: Dramatizing Black Feminist Futures"

2:30PM - 3:45PM
ROOM 407

"We Know Our Founding Fathers, but our Mothers are a Mystery"

- Leticia Ridley, University of Maryland, College Park

Since Hamilton's premiere on Broadway, the musical has been hailed for its non-traditional casting, but few have addressed the women characters solely. Employing a Black feminist methodology, my paper examines how and why gender and race matter when we analyze the role of women in Hamilton. I argue that ignoring intersectionality overlooks the transformative potential of the political activism of Hamilton. Thus, Hamilton prompts us to consider how embodiment disrupts a white and male-centered history through the remaking of a collective feminist history and future.

"Baby, I am shedding my chameleon skin": Exploring Bubbly Black Girl As a Black Feminist Intervention

- Jordan Alexandria Ealey, University of Maryland, College Park

Kirsten Childs's musical, The Bubbly Black Girl Sheds Her Chameleon Skin, follows Viveca "Bubbly" Stanton as she navigates Broadway as a Black woman. This paper examines the musical as a Black feminist intervention into the white and male-dominated world of theatre to re-imagine "the Great White Way" as a liberatory site for Black women to survive in impossible conditions. I argue that Childs's employment of Black feminism interrogates institutional power in theatre in order to build a Black feminist future.

Staging Ground Zero: Glenda Dickerson's Kitchen Prayer Series

- Khalid Long, University of Maryland, College Park

After the tragedy of September 11, 2001, Glenda Dickerson developed a performance trilogy entitled The Kitchen Prayer Series. With this trilogy, Dickerson interrogates how women, from across the globe, navigate a world where war and terror are quotidian experiences. This paper illustrates that while reviving the life and words of these global women, Dickerson's dramaturgy travels between the local and international, creating sites of transformation and transference through a transnational feminist praxis through performance. By privileging women's voices worldwide, Dickerson creates the possibility for a global feminist future among women invested in forging dialogues across cultural and political boundaries.

038. Decolonial and Anti-Capitalist Perspectives on Trans Embodiment

4:00PM - 5:15PM

ROOM 202

MODERATOR

- Hilary Malatino, Penn State University

Analogy as Symptom: Trans and Decolonial Perspectives on the Genres of the Human

- Marie Draz, San Diego State University

This paper counters the temptation to produce "like-race" arguments in theorizing gender, particularly as witnessed in recent analogical approaches to trans identity, through a turn to what Sylvia Wynter has called the genre of Man. By theorizing the stubborn analogical instinct as a symptom of a failure to fully engage with decolonial insights on the human, I argue in particular that Frantz Fanon's account of the human offers ways of thinking biological sex as racializing that do not either collapse or reductively compare categories of race and gender.

Cure Logic: Trans Experience, Anxiety, and Profit

- Hilary Malatino, Penn State University

This paper explores how contemporary biomedical practice frames medical transition as curative and, by extension, a means of ameliorating the complex of negative affects (primarily manifesting as anxiety and depression) that are often associated with trans experience. Connecting the affective promises of trans-related medical practice with questions of debt, poverty, medical profit, and the structural vulnerability of trans subjects - particularly those who are femme, poor, queer, non-stealth, and of color - this paper frames such promises as structured by a form of cruel optimism that elides questions of economically stratified medical access, biomedical cis-normativity, and trans iatrophobia (fear of medical professionals).

Techno-Biopolitics and Embodiment: Theorizing the Transgender Android

- An Sasala, The University of Kansas

Reading Wendy the entertainment android from Dark Matter as trans*, I analyze the body of the android through an intersectional lens. I delve into gender, race, and David Huebert's 'species panic' arguing that the triply other-ed transgender android would inspire a triple panic with direct ramifications for trans* bodies, especially trans women of color. I address biopolitical ordering of life via the "gaze." I use Susan Stryker's "passing" and micha cárdenas's shift to discuss sexual encounters as creating both the potential for/panic of transgender otherness. This panic impacts trans women of color/transgender androids through a reliance on sex work narratives.

039. Graduate Students Unite! Lessons from a Women's and Gender Studies Department

4:00PM - 5:15PM
ROOM 203

Women's and Gender Studies as a field is meant to be a transformative force within the academy. However, WGS departments function under the dictates of the neoliberal university, which relies on the labor of graduate students and adjunct faculty. Based on the efforts advanced by graduate students to organize workers within their WGS department and university, this roundtable imagines alternative ways to talk about graduate student labor. We will imagine a politics of refusal, think through labor politics in progressive neoliberal departments, dispel the myth of the "graduate student" non-worker, and discuss feminist pedagogy in relation to activist teaching.

PRESENTERS

- Stina Soderling, University of Massachusetts, Amherst
- Rosemary Ndubuizu, Georgetown University
- Carolina Alonso Bejarano, Rutgers University
- Alexandria Naima Smith, Rutgers University

040. AMC: Embodied Reckonings: "Comfort Women," Performance, and Transpacific Redress

4:00PM - 5:15PM
ROOM 209-211

Embodied Reckonings examines the political and cultural aspects of contemporary performances that have grappled with the history of the "comfort women," the Japanese military's euphemism for the sexual enslavement of girls and young women—mostly Korean—in the years before and during World War II. Long silent, in the early 1990s these women and their supporters initiated varied performance practices—protests, tribunals, theater, and memorial-building projects—to demand justice for those affected by state-sponsored acts of violence.

Based on extensive archival and ethnographic research, the study argues for the central role of performance in how Korean survivors, activists, and artists have redressed the histories—and erasures—of this sexual violence. Merging cultural studies and performance theory with a transnational, feminist analysis, the book illuminates the actions of ordinary people, thus offering ways of reconceptualizing legal and political understandings of redress that tend to concentrate on institutionalized forms of state-based remediation

AUTHOR

- Elizabeth W. Son, Northwestern University

PRESENTERS

- Patrick Anderson, University of California, San Diego
- Cathy Schlund-Vials, University of Connecticut
- Laura Kang, University of California, Irvine

041. On White Supremacy and Free Speech: Backlashes, Academic Freedom, Gendered and Racial Violence and Four Women Taking the Hit

LAW & PUBLIC POLICY INTEREST GROUP, SOUTH ASIAN FEMINIST CAUCUS

4:00PM - 5:15PM
ROOM 217

This panel will discuss how the neoliberal academy does not serve as a viable space for teaching, speaking/writing against white supremacy. Instead it serves as a space for public and political scrutiny and backlashes. These backlashes can be read as attempts to quell leftist ideology on college campuses, attacks on tenur/academic freedom, and used as a dog whistle of the free speech movement. Drawing from the personal experiences this panel will use backlashes against critiques of white supremacy as an analytical apparatus for connecting histories of U.S. racial violence to the current state of white backlash on minoritized subjects.

MODERATOR

- Yi-Chun Tricia Lin, Southern Connecticut State University

Weaponizing White Womanhood in the Alt-Right Campus Takeover

- Amanda Gailey, University of Nebraska, Lincoln

The paper will discuss how white womanhood occupies a special place in attempts to quell leftist thinking and teaching on college campuses. Rightwing organizations are specifically recruiting white college women in order to advance regressive economic and social arguments while taking advantage of progressive arguments for the amplification and protection of women's voices. These organizations simultaneously appeal to traditional racist, patriarchal beliefs and progressive feminist beliefs about protecting young (white) women, and offer recruits a sense of empowerment that resembles mainstream feminism while employing it in the service of fundamentally racist and economically oppressive policy positions.

How do you know you are supporting white supremacy? Institutional Racism, Right Wing Backlash and Academic Freedom

- Reshmi Dutt-Ballerstadt, Linfield College

This paper will frame the politics of backlash that scholars of color have been subjected to against the kinds of institutional responses that have either provoked further backlashes,or have mitigated them. The author herself who was a subject of such attacks will focus on the relationship between academic freedom and the (in)equality of free speech, and how these "protections and rights" are compromised when institutions fall prey to the various outside political pressures. Some safeguards will be offered to combat this "chilly climate" while drawing attention to the massive political machine that are making attempt to dismantle such safeguards.

White Academic Supremacy and Medieval Studies

- Dorothy Kim, Brandeis University

This paper will address the dog whistle of "free speech" now used in attacks on university faculty as a way for the alt-right to gain access to college campuses. It will consider my own case as a clear incitement to violence as it followed an established pattern set by Milo Yiannopolous during #Gamergate. It will also discuss the rise and visibility of academic white supremacy as it has become a conduit for white supremacist ideology to infiltrate the academy.

042. Visual Cultures and Performance

4:00PM - 5:15PM
ROOM 224 (LCD)

MODERATOR

- Carol Jacobsen, University of Michigan

Beyond Visuality and Surveillant Epistemologies: Visions of Black/White Interracial Desire

- Jocelyn Coates, University of Maryland, College Park

Many queer studies and women's studies scholars, such as Siobhan Somerville (2000), have thoroughly explored how black/white interracial subjects are rendered pathological and perverse under U.S. biopolitical regimes. This characterization depends, at least partially, on an obsession with visuality, situating black/white interraciality as hyper-visible and as visually knowable (Fleetwood 2011). Accordingly, this project works to unsettle dominant conceptions of black/white interraciality, governed by racializing surveillance (Browne 2015), through examining cultural production and employing affective methodologies. How might attuning ourselves to the sensory dimensions of black/white interraciality outside of visuality allow us to better theorize liberatory visions of interracial desire?

Probable Lives & Temporalities: The Politics of Trans/Feminine Performance Aesthetics From Below

- Shehram Mokhtar, University of Oregon

This paper examines the politics of women and trans dance performers and social media stars in Pakistan who function outside of the upper/middle class mediated cultures and normative morality. These performers negotiate their low social status, lack of cultural capital, and gender subordination and/or variance with their dance performances, sartorial practices, and sex appeal. Dismissed, disregarded, and disparaged within the dominant culture, they cultivate and embody their transgressive gender and performance aesthetics to gain visibility that makes their lives and livelihoods probable. However, the probability of sustenance of life and lifeworlds remains precarious by virtue of the same visibility.

(re)Work This Pussy: Reflections on Voguing, Black Masculinity, Black Femmehood and Humanity

- Julian Kevon Glover, Northwestern University

Drawing on the work of Hortense Spillers, Naomi Bragin and Saidiya Hartman, I argue that voguing—through a kinesthetic reorientation— enables black people assigned male at birth (AMAB) to renegotiate their relationship to black masculinity. The result is a shift in consciousness and a radical re-envisioning of humanity for black AMAB people such that a black femme embodiment emerges. I use 'Black femme' to demarcate how the shift in consciousness enables the reconstitution and deployment of a personal politics amongst black AMAB individuals which

centers the experiences, knowledge and contributions of black women as integral to imaginings of the future.

"21st Century Sara Bartmaan: Commodification of Gender in Hip Hop Culture, Reality TV, Black Women, Wives and WAGS."

- Dr. Felecia Harris, University of North Carolina at Charlotte

With sub-theme #2 as a catalyst, according to Patricia Hill Collins (2005) the mass media and entertainment industry has created a space in the 21st century to reformulate black images and black female bodies, as hyper-sexual, and deviant with the "appearance of empowerment." This paper will explore how black popular culture-Hip Hop and Reality Television perpetuate the historical controlling images of Black women like those of Sara Baartmann.

043. Activism

4:00PM - 5:15PM
ROOM 309 (LCD)

La Vía Campesina: A Structural and Behavioral Model for Transnational Feminist Praxis

- Kenna Denae Neitch, Texas Tech University

Nominally, La Vía Campesina (LVC), the International Peasant's Movement is not a women's movement, but their consistent action against gender oppression while advocating for social and environmental justice should qualify LVC as a transnational feminist collective. I argue that LVC avoids the five practices feminist theorists have identified as damaging to many international women's movements: Euroamerican domination, center/periphery understandings of global dynamics, erasure of race, acceptance of capitalist values, and global commodification of feminism and loss of contextual awareness. LVC's practices should be examined by feminist scholars and activists to identify and potentially replicate agency-affirming strategies and non-hierarchical transnational collaboration.

Mothering, Activism, and Environmental Justice: Building Just Futures

- Reena Shadaan, York University

Scholarship on women's environmental justice activism often points to a maternal impetus. Some scholars critique the maternal frame as essentialist and conservative. However, these critiques rest upon several assumptions – that all women are encouraged to mother, that the essentialist claim of a "natural" ability to care is applied to all mothers, and that mothering is apolitical. Using a reproductive justice lens, I argue that maternal activism is neither essentialist, nor conservative. Rather, it is resistance labour that challenges the devaluation of Indigenous lives, Black lives, and the lives of non-Black people of colour.

The Indigenous Erotic as Activism

- Lisa Tatonetti, Kansas State Univeristy

This paper focuses on the Indigenous Erotic in the literature and HIV activism of Two-Spirit Anishinaabe nurse, woodworker, and writer, Carole laFavor (1948-2011). LaFavor's two detective novels address how queer Indigenous people heal from sexual violence while her activism centered the culturally specific needs of HIV-positive Indigenous peoples. Both index the imbricated nature of tribal identity, health sovereignty, and sexuality. laFavor overtly situates the Indigenous erotic as integral to twentieth-century tribal continuity. This paper would introduce the audience to laFavor's novels, her embodied activism, and to the extant ties between Two-Spirit histories, lesbian identities, and Indigenous health sovereignty.

Tools of Resistance: Indigenous Women and Community Radio in the Americas

- Beth Williford, Manhattanville College

This paper will explore how the radio is used as a tool for decolonization as well as feminist organizing in the Americas. Women are increasingly more active in community radio throughout the region, from working at stations to producing programs as journalists. Community radio has been used for decades by indigenous communities, but traditionally it has been male dominated. Thus, it's critical to understand how indigenous women, doubly marginalized by both ethnicity and gender, are altering the power dynamics, redefining expectations, and energizing indigenous resistance via community radio.

044. Another World is Possible: Reframing the Earth through Feminist Cosmologies

4:00PM - 5:15PM
ROOM 310 (LCD)

MODERATOR

- Annu Dahiya, Duke University

The Subjectivity of Formlessness: Guzmán's water-memory and Irigaray's deformed-fluidity

- M.D. Murtagh, Duke University

This paper thinks Chilean filmmaker Patricio Guzmán's 2015 documentary, El botón de nácar in relation to Luce Irigaray's essay, "Volume-Fluidity." Guzmán's meditation on stars in outerspace and fluidity of water open a way of thinking subjectivity through formlessness. Through the victimization of Alacalufe and Yaghan indigenous tribes and Chilean suffering under Pinochet, Guzmán speculates, "if water has memory, it will also remember this." Linking water's capacity for preserving memory to Irigaray's feminine subjectivity beyond the imposition of rigid forms, this paper asks if subjectivity has the capacity to exceed the confines of a cohesive body and instead inhabit shapeless flux.

Primordial Wombs: The Heterogeneous and Gestational Role of Water in the Origins of Life

- Annu Dahiya, Duke University

This paper uses contemporary geochemical research regarding the Earth's Environment 4.3 billion years ago to theorize how inorganic minerals and water in the Hadeon era—the first geological period—created the conditions for the emergence of life. I experiment with the concepts "maternal" and "gestation" in two ways: first, with how naturally created microscopic enclosures in alkaline deep sea hydrothermal vents created

"primordial wombs" that were crucial for the biochemical evolution of life, and second, how "water is life" in a scientific sense that works in tandem with contemporary indigenous struggles for water sovereignty around the globe.

Mermaid Maroonage: Surviving the Plantationocene in The New Moon's Arms

- Addie Hopes, University of Wisconsin-Madison

In Nalo Hopkinson's The New Moon's Arms, "sea people" populate the waters of an imaginary Caribbean archipelago. Having escaped a sinking slave ship by transforming into monk seals, the "sea people" thrive in aquatic maroon communities as a new "genre of the human," navigating the "accumulated sediments" of colonial and neo-colonial violence of the Plantantionocene . Situated at the unlikely intersections of feminist new materialism, black feminist theory, and archipelagic studies, this paper argues that Hopkinson's "mermaid maroons" and the waters they inhabit offer a vision of entangled, multispecies relationality and ever-emergent geography of "oceanic" political resistance.

Afrofuturistic Visions: Rewriting The Geography of The Modern World in Du Bois' "Princess Steel"

- Anastasia Karklina, Duke University

In W.E.B. Du Bois' long-lost short story, "Princess Steel," an African indigenous princess with magical steel hair is violently captured and stolen from her homeland. Her steel hair, signifying terrestrial resources, is exploited by her colonial overlords and turned into commodity to generate industrial wealth. This paper argues that Du Bois' "Princess Steel," one of the first touchstones in Black science fiction, is a form of a Black Marxist critique of the origins of modern capitalism and a direct contestation of "race science" that employs Afrofuturistic imagination to generate an alternative, anti-colonial political and racial geography of the modern world.

045. Biopolitics of Birth and Labor

4:00PM - 5:15PM
ROOM 311 (LCD)

MODERATOR

- Elizabeth Verklan, Cottey College

A Good Abortion is a Tragic Abortion: Fit Motherhood and Disability Stigma

- Claire McKinney, College of William & Mary

The politics of abortion in the United States rests on stigma. Pro-life politics actively produces stigma while mainstream pro-choice politics endorses privacy that cannot undo public stigma. I argue that abortion stigma conditions public abortion stories. Women who qualify as eugenically fit have constructed tragic narratives of a wanted pregnancy disrupted by an impaired fetus. Using the historical case of Sherri Finkbine's abortion of "thalidomide fetus" and contemporary accounts of abortion in the case of "nonviable" fetuses, I suggest that these abortion narratives mobilize disability stigma to recuperate the moral status of the individual pregnant person as a fit mother.

Doulas for the State: Intimate Labor on the Margins of Welfare

- Carolyn Fraker, University of Minnesota

This paper explores a federally funded doula initiative, "Lean on Me," that provides free birth coaching to low-income pregnant women. The Lean on Me doulas create room within the overwhelmingly disciplinary welfare state for the physical and emotional experience of pregnancy, acting as advocates for their clients' right to humane treatment by the state and hospital structures. Building on Rickie Solinger (2005) and Dorothy Roberts (1997), this paper reveals the complicated ways the state disciplines and controls the bodies of poor women, and how doulas attempt to mitigate these abuses by re-centering a woman's right to her own bodily integrity.

The Bio-Politics of Pain: Assessing Hierarchies of Humanity in Fetal Pain Based Abortion Restrictions

- Alesha Doan, University of Kansas
- Elise Higgins, University of Kansas

Ann Fausto-Sterling cautions us that biology and culture are not separate; rather they are mutually constitutive, shaping society's understanding of gender and sexuality. Building from and applying Fausto-Sterling's theoretical framework to reproductive policy, we examine the intersection of science and culture in fetal pain-based abortion bans, which have been enacted in 17 states. While fetal pain legislation may appear to be a novel approach to restricting abortion, we argue it follows a familiar historical trajectory of reproductive policies that assert and then privilege the humanity of the fetus while simultaneously disappearing the woman from the process of reproductive decision making.

The Difference Between Having and Making: Rethinking How We Think and Talk about Women's Childbirth

- Jeffrey Nall, Florida Atlantic University

Dominant culture in the U.S. fosters discourses that render women's creation of new life, through pregnancy and childbirth, a passive series of events that "happen" to them. Many unintentionally implement and maintain these dehumanizing patterns of thought and expression. These disempowering discourses further lend unacknowledged support to anti-abortion arguments that conflate the rights of embryos with the rights of infants; they also support conceptual underpinnings of the "pro-life" worldview premised on the pre-conceived "child" placed in women's wombs. Imagining and implementing more thoughtful ways of thinking and speaking of childbirth may foster healthier understanding of abortion that honors pregnant women.

046. Black Sugar/Azúcar Negra: Thinking Latinidad, Blackness, and Latinx Anti-Blackness Through Diasporic Queer and Feminist Art

4:00PM - 5:15PM
ROOM 312 (LCD)

This roundtable brings together scholar/artists working across a range of fields to discuss how engaging with diasporic queer Black feminist cultural production offers unique and important modes of imagining the crossings and contestations of gendered Blackness and Latinidad. A central topic of exploration is Latinx Anti-Blackness, or what Ana-Maurine Lara refers to as "hemispheric anti-blackness" (2017), and how it vexes potential solidarities among women and queers of color. Roundtable participants will share how their scholarship and praxis is moved by the work of artists such as Ana Mendieta, Zahira Kelly, M. Tony Peralta, Rita Indiana, Ferelei Baez, and others.

PRESENTERS

- Anya Michelle Wallace, Pennsylvania State University
- Jillian Hernandez, University of Florida
- Leticia Alvarado, Brown University
- Karen Jaime, Cornell University
- Ana Maurine Lara, University of Oregon

047. Proclaim, Pause, Repeat: Envisioning a collective feminist future through reactive sound.

4:00PM - 5:15PM
ROOM 313 (LCD)

The Meisner technique is an acting method which involves two performance partners repeating phrases to one another. This workshop repurposes the Meisner technique as a means of feminist creative production by imagining and sounding out feminist futures. By recording spoken phrases of the participants about what their utopia might look like, we explore themes of spatial and cultural awareness and sensitivity and (inter) reaction between different people of different backgrounds, politics, thoughts and hopes. The idea is to explore sonic conceptions of utopia, when multiple, feminist voices are heard and abstracted, in order to speak a just, common future into existence.

PRESENTERS

- Tonica Hunter, University of Oxford
- Adia Trischler, Independent Scholar

048. Following Ghosts: Contesting Pasts, Haunting Futures, and Engendering Praxes of Resistance

4:00PM - 5:15PM
ROOM 314 (LCD)

MODERATOR

- Rachmi Diyah Larasati, University of Minnesota

Death, Disease and the Ghost: Towards a Politics of Abundance

- Sayan Bhattacharya, University of Minnesota

In this paper, I read a play written by a group of transwomen in the late 1990s when the HIV-AIDS scare was at its peak in India. It invokes the ghost of a transwoman who died of AIDS. She returns each time a transwoman is about to have unprotected sex to warn her of HIV exposure. I closely follow the ghost and engage with theories of haunting and queer studies to argue that an intimate attachment with death creates a politics of abundance that gestures towards modes of friendship and community making which exceed the grammar of loss and death.

Haunting the Dead: Death Photography and the Coloniality of Empathy

- Emily Marielle Mitamura, University of Minnesota

This paper interrogates the intimacies between itinerant living 'death tourists' and the dead interred in sites of Cambodian Genocide memorialization as vexed relations of Saidiya Hartman's "innocent amusements." Examining the overdetermined narratives and commodifications which characterize epistemic loci like the globally trafficked museum exhibition Faces of S-21, it argues that these photographs of the murdered - purveyed to forge intimacies across space, time, and death - instead work to center heteropatriarchal whiteness as the exclusive locus of humanity. Centrally I ask, against the evidentiary and affective labors exacted from the Global South, what ghostly resistances endure and what potentialities do they propagate?

A Ship to the Door of No Return: "Blackened" Ghost and the Hauntology of the Slave Ship

- Colin Walker Wingate, University of Minnesota

What happens to black folks who die within the hold of a slave ship? Thinking through resonances amongst the slave ship, haunting, and chattel slavery, this paper conceptualizes the ghost of the enslaved within the hold as not simply a remnant of life, but rather Black life forced out of the body through acts of subjection. How do these "blackened" ghosts, born of those occupying this zone of social death, come to interact with the living world? What potentialites do these ghosts engender on behalf of their kin still living within the space of anti-blackness, towards living beyond it?

Haunting Black Ontology: Thoerizing Black Femmes and (im)possible technologies of Remembrance

- Naimah Zulmadelle Petigny, University of Minnesota

Existing betwixt states of matter and temporalities, the black femme is beholden to no fixed frame of being. Her haunting, absent presence--generated through epistemic erasure, disposability and silencing--refuses binary divisions and takes up a multifarious position on death in life. In what ways is haunting a black femme technology that contests the idea that the black body is anchored, solely, in abjection and historical trauma? As this paper works to challenges this ontology, it centers the peripheralized, queer black femme and the unruly, and often overlooked, dimensions of Black subjectivity she catalyzes in her embrace of the (im)possible.

049. Vulnerable Desires

4:00PM - 5:15PM
ROOM 315 (LCD)

MODERATOR

- Jasmine Vallve, London School of Economics & Political Science

Björk's Tender Erotics - Subverting Phallic Sexuality, and Carving out a space for a Tender Economy of Desire

- Stephanie Koziej, Emory University

This paper focusses on 2music video's of artist Björk, Pagan Poetry and Cocoon, and analyzes them as disidentifying performances. Through her visual and sonorous artistry, Björk simultaneously subverts and rewrites the script of phallic sexuality, carving out a space for a new economy of desire: Erotic Tenderness. Here sexuality, but equally subjectivity and sociality, are not organized according to a phallic binary order. She uses the trope of sperm, to tell a story of intimacy and sexual sociality. In doing so she castrates sperm as the phallic master-signifier of difference, and re-attributes it as a signifier of an alternative sociality.

Deviant Pathologies: Making Space for Queer Suicidality

- Alison Elizabeth Parks, City University of New York

The dominant discourses around suicide prevention aimed at vulnerable groups like queer and indigenous youth tend to reproduce a biopolitical imperative to live, which places value on bare life as human capital without alleviating the conditions of subjection/subjectification that make certain lives unlivable. This paper asks whether there is room for resistance within suicidal subjectivity. To theorize this space of resistance located in what I am tentatively calling "casual suicidality" I read Foucault's work on suicide against a contemporary musical on the subject. Work in LGBTQ historical archives attempts to locate this imagined theoretical space in "real life."

Imagining Justice Alchemically: Articulating a Rhetoricity of Rights and Vulnerabilities

- Lisa Diedrich, Stony Brook University

Thirty years ago in Signs, law professor and critical legal and race theorist Patricia Williams published "On Being the Object of Property" (1988). I return to Williams's essay and her work more generally to explore how she imagines justice alchemically through the articulation of a rhetoricity of rights and of vulnerability/needs—"articulation" here understood in Stuart Hall's double sense of the term: as creating both new forms of expression and linkages between multiple expressions, concepts, spaces, and objects. Put another way, I read Williams's work as providing an early model for doing critical race and legal studies with critical disability studies.

Ungendering Me Softly: Towards a Queer Black Trans Theory of (Self) Care

- Taylor York, University of Maryland

"Radical softness," though not that exact phrase, has been part of black queer and feminist knowledge production for decades, as well as part of digital and political spaces. Using James C. Scott's theories of "hidden transcripts" and "infrapolitics," Hortense Spillers's concept of "ungendering," and Kai Green's idea of "tranifesting", I explore sonic landscapes and erotic images of black, queer, and trans (self)care. Through examining artists' sonic, visual, and textual renderings, like FKA Twigs, Lizzo, bLAck pARty, and Willow, I argue Lora Mathis's term "radical softness" and vulnerability are forms of tranifesting and possibilities within black, trans, queer, and digital spaces.

050. Meditations on the Future: Water, Memory and the Sacred in the Work of M. Jacqui Alexander

4:00PM - 5:15PM
ROOM 401

Reflecting on the foundational scholarship of the incomparable M. Jacqui Alexander we turn to water. Water, Alexander tells us, "overflows with memory," necessitating that Black diasporic people recall the turbulent physical and psychic legacies of Transatlantic slavery and its crossings. But water, in its fluidity, invites us simultaneously to meditate on the transformative, continuous, unfinished power held within these crossings, even amidst their turbulence. In this session, we, former students and colleagues of Alexander, reflect on her work and invocation of water to brainstorm what it would mean to co-conspire the Sacred, more livable worlds she so emphatically imagines.

MODERATOR

- R. Cassandra Lord, University of Toronto

PRESENTERS

- Nicole Charles, University of Toronto, Mississauga
- Ruthann Lee, University of British Columbia, Okanagan
- Gulzar R. Charania, University of Ottawa

051. Black Feminist Food Futures: Towards a Praxis of Liberation

4:00PM - 5:15PM
ROOM 402

In food justice and academia, Black women do critical work towards birthing black food sovereignty and leveraging food as a critical component of Black liberation. Building on Baxter, Cooper, Fraser, and Tyler (2017) who use womanism as a frame for examining Black women's role in Black agrarian organizing and growing practices and adrienne maree brown's Emergent Strategy (2017) in which she offers a theory of change in which relationships are central, this roundtable asks: what does a Black feminist or womanist praxis offer to a growing, yet sometimes disparate food movement and what Black futures emerge under Black women's leadership?

MODERATOR

- Ashanté M. Reese, Spelman College

PRESENTERS

- Shakara Tyler, Michigan State University
- Dara Cooper, National Black Food & Justice Alliance
- Alsie Parks, National Black Food & Justice Alliance
- Kirtrina Baxter, Black Dirt Farm Collective

052. Imagining Spaces of Impossible Trans Political and Cultural Resistance

4:00PM - 5:15PM
ROOM 404

MODERATOR

- Miriam J. Abelson, Portland State University

Nationalist "Drag" in a "New" India: Trans Becoming in Neoliberal Times

- Nishant Shahani, Washington State University

In this paper, I return to a moment of political euphoria that followed the aftermath of the Indian Supreme Court's recognition of "hijras" and transgender people as a third sex in 2014. Framed as queer affirmative—even utopian—in scope, I ask how this moment that ostensibly represents "radical political futures" can, in fact, constitute its potential ossification. How can this moment of reified utopia, conceptualized exclusively through state protection and jurisprudence, gesture toward "the work of trans political imaginations" that might not yet exist in the here and now?

Drag Politics: German Homonationalisms and Transgender Citizenship

- Anson Koch-Rein, Grinnell College

This paper analyzes an example of trans activism that emerged in relation to the German federal elections in 2017 called Travestie für Deutschland (TfD - Drag for Germany), a photographic art project using a satirical political party campaign to drag the hard-right nationalist party Alternative für Deutschland (AfD - Alternative for Germany). Through the lenses of homonationalism (Puar, Haritaworn) and transgender citizenship (West), the campaign's visual and rhetorical embrace of drag politics enters the political field of electoral politics that is fraught with homonationalism and challenges it through a camp articulation of transgender political visibility beyond the role of victim.

The Accumulation of Dispossession: Trans Cultures Online & Beyond

- Jen Jack Gieseking, Trinity College

Harvey's idea of accumulation by dispossession posits that power and wealth are accumulated through the privatization of public goods. As of yet unexamined is the affective weight, memory, and accumulation of dispossession, and how it induces different ways of producing spaces and places. Drawing on over four years of Tumblr #mtf and #ftm hashtag posts, users repeatedly describe a sense of loss, solitude, and obfuscation alongside narratives of self-definition and self-liberation. I reveal the accumulation of dispossession, cultural geographies of places and spaces long gone that are imbued with the affective, emotional, and psychological dispossession is both revolutionary and utopian.

Making Possible Lives in the Country: Rural Trans Political and Artistic Resistance

- Miriam J. Abelson, Portland State University

Scholarly and popular understandings of rural transgender people still tend to assume that rural trans lives are unlivable or impossible. In this paper, I draw on interviews with rural trans people and the work of the Queer Appalachia Project, to explore contemporary U.S. rural trans political and artistic resistance. This political organizing and cultural production remake the possibilities for livable trans lives in the spaces presumed to be most at odds with trans futures. To the extent that this resistance takes up optics of race and nation, it can both remake new coalitional possibilities or reinscribe other marginalizations.

053. Alternative Futures in Translation: The Making of Transnational Feminist Imaginations

4:00PM - 5:15PM
ROOM 405

This roundtable will explore translation as a feminist practice of imagining planetary justice, solidarity, reconciliation, and co-existence in the face of multiple, intersecting structures of power that violently pit us against each other, particularly along the axes of gender, sexuality, class, race, nationality, and geographic region. By drawing on their diverse experiences and dreams in and of translation, the participants will uncover the politically transformative power of translation, which, when pursued with a decolonial feminist/queer (and geohistorically contingent) ethics of justice, enables transnational feminist imaginations and relationalities that are indispensable to the formation of planetary solidarities, resistances, and transgressions.

MODERATOR

- Siobhan Marie Mei, University of Massachusetts Amherst

PRESENTERS

- Emek Ergun, University of North Carolina at Charlotte
- Carolyn Shread, Mount Holyoke College
- Siobhan Marie Mei, University of Massachusetts Amherst
- Elena Igartuburu, University of Massachusetts, Amherst
- Sandra Joy Russell, University of Massachusetts Amherst

054. Marxism, Feminism and Intersectionality: Imagining New labor economies

4:00PM - 5:15PM
ROOM 406

MODERATOR

- Stephanie Santos, Rice University

Kid Stuff: Thinking Beyond Capitalism's Commodification of Children

- Lisa Hinrichsen, University of Arkansas

This paper examines the figure of the child in Viability, Sarah Vap's 2016 collection of 159 brief prose poems. Vap draws upon the child to comment on contemporary bioeconomics, critiquing how the child works in the service of capital and the nation-state. Importantly, Vap reconnects national fantasies about reproductive futurism back to actual children, offering a revised understanding of how contemporary domestic economic and legislative policies actually undermine the very social vitality the child supposedly indexes. Her work thus speaks back to the commodification of children, offering a poetics of embodiment that rematerializes the abstract figure of the child.

Universal Basic Income as Utopian Demand: Labor, Value, and the Radical Imaginary

- Kelly Happe, University of Georgia

This paper argues that the call for a universal basic income (UBI) by feminists and the Movement for Black Lives is an anti-capitalist utopian demand capable of embracing feminist, queer, and critical race theories of labor and value. Building on the idea of UBI as an exemplar of the provocation and collectivity of the demand insofar as it frees us from the wage relation and the family, this paper argues that can further avoid the otherwise invisibilization of genders, races, and sexualities in anti-capitalist theory and social movement praxis.

055. Stealin' and Meetin': A Black women's reading circle as intellectual maroonage

4:00PM - 5:15PM
ROOM 407

The roundtable will discuss the ways a Black Women's Reading Circle responds to the alienation created by imperialist-white-supremacist-capitalist-heteropatriarchy within graduate education (hooks, 2015). We will explore our intellectual maroonageas a systematic, collaborative/dialogical engagement, rooted in sister-based scholarship that protects our spirits, and asserts our humanity (Baszile, 2008; Dillard, 2012; Edwards &Baszile, 2016; Lawrence-Lightfoot & Hoffmann Davis, 1997).

MODERATOR

- Kirsten T Edwards, University of Oklahoma

PRESENTER

- Jasmine Brown, University of Oklahoma

056. Graduate Student Reception

5:30PM - 6:30PM
SALON EAST

The Graduate Student Caucus is hosting a reception for graduate students.

057. Child Care Keynote

6:45PM - 9:15PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

058. Keynote Conversation: Elizabeth Alexander & Alondra Nelson

7:00PM - 9:00PM
GRAND BALLROOM

ELIZABETH ALEXANDER

President, The Andrew W. Mellon Foundation

Elizabeth Alexander, renowned poet, essayist, memoirist, and scholar, is President of the Andrew W. Mellon Foundation, the nation's largest funder in the arts and culture and humanities. She previously served as the Wun Tsun Tam Mellon Professor in the Humanities at Columbia University and the inaugural Frederick Iseman Professor of Poetry at Yale University, where she taught for 15 years and chaired the African American Studies Department. At Smith College, she was the inaugural director at The Poetry Center, and as a faculty member at the University of Chicago before that, she was awarded the Quantrell Prize for Excellence in Undergraduate Teaching. In 2009, Professor Alexander composed and delivered "Praise Song for the Day" for the inauguration of President Barack Obama. In 2015, Professor Alexander made the transition to philanthropy when she joined the Ford Foundation as Director of Creativity and Free Expression, designing initiatives such as the Art for Justice Fund. A Chancellor of the Academy of American Poets, Professor Alexander is the author of six books of poems, two books of essays, and among many honors and awards was twice a finalist for the Pulitzer Prize, in poetry and in biography. Her latest book, the memoir The Light of the World was released to widespread acclaim in 2015.

ALONDRA NELSON

President, Social Science Research Council

Professor of Sociology and Gender Studies, Columbia University

Alondra Nelson is president of the Social Science Research Council and professor of sociology at Columbia University. An award-winning scholar of science, medicine, and social inequality, her recent books include The Social Life of DNA: Race, Reparations, and Reconciliation after the Genome (2016), Genetics and the Unsettled Past: The Collision of DNA, Race, and History (2012), and Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination (2011). Alondra has contributed to national policy discussions on inequality, and about the social implications of new technologies, including artificial intelligence, big data, direct-to-consumer genetics, and human gene-editing. She serves on the Board of Directors of the Data & Society Research Institute. Alondra is chair of the American Sociological Association Section on Science, Knowledge, and Technology and is an elected member of the Sociological Research Association.

PRESENTERS

- Elizabeth Alexander, President, The Andrew W. Mellon Foundation
- Alondra Nelson, President, Social Science Research Council; Professor of Sociology and Gender Studies, Columbia University

059. NWSA Welcome Reception

9:00PM - 10:30PM
SALON EAST

All conference attendees are welcome at the NWSA sponsored welcome reception immediately after the keynote.

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BARBARA RANSBY

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—Angela Y. Davis

"This perceptive resource on radical black liberation movements in the 21st century can inform anyone wanting to better understand . . . how to make social change."
—Publishers Weekly

"One of the most important texts for this generation and generations to come—truth telling so clarifying it begs us to be better and bolder."
—Patrisse Khan-Cullors, cofounder of Black Lives Matter Global Network

"Ransby writes with urgency, passion, and a deep love for Black people. Get this book to understand where the movement is at and where it has the potential to take all of us."
—Keeanga-Yamahtta Taylor, author of *From #BlackLivesMatter to Black Liberation*

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Registration (Friday)

7:00AM - 6:00PM
ROOM 201

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions. Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Quiet Space Friday

8:00AM - 5:30PM
EXECUTIVE BOARD ROOM

Maternal Care Room Friday

8:00AM - 5:30PM
ROOM 439

Room 439, on the fourth floor of the Room, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Child Care Friday

8:00AM - 5:30PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

Exhibit Hall Friday

9:00AM - 6:00PM
SALON WEST

061. Yoga for Every Body: Yoga as a Practice of Freedom Friday

7:00AM - 8:00AM
CRYSTAL BALLROOM LOBBY

Everyone is welcome. No previous experience is needed.

PRESENTER

- Becky Thompson, Simmons College

062. Utopian, Dystopian and Feminist Literature

8:00AM - 9:15AM
ROOM 202

MODERATOR

- Rachel H. Brown, Washington University in St. Louis

"City of Ladies": Christine de Pizan's Proto-Feminist, Utopic "Safe Space"

- Alyse Knorr, Regis University

While Christine de Pizan's writing has been compared to other authors from her period, work remains to be done on the similarities of her rhetoric with that of contemporary feminist political activists. In particular, this paper will examine the proto-feminist utopia sketched out in Christine's The Book of the City of Ladies, focusing on representations of gendered violence. Christine's rhetorical moves prefigure those of today's #metoo campaign, emphasizing the movements of purging, collecting, and community-building. This progression shapes a feminist construction of a utopic space that is powerful not as a finalized product, but as an ongoing, collectively-imagined process.

Repro-Capitalism and the Racial Logics of The Handmaid's Tale

- Sujata Moorti, Middlebury College

Hulu's adaptation of Margaret Atwood's dystopian novel, The Handmaid's Tale, appears to be an apt response to the contemporary political climate in the US. I have developed the concept the repro-capitalism to underscore the ways in which the series showcases the intertwined logics of capitalism and the compulsions of reproduction. Drawing on critical race theories, understandings of reproductive futurity, and scholarship on Afro-pessimism, my analysis highlights the ways in which the female capacity to reproduce becomes the site from which race is re-articulated in keeping with a broader neoliberal project.

Women as future and men as past: struggles and dreams of early Muslim Soviet art.

- Aysel Vazirova, Independent Consultant

The paper examines how early Soviet art and literature imagined Muslim women and men in the depictions of revolutionary change and dreams of communist utopia.The first part will examine symbolic representations of revolution through unveiling of Muslim women. The second part will highlight the role of "Muslim men" as representations of the past and will analyze silences surrounding men's struggles and transformations.

Walking Away: Le Guin on Revolutionary Acts in Omelas and The Eye of the Heron

- Lisa McLeod, Guilford College

The theme of leaving an unjust society to create another, more just society—although "justice" is not her terminology for this choice—is found repeatedly in Ursula K. Le Guin's works, from the celebrated The Dispossessed and "The Ones Who Walk Away from Omelas" to lesser known works, like The Eye of the Heron. In this paper, I will explore how Le Guin addresses accountability for unintended harms and the passive benefiting from others' exploitation, and ways in which her Daoist leanings informed her conceptions of choosing otherwise.

063. Graduate Student Resume Review and Mentoring

8:00AM - 4:00PM
ROOM 203

NWSA offers a limited number of one-on-one resume review and mentoring sessions for graduate students who are planning or conducting a job search, both academic and non academic. Students who completed an application process prior to the conference to sign up for 45-minute one-on-one meetings get feedback on CV's, resumes, and advice about the job search process. Space is limited and assigned prior to the conference.

064. What does Justice for/in Palestine look like? A Praxis of Transnational Solidarity

8:00AM - 9:15AM
ROOM 204-205 (LCD)

The 2018 NWSA theme compels us to seriously reflect on how justice informs solidarity struggles, including in/for Palestine. Critically linking Palestine to movements against racism, sexism, homophobia, Islamophobia, and settler-colonialism (Indigenous/Women of Color Feminist Delegation 2011; Ransby 2011; Davis 2016), transnational feminist praxis has lent credence to framing justice in/for Palestine as a feminist issue (Abdulhadi 1988; Sharoni 1993), placing it on the agenda of public intellectuals within NWSA and more broadly (Sharoni & Abdulhadi 2015; Abu Nimah 2014). It is time now to fine tune what justice for/in Palestine might look like for feminist solidarity and feminist theorizing Feminists for Justice In/for Palestine.

MODERATORS

- Simona Sharoni, Merrimack College
- Rabab Ibrahim Abdulhadi, San Francisco State University

PRESENTERS

- Beverly Guy-Sheftall, Spelman College
- Piya Chatterjee, Scripps College
- Rosalind Petchesky, Hunter College
- Elora Halim Chowdhury, University of Massachusetts Boston
- Sherry Gorelick, Rutgers University
- Diana Block, California Coalition for Women Prisoners

065. Aesthetics of Freedom: Notes on Intra-Active Becoming

8:00AM - 9:15AM
ROOM206

MODERATOR

- Gina Abelkop, University of Georgia

Lesbian Feminisms, Hysterical Pleasure, and Ethics for End Times

- Gina Abelkop, University of Georgia

The novel WE LOVE VENUS! performs and troubles the ethics of pleasure during mass environmental catastrophe. In the surrealist near-future American landscape of the novel, houses are shaped like donuts, the two queer protagonists go by a single "We," performance art becomes feminist currency, and flowers, the last thriving remnants of vegetation, have been co-opted as the image of choice by politically conservative movements. Playing at the intersections of lesbian feminist ethics, ecofeminism, and joy decidedly unbound from happiness, the novel explores radical embodiment and alternative kinship systems as essential tools of protest.

Biography of My Automaton

- Ginger Ko, University of Georgia

In Biography of My Automaton, the author explores the ethics of our automated futures and how postcolonial automation has the potential to either perpetuate or modify how we presently impact the environment. The work utilizes surrealist magnification to project the future through language and the potential for more than utilitarian motivations in the coding of technology.

Dressing for Utopia

- Sofia Thanhauser, Pratt Institute

The contemporary clothing system operates within and as a discourse that produces and consolidates models of femininity that allow for hyper exploitation of women around the world. Its immense plasticity and power enables women to exploit and be exploited in one motion, all in the name of ever greater liberation. I argue that the effort to imagine a new clothing system is one that demands imagining new spacio-temporal configurations of labor and creative practice, agricultural practice, and aesthetics that will necessarily unfold in tandem with the production of new subject positions.

066. Who in the hell set things up like this?: Black Feminist Geography, Expressive Culture, and Demands for Freedom

8:00AM - 9:15AM
ROOM 207

MODERATOR

- Jordan Victorian, University of California, Santa Barbara

Black Queer Time and Space in Dionne Brand's 'No Language is Neutral'

- Megan Spencer, University of California, Santa Barbara

In this paper I offer a reading of Dionne Brand's poetry collection "No Language is Neutral", articulating the ways that Black liberation queers time. Drawing on theorizations of the archive and temporality by Saidiya Hartman and Kara Keeling, I describe how Brand's poems offer, through their attention to land/seascapes and erotic relationships between Black Caribbean women, a disruption of colonial temporalities that illuminates the ongoing gendered presence of antiblack racism. Brand's poems allow Black lesbian desire to exist beyond the parameters of geographic and temporal normativity, and thus offer a mode of unintelligibility from which to imagine black queer futures.

Sing A Black Girl's Song: Towards a Black (Girl) Sense of Place

- Amoni Thompson, University of California, Santa Barbara

Utilizing Katherine McKittrick's understanding of a Black sense of place as a geographical perspective that accounts for how legacies of racial violence produce black being, I argue that a Black (girl) sense of place is informed by notions of community, expressive culture, and physical location, and is used in the subversion of containment and anti-black racism. I address the following inquiry: How does Black girlhood function as a spatial imaginary? I situate this research question within the theoretical foundation of Black Geographies, exploring how Black girls recuperate a sense of place and contribute to the radical imagining of freedom.

067. Anzaldúan imagination for social transformation

8:00AM - 9:15AM
ROOM 208

"Ontological Imagination: An Anzaldúan Manifesto for Social Change"

- AnaLouise Keating, Texas Woman's University

In Light in the Dark/Luz en lo oscuro: Rewriting Identity, Spirituality, Reality, Gloria Anzaldúa offers a provocative theory of imagination as an agent of ontological change. When we engage our imagination and enter boldly into dialogues with imaginal figures, spirits, trees, and/or "guardian spirit[s]," we can "change or reinvent reality" (44). Drawing on Anzaldúa's ontological imagination and adrienne marie brown's theory of emergent strategy , this paper offers three tactics that can be harnessed for social change.

"Reimagining Coalitional Futures with Anzaldúa's Nagualan Consciousness"

- Kelli Zaytoun, Wright State University

Feminist social justice work in the 21st century requires new theories about and practical strategies related to the role of individual persons in group-based efforts. This paper explores how the imagination is central to what I refer to as the self-in-coalition, a theory that builds on Gloria Anzaldúa's practice of subjectivity called "naguala"/ shapeshifting. This paper brings into scholarly, critical conversation the indigenous ontologies upon which Anzaldúa's "shapeshifting" consciousness is based, therefore offering an example of how alternatives to Western thought can contribute to a practical plan for coalition building.

"Imaginative Anzaldúan Realities: A Collective Consciousness"

- Jessica Camp, Texas Woman's University

"Imagination opens the road to both personal and societal change – transformation of self, consciousness, community, culture, society" (Anzaldúa 83).

Gloria Anzaldúa suggests that imagination is an integral tool for transformative change. Her writings integrate decolonizing knowledges as storytelling in the form of autohistoria and autohistoria-teoría. Through a discussion of Anzaldúan theories such as la facultad, this paper explores the way that autohistoria reimagines the idea of knowledge of self and calls for radical, political change."

"Anzaldúan Imagining of Home: Profound homelessness and its relationship to the imagination"

- Betsy Dahms, University of West Georgia

This presentation explores Gloria Anzaldúa's theorizing on alienation in her concept of being "del otro lado" in relation to her queer world-making project of El Mundo Zurdo, a visionary mode of relationality where community is created based on affinities and not on sameness. Exploring a broad landscape of alienation in terms of homelessness, this presentation will look to Anzaldúa's short story "Reading LP" as an example of how extreme homelessness makes the imagination one of the only spaces where a different reality is possible. Anzaldúa's theorization of the imagination insists on the materiality of the imagination to create new realities.

068. Imagining Trans of Color Justice: Interdiscplinary Approaches

8:00AM - 9:15AM
ROOM 209

MODERATOR

- Francisco Galarte, University of Arizona

Beyond Precarity: Reading Trans of Color Bodies Fungible(ly)

- V Varun Chaudhry, Northwestern University

The current political moment has included visibility for trans people of color alongside intensified (gendered and racialized) subjugation, leading some scholars to theoretically frame the present as "precarious." In this paper I posit "fungibility" rather than "precarity" as a more robust theorization of trans of color bodies and experiences, utilizing what Tiffany King, Saidiya Hartman, and Hortense Spillers have called Black fungibility. Using ethnographic research with trans people of color in US-based nonprofit and funding agencies, I examine how "fungibility" might proffer a more expansive and potentially just reading of how trans people of color strategically navigate institutional power

Afro Trans Vivências: reassembling transness, blackness and feminism

- Dora Santana, John Jay College

The author focuses on "mais viva," a term in Brazilian Portuguese that can be roughly translated as "more alive, alert, savvy." She theorizes the concept as embodied knowledge of black and trans resistance. The author argues that Brazilian "Travesti" activist Selen Ravache's story is an instantiation of Trans Feminist work that taps on the afro-diasporic legacy of "fugitivity" as refusal to lose oneself, even when one self constitutes transformation. She foregrounds black trans experiences from the south hemisphere in relationship to transnational debates to reassemble the ways we understand, move within, and intersect black, trans and feminist studies.

Crip Trans Epistemologies, Trans of Color Justice, Survival, and Prison Abolition

- Elias Vitulli, Center for Popular Democracy

This paper will examine incarcerated gender nonconforming and trans people's survival strategies, resistance, critiques of the prison system, and articulations of justice in the mid- to late twentieth century. Drawing from archival research, gay and lesbian and prisoner newspapers, and court documents, I will center the work and writing of gender nonconforming and trans people of color to think through what trans of color justice and worldmaking has looked like inside penal institutions. I will connect their ideas to what I call a crip trans analytic, grounded in women of color and queer of color critique, to articulate a coalitional framework.

Transmisogny and Its Discontents

- Eli Erlick, University of California, Santa Cruz

Transmisogyny, coined in 2007 by transgender academic Julia Serano, represents an assemblage of violence against transgender women and has grown rapidly in mainstream popularity. However, is transmisogyny enough

to comprehend the violence against transgender people when it is primarily Black trans women experiencing the harshest forms of brutality? This paper represents how we can (and must) complicate articulations of intrusions on the body within the state of identity politics that universalize whiteness. I argue for the usage of a framework centering racialization and knowledge as a methodology that may be able to understand and ultimately end violence.

069. Postvital Politics, Posthuman Poetics

8:00AM - 9:15AM
ROOM 210

MODERATOR

- Miriam Gonzales, Penn State University

Reading Humanely: Feminist Speculation in Naomi Alderman's The Power

- Catherine Fairfield, University of Michigan

This paper interrogates how Naomi Alderman's speculative fiction novel, The Power, explores the interrelations of social sustainability and the concept of the humane within the context of a profound biological change to the human species. Alderman imagines a world in which women are given the biological ability to gain power over men through exerting physical, political, and social dominance. By exploring human ethics amidst posthuman transformation, I will address the central question of whether feminist speculative fiction that is invested in narratives of biologically grounded power can - or should - be read reparatively.

Nuclear Families and Other Toxic Kin

- Sarah Ensor, University of Michigan

This paper studies the non-normative paradigms of relation that burgeon under conditions of acute and lingering toxicity - specifically the Chernobyl Exclusion Zone - in order to theorize modes of radioactive embodiment, relationality, and temporality. By demonstrating the extent to which benefit, not simply damage, can itself be collateral, sites of nuclear fallout allow us to trace not only the forms of slow violence for which they are widely known, but also forms of slow, gradual, and oft imperceptible intimacy that have emerged in their midst - and that remain unmeasured by instruments of biopolitical surveillance that track the health of the bodies involved.

070. A New Map to Radical Revolution: Envisioning the Politics of the Possible

8:00AM - 9:15AM
ROOM 211 (LCD)

MODERATOR

- Khanum Shaikh, California State University, Northridge

Sexual Revolution in Islam: State, Muslim Politics and Feminist Activism in Malaysia

- Azza Basarudin, University of California, Los Angeles

Political Islam is increasingly the defining element of Malaysian policies and national projects. Same-sex sexual acts are criminalized under the Penal Code and of late, the state has stepped up the moral policing of Malay-Muslim queer bodies. This paper analyzes the marginalization of queer activists in the Malaysian-Muslim feminist movement. While Malaysian-Muslim feminist troublemakers have advanced a rights-based revolution in Islam, they have not sufficiently addressed sexual rights and criminalization of queer Muslims. As such, what are the ways that this rights-based revolution in Islam can be reimagined as a radical feminist vision of sexual revolution?

Utopian Visions of Redress: Reimagining Gender Justice in the Indian Comic

- Sharmila Lodhia, Santa Clara University

This paper examines the transformative potential of "Priya's Shakti," India's first augmented reality comic which incorporates real-life stories of gendered violence as an advocacy tool. This analysis is situated within a broader socio-cultural study of female protagonists and superheroines in contemporary Indian comics. Comics provide a unique canvas for the exploration of imaginative landscapes of gender relations. Storylines incorporating myth, fantasy and the supernatural, offer readers alternative spaces of belonging and being in the world. They furnish a blueprint for more nuanced explorations of the complexities surrounding gendered violence and one with the potential to reach new and inform audiences.

Intimate Revolutions: Gender, Feminism and Everyday Life in Iran and the Diaspora

- Catherine Zehra Sameh, University of California, Irvine

"While legal constraints have forestalled gender equality nearly 40 years after the 1979 Iranian revolution, dramatic shifts in practices and conceptions of intimate life point to feminism as a persistent "revolutionary" current. This paper will rethink dominant conceptions of political revolution, asking after the spaces of everyday life to theorize the intimate contours of social transformation. In what ways is everyday life revolutionary, prefiguring a feminist present and future?"

071. Dancing, Grieving, and Re-Placing Memory in/for the future

8:00AM - 9:15AM
ROOM 215 (LCD)

The Pulse of Terror - The Queer Rican "White to be Angry"

- Erika Abad, University of Nevada, Las Vegas

In the winter of 2016, a storefront in a Chicago Puerto Rican neighborhood hosted laminated pictures of the 49 Pulse victims. By May 2017, a mural of Oscar Lopez Rivera had taken its place. Documenting grief and rage in relation to Lopez Rivera's delayed release and Puerto Ricos' economic crises & Pulse, this talk will focus on what it means to be "divided" in and with terror. The terror assigned to resistance and the terror assigned to death. This talks poses the question: how do Puerto Ricans re-member the terror of their coloniality?

Joyful Protest: The Gendered Politics of Affect in the Salsa Music Movement and the Young Lords

- Kristie Soares, University of Colorado Boulder

This talk looks at how Caribbean activism deployed affect to argue that central to many Caribbean social movements is a playful engagement with joyful affect. It examines how both the the salsa music movement and the Young Lords performed "affective activism," which engaged sincerely with political and social issues while also deploying joy as a political tool. It further argues that the masculinist politics often found in white U.S.-based movements are used to discredit this affective activism, but positing a gendered dialectic between serious and joy where the latter is assumed to be both feminine and apolitical.

Queer Descent, Queer Dissent: The Case of the Chilean Cueca

- Christine Hasson Gilfrich, Texas Woman's University

Within the context of a post-dictatorial Chile, the political legacy of biopower shapes Chilean society in general, and the cueca (Chile's national dance) in particular. The effects of biopolitics on this cultural performance are extremely important when one takes into account the heavy focus on body and embodiment. Despite the heteronormativity invoked by this paired dance, Gilfrich argues, first, that the genealogy of the cueca makes the dance inherently queer and second, that this queerness generates a space for challenging the status quo and imagining a new future.

072. Feminist Futurities and Connections: A Women of Color Artist-Writer Workshop

8:00AM - 9:15AM
ROOM 216 (LCD)

Inspired by our process as Ananya Dance Theater artists, this workshop explores connections through INDIGO, which was widely used in the global South historically, and currently. We will write, move together. How do we show up for each other? Did our women ancestors meet? Will we know each other across ancestral crossings and futurities? Sharing our indigo stories will spark movement and text in order to explore our relations. Bring a piece of writing that you have imprinted with your history/energy. Together, we will weave tales, and create movement gestures coded with stories about meetings across difference.

PRESENTERS

- Hui Niu Wilcox, St. Catherine University
- Alessandra Williams, University of Wisconsin- Whitewater

073. Black Girls Equity Alliance: A Workshop Sharing Lessons Learned in Imagining Justice for Black Girls

8:00AM - 9:15AM
ROOM 217

This workshop explores the successes and challenges of the newly-formed Black Girls Equity Alliance (BGEA) in mobilizing policy makers, system actors, and community members in dismantling oppressive social structures and institutions. Based on feminist theoretical perspectives that highlight and challenge how system-involved girls are frequently blamed by the systems that attempt to "fix" them, the BGEA was founded on the premise that it is our systems that need fixing. During this workshop session, participants will describe the specific process of operationalizing this theoretical shift and invite discussion on how to continue to "demand the impossible" in reorganizing our youth-serving systems.

PRESENTERS

- Sara Goodkind, University of Pittsburgh
- Britney Brinkman, Point Park University

074. Bodies in Resistance: Presumed Disposability, Contested Vulnerabilities and the Politics of World Making

8:00AM - 9:15AM
ROOM 219

Unlosing Trans Lives: Autobiography, Vulnerability, and Resistance

- Rushaan Kumar, Colorado College

With the tabling of the regressive Transgender Bill in the Indian parliament, many transgender Indians face increased "infrastructural vulnerability" (Butler, 2016). While the State disciplines trans embodiment by mandating identity certification and criminalizing various paths to livelihood, trans people are constructing ways to resist their disposability within this regime. This paper explores the emergence of trans autobiography as an expressive and ethical form in this context. How do trans people use autobiography to navigate their vulnerability and write themselves into public discourse? How does this form call into existence not only a trans consciousness, but also a broader political community?

The Babies of Kettleman City: The Precariousness of Mexican Social life and Death in Rural Central California

- José Manuel Santillana, University of Minnesota

In the last decade, Mother Jones, CNN, ABC News, LA Times, and several other news media outlets have continued covering the rise of stillborn pregnancies and babies born with birth defects in the predominantly Mexican immigrant town of Kettleman City, California. Utilizing discourse analysis, this paper seeks to centralize these communities as a point of departure that can orient us to a more nuanced understanding of racialized socialites of life/death, environmentalism and resistance. Doing so helps us underline the feminist underpinnings of and by which counter-insurgent and situated knowledges come to form in the face of multiple violences.

The Disability of Queerness: Towards new Possibilities of Imagining Queer in South Asia

- Sayan Bhattacharya, University of Minnesota

This paper argues that any analysis of South Asian queer movements

is incomplete without deploying disability as an analytic. Be it how laws write transgender bodies as always already disabled and hence needing rehabilitation to suicides of queer students due to lack of mental health support at school, the intersections between queer and disability movements in the region are palpable. Yet, given the history of pathologization of non-normative identities, queer movements often disavow disability in its aspirations towards attaining citizenship. However, which queer bodies can become able-bodied? Could thinking with disability engender new possibilities for imagining queer transnationally?

Towards a Theory of Black Educational Life: Reimagining Black Student Life in Teacher Preparation

- Ezekiel Joubert III, University of Minnesota

Much of educational research about and for black people focus on the disposability and dispossession of black students. Drawing from critical scholarship, I explore how centering a curriculum of tragedy in teacher preparation can stifle productive interrogations of educational structures--namely ideology and power that reproduce race, class, gender, and sexual orientation and diminish the construction of effective pedagogies that reduce racial violence in schools. Through a critical analysis of the discursive practices produced by predominantly white preservice teachers, this paper seeks to theorize the possibilities of black educational life to reclaim black educational futurity.

075. Feminist Anti-Militarism: Imagining Revolutionary Futures

8:00AM - 9:15AM
ROOM 220

MODERATOR

- Chloe Diamond-Lenow, University of Minnesota Duluth

Who's Your Hero? Gender, Race, and War on TV

- Robin Riley, Syracuse University

Do ideas about gender and war that circulate in pop culture – both in "news" source and in fictional scripts - contribute to the perpetuation of militarism and imperialism? Alternatively, do they offer a roadmap to their undoing? In this paper, I will look at news accounts of women's increased participation in the war on terror alongside TV shows like Homeland and Madame Secretary to reveal how women have become the ones who carry out male instigated wars on-screen and on the ground.

Killing Border Life/la Vida Fronteriza: Trump's Wall

- Melissa W. Wright, Penn State University

The promise to build a "big beautiful" border wall propelled Donald Trump into the US presidency. In this paper, I use a feminist ecological and decolonial lens to discuss how this wall represents a militarized attack on what Mexico-US border communities call: "la vida fronteriza" (border life). I demonstrate how the Trump administration seeks to repurpose a rich border landscape from a place teeming with social and ecological diversity to one that has a single purpose: that of sustaining a steel and concrete structure and digital surveillance technologies that threaten to choke off border life across the organic spectrum.

Gender, Militarism, and Testimonies of Resistance during Latin America's "Dirty Wars"

- Viviana Beatriz MacManus, Occidental College

This paper examines women's involvement in the armed struggles in Argentina and Mexico during the "Dirty Wars" (1960-1980s). The presentation centers on the gender politics of Argentina's and Mexico's military state projects, as well as the gender dynamics within leftist resistance movements targeted by the state. Turning to interviews I conducted with former guerrilleras, this paper explores how women challenged the masculinist military projects of the state, as well as the leftist organizations to which these women belonged. Their narratives call for a transnational feminist consideration of women's political resistance against Latin American masculinist military projects.

Militarism and the Gendered Politics of Policing in Contemporary Uganda

- Alicia Catharine Decker, Penn State University

In 2001, President Yoweri Museveni appointed a high-ranking military officer to head the Uganda Police Force, an institution that had been in civilian hands for nearly a century. Not surprisingly, this shift was profoundly gendered, not just in terms of who had access to power, but also in terms of how power and security were (re)defined. This paper, which is based on in-depth interviews with more than two dozen high-ranking police women in Uganda, as well as numerous lower-level operatives, explores the complex intersections of gender and militarism in "civilian" policing—a force that still remains under military control.

076. Orchestrated Oblivion: Willful Ignorance and Aesthetics of Epistemological Emancipation

8:00AM - 9:15AM
ROOM 221

MODERATOR

- Timothy M. Griffiths, University of Virginia

Sowing Seeds: The paradoxes of futurity in the current ecological moment

- Susanne Fuchs, Boston College

Octavia Butler's foundational afrofuturist work The Parable of the Sower (1993) depicts a society destroyed by resource scarcity attributable to climate change and corporatization and imagines its impact on female populations of color. This paper links what is perceived as the novel's prescience to histories of environmental racism and explores aspects of embodied consciousnesses (e.g. the main character Lauren's "hyperempathy") and their resistance to "othering", ignorance, or compartmentalization. It explores the alternative epistemologies (e.g. Lauren's "Earthseed" religion) these resistances necessitate and

exposes the paradoxical structure–performing affirmation, acknowledging disintegration–implicated in theorizing the current ecological moment and future community building.

White Masks, Erotic Shadows, and Lorraine Hansberry's Queer Feminist Decolonial Vision

- Velina Manolova, Graduate Center, City University of New York

Lorraine Hansberry's play Les Blancs (1970) intervenes in both liberal and anti-colonial versions of masculinist humanist thought and cultural production to assert an "impossible" demand for a feminist and queer vision of racial justice. Responding to both the "erotic shadows" projected onto Jean Genet's Black characters in his play The Blacks (1960) and Frantz Fanon's sexist and homophobic projections onto the colonized in his otherwise incisive anti-racist text Black Skin, White Masks (1953), Hansberry unmasks the intersecting dimensions of willful ignorance in patriarchal and racist humanisms that circumscribe the category of the human worthy of complex, multi-dimensional representation.

Silence and Skin: Feminist Epistemologies of Ignorance in South America

- Rocio Pichon Riviere, University of California, Riverside

As an intervention in the intellectual history of Latin American feminism, this paper historicizes a genealogy of thought that began in the 1950s Peru and Brazil and lives on in contemporary Argentina. Threading together the phenomenologies of rhythm and interpellation by Afro-Peruvian choreographer Victoria Santa Cruz, Jewish-Brazilian modernist writer Lispector, and trans activist Marlene Wayar, this essay proposes a theory of the social production of willful ignorance that sees it (with thinking eyes) as a choreography of gazes, skin, and rhythms in segregated urban space to map epistemic claims in the social dynamics of everyday life and to imagine alternatives.

077. Academic Arrebatos: Collective Reinventing

8:00AM - 9:15AM
ROOM 222

In this interactive roundtable, women of color doctoral students attending a predominantly White university, utilize an intersectional lens to critically examine personal experiences of conocimiento in an embodied reinvention of academic spaces. We explore the following topics within our personal narratives: radical self-care, theater of the oppressed, immigration, insurgent scholarship, epistemic violence, access and representation. We will create a space that allows participants to share their conocimiento through collaboration, As a collective, we understand arrebatos not as barriers, but as critical sites where deep learning and growth for oneself and the community occurs- creating new epistemic futures in academia.

MODERATOR

- Angela B. Ginorio, University of Washington

PRESENTERS

- Elizabeth Ramirez Arreola, University of Washington
- Elba C Moise, University of Washington
- Maria Blancas, University of Washington
- Laura Robles-Calderon, University of Washington

078. Mississippi Semester: New Social Justice Approach to Teaching, Learning and Community Engagement

8:00AM - 9:15AM
ROOM 224 (LCD)

Using Mississippi as a case study, this roundtable will present a social justice pedagogical model for studying welfare and child care in the United States. The "Mississippi Semester" class at Barnard College was designed in conjunction with the Mississippi Low Income Child Care Initiative (MLICCI), an organization which assists low-income families in Mississippi. We hope to show how our class flipped the traditional classroom because it was organized around the needs of the community organization rather than an academic research agenda. We developed a women's economic security index and collected data about child care in Mississippi for the organization's use.

MODERATOR

- Christina Saint Louis, Barnard College

PRESENTERS

- Gaby Ferrell, Barnard College
- Madison Ailts, Barnard College
- Janine Ko, Columbia University
- Alicia Simba, Barnard College
- Fatima A Koli, Barnard College
- Francesca Carlos, Barnard College
- Premilla Nadasen, Barnard College

079. Resisting Dehumanization: Centering People Marginalized within Feminist, Disability, and Trans Studies Scholarship and Activism

8:00AM - 9:15AM
ROOM 301

MODERATOR

- Terrance Wooten, University of California, Santa Barbara

(Re)humanizing Old Women with Dementia: Reclaiming Time and Space as Demented

- Hailee Yoshizaki-Gibbons, University of Illinois at Chicago

Dementia is marked as a "living death" due to its defining characteristic of memory loss. Consequently, old people with dementia, particularly those further marginalized by gender and race, and subject to ongoing debilitation and dehumanization. I interrogate the ways in which debilitation and dehumanization of old women with dementia is used to justify erasure, isolation, and institutionalization. I argue that by reclaiming time and spaces as "demented," we might imagine feminist ways of being and interacting that trouble beliefs that personhood is dependent on the ability to access

memories, remain oriented, or present a stable sense of self.

Exploring the Identities and Needs of Disabled Immigrants

- Katherine Ashley Perez, City University of New York

The immigration process dehumanizes people while demanding superhuman capacities under which ableist standards prevail. This paper discusses a pioneering study that explores the identities and needs of disabled immigrants with a focus on interviews of young adults with disabilities who immigrated to the US in their youth and navigate their transitions into adulthood under the current political climate. The purpose of this work is to complicate the current immigration and disability policy debates and challenge immigrant and disability activist and scholarly communities to work together to achieve intersectional justice.

"Somos Una Fantasia": Violence, Belonging and Potentiality in Trans Latina Sexual Economies of Labor

- Andrea Bolivar, University of Michigan

This paper ethnographically centers the lives of sex working transgender Latinas in Chicagoland. I introduce "fantasia" as a queer analytic to illustrate the unique ways in which transgender Latinas are racialized and dehumanized in sexual economies of labor and the U.S. more broadly. Fantasia indexes their ephemeral presence—they are always at risk of disappearing on account of their race and gender, and the ways in which the two come together. Yet, it also reveals potentiality. The women described creatively use their bodies to survive and at times thrive, by engaging in resistant forms of labor, kinship, and space-making.

080. Imagining New Economic Futures for Girls: Race in Global Development

8:00AM - 9:15AM
ROOM 302

This roundtable considers why race matters for imagining and structuring new economic futures for girls in a post-capitalist world. We take as a starting point for conversation the business case for investing in girls and then build on scholarship which forefronts race and its co-formations of gender, sexuality, class, citizenship, age, and nation. Together, we critique silences on race in global development with its long history of entanglements with colonialism, empire, and racial capitalism, and present visions of new economic possibilities that move beyond capitalist mobilizations of race, girlhood, and development to imagine a new economic future for girls.

MODERATOR

- Suzanne Bergeron, University of Michigan-Dearborn

PRESENTERS

- Emily Christine Bent, Pace University
- Rebecca Dingo, University of Massachusestts, Amherst
- Shenila Khoja-Moolji, Bowdoin College
- Kathryn Moeller, University of Wisconsin-Madison

081. Hawaiian feminist futurities in performance, politics, parenting and activist practice

8:00AM - 9:15AM
ROOM 303 (LCD)

The Return to Papahānaumoku, or Mothering at the lo'i

- Hokulani K Aikau, University of Utah

Haunani-Kay Trask describes feminist Eros as "the feminist formulation of the 'life force,'" which arises out of women's "erotic/reproductive roles of biological and emotional mothering of children, men, and other women." I expand on these insights to understand how working to restore loʻi kalo (wetland taro farming) transforms the generic "mother" into Papahānaumoku, she who births islands. Drawing upon moʻolelo (stories) and my experiences of mothering while working with community to restore loʻi kalo, I argue that returning to Papa allows us to envision ʻŌiwi feminist futures that bring about material and metaphorical decolonization, liberation, and justice.

Protecting the Shining Vagina of Kanaloa: Aloha ʻĀina as Resurgent Futurity among Hawaiian Women Activists

- Noelani Goodyear-Kaopua, University of Hawaii at Manoa

Indigenous Hawaiian movements assert aloha ʻāina as a resurgent futurity against imperialist and settler colonial valuations of land for its "strategic importance" to the US military and/or its profit potential within capitalist "development" frameworks. This paper draws on an oral history project with four Hawaiian women elders who have led demilitarization and sovereignty activism asserting aloha ʻāina for decades. Their paths intersected in direct action to protect Kahoʻolawe in the 1970s. Through their stories and embodied practices of Indigenous refusal and everyday resurgence, they push beyond once-thought "impossible" futures and assert ways of relating to pasts and futures through land.

Desperately Seeking Hawaiian Feminist Performance

- Stephanie Nohelani Teves, University of Oregon

This paper considers what it means to identify Hawaiian feminist performance when signs of indigeneity are absent. I examine the performances of Mary Kaʻaihue of the "Mary Kaye Trio," a Vegas lounge act from the 1950s-60s. Mary Kaye was descended from Hawaiian royalty, often called "the First Lady of rock and roll" and yet, she is unknown within Hawaiian performance history. I discuss the significance of reading her through the lens of Hawaiian feminist performance, to open space within Hawaiian futures that includes marginalized performances. Additionally, I analyze how she confounded expectations of women of color, indigeneity, and Hawaiian life.

Ōiwi Feminist Historigraphy and the Futures of Hawaiian National Origins

- Ilima Long, University of Hawaii at Manoa

Origin stories are constantly invoked in contemporary Hawaiian sovereignty struggles to project political futures for which these movements fight. This paper examines relationships between Hawaiian historiography and contemporary confrontations between Kanaka Maoli and the US settler state of Hawaiĕ by attending to ways ĕŌiwi historiography does and does not attend to the politics of gender in our national origin stories. Extending the methodological approaches of Hawaiian historians who illuminate Indigenous historical paradigms for women and Māori scholars who have developed the concept of mana wahine, I consider how origin stories offer alternative beginnings forĕŌiwi feminist futures.

082. Digital Feminist Utopias: Activism and Social Media

8:00AM - 9:15AM
ROOM 304 (LCD)

MODERATOR

- Melanie Adley, Explore! Community School

Dialing Into the Revolution: Utopian Rhetoric and Exclusionary Reality in Early Transgender Online Forums

- Avery Dame-Griff, Winona State University

This paper analyses the utopian possibilities and marginalizing reality of early transgender online forums. While authors praised platforms like bulletin board systems (BBSs) for their ability to transcend geographic barriers and bring about a new transgender "sisterhood," the economic and social realities of gaining net access significantly limited the possible user pool. As I argue, these limitations highlight how marginalization and restriction were, from the beginning, encoded into the utopian project of "the electronic gender community."

From a Whisper to a Shout: Abortion Activism and Social Media

- Elizabeth Kissling, Eastern Washington University

This presentation will discuss how reproductive rights activists are fusing old-school feminist tactics with new intersectional feminist sensibilities and social media tools to challenge abortion stigma and promote abortion access.

"Stay Sexy and Don't Get Murdered": Responding to Gendered Violence With the Creation of Digital Feminist Communities

- Bek Orr, The College at Brockport
- Jennifer Billinson, Christopher Newport University

Inspired by Theme #5, "Revolutions and utopian projects," this paper explores how fans of the chart-topping podcast My Favorite Murder create digital feminist community spaces in which to bear witness to complex issues related to gendered violence and trauma. Through the textual analysis of posted images and memes, posts and replies, and original fan art, this digital ethnography explores the private Facebook fan page for the podcast. My Favorite Murder, which falls under the genre of true crime, has spurred the creation of a vibrant, unapologetically feminist online community.

083. Rebellious Sounds, Revolutionary Politics and (Semi)Utopias: Approaching Media Representations

8:00AM - 9:15AM
ROOM 305 (LCD)

MODERATOR

- Jasmine Vallve, London School of Economics & Political Science

Hip Hop South Sonic Sexual Playgrounds: Queer Femme Crevices of Power, Gender-Fucking, and Lesbian Play

- S. Tay Glover, Northwestern University

Using ratchet popular culture examples such as representations from reality TV and of reality TV stars, interviews with Black Southern female rapper, Trina, and ethnographic field research of Southern black lesbian recreation events, this paper explores how the Hip Hop South and its music, entertainment, and sexual economy fosters a contemporary bass counter-culture and cultivates interstitial black queer sexual geographies such as the Southern strip club/party space, which functions as a sonic sexual playground, where Black queer femmes access crevices of power, androgynous gender play, and lesbian pleasure appear.

The Revolutionary Politics of Intersectionality: Latinx Exclusion and Inclusion in Media Representations of the Victims of the Pulse Nightclub Shooting

- Doug Meyer, University of Virginia

Intersectional approaches have frequently critiqued frameworks that incorporate multiply-marginalized groups while continuing to privilege a single axis of oppression. Building on these critiques, my analysis emphasizes media reports of the Pulse nightclub shooting that included Latinx queer people in their coverage, yet did so in ways that bolstered anti-feminist aims. As this paper highlights how traditional frameworks may include, as well as exclude, multiply-marginalized groups, the author argues for radical resistance through intersectional feminist approaches, in which revolutionary work can move beyond perfunctory inclusion and toward a more robust incorporation of Latinx queer people that transforms structures of inequality.

"Toward an Age Where Everybody's Caramel and Queer:" Utopian Broad City and Promises of Girlhood

- Aleksandra Kaminska, University of Warsaw

First, this paper examines TV series Broad City (Comedy Central, 2012) as a portrayal of semi-utopian, contemporary American society, in which subversion of gender and sexual norms, as well as rejection of commonly understood visions of adulthood, is not condemned, but accepted as alternative mode of living, as I argue – due to the series' queerness. Secondly, it connects the rejection of adulthood in Broad City with the failed concept of a girl, as the epitome of the neoliberal successful, self-inventing subject. As this paper analyzes a semi-utopian vision, it addresses subtheme five: revolutions and utopian projects: sustained, incomplete and derailed.

084. Transnational Feminisms Caucus Business Meeting

8:00AM - 9:15AM
ROOM 306

085. Reproductive Justice Interest Group Business Meeting

8:00AM - 9:15AM
ROOM 307

086. Feminist Spirituality Interest Group Business Meeting

8:00AM - 9:15AM
ROOM 308

087. The Promise of Due Process, Part 1: Women's Autonomy vs Due Process: Digital Feminist Generations and Infrastructural Hierarchies

PUBLISHING FEMINISMS INTEREST GROUP

8:00AM - 9:15AM
ROOM 309 (LCD)

This panel looks at #metoo and #LoSHA movements and the debates that followed. In trying to respond to the #metoo movements and the Indian/South Asia feminist #LoSha movement, feminist spaces exploded with debate. The papers in this panel center around issues related to the tension between due process and sexual harassment debates that followed.

"But no one here wants to harm women." How organizations erase individual responsibility for discrimination

- Karolina Kulicka, University at Buffalo

"The overwhelming scale of sexism, harassment and discrimination exposed by the #Metoo campaign results not only from cumulated, individual acts of violence, but also of harm that wasn't anyone's clear fault or intention. In my presentation I argue that more feminist attention is needed to the role of organizational structures (public, corporate, academic) in sustaining inequality and allowing for harassment. I show how by diluting responsibility, separating decisions from their consequences or the accumulation of small disadvantages, organizations make discrimination happen, without making anyone feel personally guilty."

#Metoo/Crowd Sourcing Versus "Due Process:" Feminist Sex Wars Redux

- Sanjam Ahluwalia, Northern Arizona University

"Contemporary feminist critiques of sexism, sexual assault, and sexual violence are shaping popular global discourse, moving the feminist conversation beyond the hallowed confines of college campuses and academic journals. In this transition from intellectual marginality to cultural dominance, one can trace deep fissures emerging between feminism's dual character as an analytical and politically prescriptive project. There is a split between feminist methodology and ethics marked by cannibalism, whereby the community of feminists, are eating each other. A productive dialogue forward would be to pursue deep thinking on modalities of toxic masculinity and heteropatriarchal strictures that operate to destroy people's lives."

Resisting Sexual Violence and Thinking Beyond Due Process

- Devaleena Das, University of Minnesota

Due Process as a term after Me Too movement has become a warning rather than the legal meaning that refers to the Fifth Amendment to the United States Constitution, where it explains that "No person shall be deprived of life, liberty or property without due process of law." I argue how in public opinion due process as a term is not about fairness and justice but has become instrumental to convince that women are targets of sexual assault because they are seen as already violated/raped or inherently violable/rapable.

Where's the body in the Hashtag? Ontologies of Subjectivity and Corporeality in Indian Digital Activisms

- Radhika Gajjala, Bowling Green State University

"November 2017 was a moment of high visibility and debate in Indian feminist spaces online – and the "digital streets" became real to a larger Indian feminist space in a way earlier it was not. In this paper, I examine this contemporary event in Internet historical context. I examine this event in relation to earlier debates and discussions along a timeline spanning over 20 years through techno-feminisms, cyberfeminisms, black twitter, arab spring, black lives matter. Issues around the one physical body of victim as evidence (as in the case of 2012 delhi rape) vs the many permeable affective bodies through digital gadgets."

088. An EnDARKened Practice: Constructing Our Ancestries, Affirming Our Futures

8:00AM - 9:15AM
ROOM 310 (LCD)

As African American womyn, we can only move forward in our Afro-futures once we reckon with the past. This workshop will utilize collective memory work, meditative journaling and sisterhood to help attendees create imaginative ancestral histories, and construct futures that are in alignment with our intersecting identities. This will be an African-American centered space that is ultimately concerned with healing, reclamation and spiritual connection.

PRESENTER

- Tiara DeGuzman, The Ohio State University

089. Imagining Black Feminist Futures: Afrofuturisms, Black Utopias, and Sonic Rhetorics

8:00AM - 9:15AM
ROOM 311 (LCD

MODERATOR

- Kinitra D. Brooks, Michigan State University

"Defining a Black Feminist Utopia: Exploring the Definition, Uses, and Effects of Contemporary Black Feminist Utopias"

- Taylor Waits, University of Texas at San Antonio

Black women writers, and fans, have had to place themselves in galaxies and dimensions not created for them. However, the reveal of strong female leads in Black Panther have people wanting more strong, Black female characters in the genre. The question of the creation and the need for Black feminist utopias continues to be highlighted in contemporary discussions and classrooms. Hence, this presentation describes constructions of Black feminist utopias and examines how creative productions create alternative realities to center feminist praxis as a means of demonstrating Black female writers' perspectives.

Magical Black Women: Fantasy and Afrofuturism

- Alexis Jackson, University of Texas at San Antonio

Afrofuturism is a movement and culture that looks to what is and thinks about what can be in the Black and Brown community. This paper examines fantasy, well known for its magic and alternative look at reality, in terms of Women-centered Afrofuturism. Authors like Nnedi Okorafor and N.K Jemisin create characters with real life roots and supernatural adventures. This paper will look at how Black Women use fantasy to bend time and reality to tell their stories of strength, growth, and belief."

"Radical Technologies and Futures: Imagining Black Feminist Sonic Practices"

- Alexis McGee, University of Alabama

I examine contemporary Black women creative producers who utilize sonic technologies as forms of resistance. I specifically examine Missy Elliot and Janelle Monáe as Black feminist communicators of Afrofuturisms. Exploring these artists as collective storytellers disrupt dangerous monolithic ideas of historical human-ness and interjects Black women's rhetoric as an applicable historicizing and technical methodology for critical inquiry. Speaker 3 re/centers relationships between sonic and digital technologies to include women as griots and storytellers in the millennial age. This engagement does what Janelle Monáe calls, "deprogram[ing] the program," provides counternarratives in masculine spaces, and imagines Black feminist future as realities.

090. Reimagining Politics of Gender, Body, and Activism from the Global South

8:00AM - 9:15AM
ROOM 312 (LCD)

MODERATOR

- Carole McCann, University of Maryland, Baltimore County

Blood Running Down their Legs: Performance, Feminist Activism, and the Cases of Forced Sterilization in Peru

- Julieta Chaparro-Buitrago, University of Massachusetts Amherst

This paper explores the politics of visibility around the performances used by feminist in Lima, Peru to raise awareness about the cases of forced sterilizations that took place between 1995-2000. Performance can certainly be a powerful advocacy tool for feminist politics and a mechanism to counter the oblivion that has been created around this event. However, in this paper, I ask: What are the perils of this strategy? What are the unintended consequences of using urban feminists' bodies as a vehicle for representing the violence that peasant and indigenous women went through when they were forcibly sterilized by the Peruvian government?

Biopolitics of Activism: Possibilities and Impossibilities in Precarious Spaces

- Safak Kilictepe, Indiana University Bloomington

This paper analyzes various possibilities and constraints for everyday resistance within contested areas. It focuses on women activists in Kurdish women's rights organizations in their relation to the local and national politics in Diyarbakır, Turkey. It shows how women's reproductive health became a re-politicized arena, leading to precarious situations for the activists. By complicating the concept of resistance, I argue that different forms of resistance emerge as a result of both the state politics and politics at the local. This paper offers ethnographic and historical insights into the precarious conditions for women's rights organizations dealing with women's reproductive health.

"My body, my decision": Abortion Politics and Reproductive Rights Activism in Turkey

- Seda Saluk, University of Massachusetts Amherst

Situated in the aftermath of the Turkish government's proposal to outlaw abortion in 2012, this paper probes the discourses and strategies utilized by reproductive rights activists in Istanbul and Ankara to counter pronatalist state policies. Focusing on the movement's popular slogans using self-ownership of the body as the main trope of claim-making, I reflect on the following questions: What kind of a political subject do these slogans imagine? What are the possibilities and alternative visions they create or foreclose? What kind of a role does the individual body (and bodily autonomy) play in people's fight for reproductive justice in Turkey?

Imagining Grief as Justice: Kurdish Women Funerals in Turkey-Kurdistan

- Ruken Isik, University of Maryland, Baltimore County

The Turkish state strictly bans public mourning and holding funerals for Kurdish guerrillas as these funerals are considered threat for the sovereign state. Honor crime victims are denied proper burial for being accused of 'ruining' the family's reputation. Kurdish Women activists in Turkey are going against the grain by holding funerals for both women and setting public protests since 2000s against the necropolitics of the state and patriarchal powers which establish exceptions to control life and death. This paper analyzes the ways in which women activists take action by

claiming these bodies and re-imagine grief as a social justice issue

091. Caribbean Sexualities

8:00AM - 9:15AM
ROOM 313 (LCD)

MODERATOR

- Adanna Kai Jones, Bowdoin College

Connections in Color Suzanne Cesaire the blended resistance

- korka sall, University of Massachusetts Amherst

Connections in Color: Suzanne Césaire the blended resistance re-orients debates about the participation of black women in the cultural, philosophical and literary movement created in Paris in the 1930s known as Negritude. I am interested in Suzanne Césaire's transnational call for unity and solidarity in the black community that helped them challenge gender norms, sexuality and racism. I will do a close reading of two of her essays, 1) "Malaise of a Civilization" and 2) "The Great Camouflage," using both the French and English version to analyze her focus on gender norms in the Caribbean, sexuality and racism.

Self-Invention and the Radical Leap in Revolutionary Grenada

- Jamie Ann Rogers, University of California, Irvine

This presentation interrogates representations of memory, suicide, and the queer diaspora in Dionne Brand's novel In Another Place, Not Here, and Steve McQueen's video Carib's Leap. The works, I argue, represent moments of revolution and resistance as occurring within everyday acts and intimate relations, refusing revolutionary paradigms that can easily be named in advance. Instead, they propose multiple forms of resistances, some unsettling, that "leap" into radical self-invention. Such imaginings, I conclude, offer visions in which another world is possible, while at the same time refusing to shirk from the physical and psychic toll of laboring toward that world.

The Climactic Route to Freedom

- Bianca Beauchemin, University of California, Los Angeles

This project seeks to re-interpret the legendary slave rebellion of Saint-Domingue by uncovering the revolutionary potential of sexuality. Complicating dominant discourses of victimhood and sexual assault, this study proposes that erotic intimacies played an integral role within freedom narratives. In opposition to a heteronormative articulation of black sexuality, this research aims to situate queer sexual freedom within the locus of the Black Radical Tradition. By re-defining the boundaries of what a sexual revolution could be outside of a Western context, this scholarly intervention strives to re-member the Haitian Revolution through the lens of a queerly diasporic black sexual agency.

092. Fat Latina Studies: Re-envisioning Fat Carnal Knowledge as Desire

8:00AM - 9:15AM
ROOM 314 (LCD)

The Power of Gordibuena Erotics: Transnational Latinas Creating a Fat Sex-Positive Praxis

- Yessica Garcia Hernandez, University of California, San Diego

I investigate the transnational social media movement of gordibuenas (sexy fat women) who use art, photography, performance, music, and film to push for sex-positive spaces that celebrates excess in food, fatness, and sex. I employ the concept of "Gordibuena Erotics," to theorize the sex-positive praxis that transnational Latinas are constructing, which claims the power of the erotic found in dancing the fat pussy, eating food in abundance, engaging with pornography and unapologetically enjoying "gordaputear" (fat sluttiness). The Gordibuena intervention invites fat Latinas to center their fantasies during sexual interactions and enjoy the fat orgasms that their bodies desire.

Gorda Sin Verguenza: Theorizing Fat Latina Consciousness

- Monica Hernandez, Arizona State University

Fat Latinas navigate a complex terrain of mixed ideas and practices about their racialized fat bodies, an area of study that's tellingly understudied. Here, I weave personal narrative with feminist materialist literature, Disability Studies and Borderlands theory to construct a Fat Latina "autohistoria-teoría" (Anzaldua, 2002). Theorizing Fat Latinas in this way is a reclamation of our bodyminds as empowered embodied agents. It's a call to explore the meaning of continued invisibility of fat Latinas in feminist spaces, despite a rich tradition of inquiry by them. It promotes a praxis of intersectional resistance and advocates for necessary activation of radical self-love.

How to be an Imperfect Fat Chicana Nerd

- Monica De La Torre, Arizona State University

Complex media representations of Latinas are practically nonexistent. The awkward, not conventionally attractive, and chubby Chicana with her nose in a book is an identity I know very well, but have yet to see abundantly on mainstream pop culture. Fat Chicana nerds are waiting to be discovered in indie bookstores (I Am Not Your Perfect Mexican Daughter and Violence Girl) or are cancelled after one season on air (Cristela). Drawing from film, television, and literature I examine how fat Chicana nerds use their bodies to resist and inhabit spaces never imagined for working class Chicanas.

093. What Good is Science Fiction?: Reimagining Race, Gender, Queerness, and Disability in Feminist Utopias

8:00AM - 9:15AM
ROOM 315 (LCD)

Reading, Writing, Learning the Utopian: Linguistic Estrangement in Octavia E. Butler, Ursula K. Le Guin, and Ted Chiang

- Edmond Y. Chang, Ohio University

Looking at Octavia E. Butler's "Amnesty," Ursula K. Le Guin's The Left Hand of Darkness, and Ted Chiang's "The Story of Your Life," this presentation explores the utopian potential of

feminist science fictions, particularly through language and storytelling. Each feature first contact between humanity and extraterrestrials and focus on communication as a primary site of struggle between humans and aliens. As the characters in these stories learn to read, write, speak, and live by embracing the alien, the readers of these stories too learn to read, write, speak, and live the alien, the utopian, even the queer.

"Carnival Does Not Know Footlights": Rethinking Utopia in Katherine Dunn's Geek Love

- Stevi Costa, University of Washington

Performance studies scholars, especially those interested in the circus arts, have long leveraged Bakhtin's carnivalesque to illuminate the utopian character of the circus and its affiliates. "In fact, carnival does not know footlights," Bakhtin writes, "everyone participates because its very idea embraces all the people" (7). Such utopian readings of the circus, highlight the imagined sense of equality, allowing for an anticipatory illumination of what the world could be. Katherine Dunn's Geek Love critiques the circus as a utopian space to instead imagine a world of matrilineal, collective kinship in which visibly disabled women care for and about each other.

Laughter from the Past: Eve Ewing's "The Device"

- Angela Rovak, University of Oregon

Eve Ewing's story "The Device" collapses the past and the future as a young black girl speaks across time to her enslaved great-great-great grandmother. This story presents what Alondra Nelson names reconciliation projects. Ewing's attempt at future reconciliation disrupts linear time, showing that a just future must contend with the past. As Toni Morrison argues, "When you kill the ancestor you kill yourself" (1040). The story ends with the ancestor's uncontrollable laughter that interrupts a successful reconciliation. This paper argues that Ewing's story draws out the specific questions of a black radical tradition to the project of speculative matrilineal futures.

094. Hashtag Activisms, Radical Imaginings

8:00AM - 9:15AM
ROOM 401

MODERATOR

- Hee-Jung Serenity Joo, University of Manitoba

Gay Is...Gay Ain't: Exposing the Hegemonic Discourse of the Truvada Whore

- Devon Betts

In the 22 years since Marlon Riggs' Black Is...Black Ain't was released, there's been substantial progress in the management of HIV/AIDS, but this progress has been unilateral. The discourse around the #TruvadaWhore movement has generated intense discussions amongst queer and medical communities, but little attention has been given to the voices that are being centered in these conversations. A queer of color critique exposes the numerous ways that this movement depends on and perpetuates a hegemonic gay identity. This project calls for a queering and reimaging of the #TruvadaWhore through an exploration of the question: Who gets to be a #TruvadaWhore?

"#Hear Her Harvard": Sororities as Sites of Incomplete Educational Revolution

- Jocelyne Bartram Scott, Indiana University-Purdue University Columbus

In 2018 Harvard University instituted a ban on Greek organizations. The decision incurred nationwide backlash from sorority women using the hashtag #HearHerHarvard. The women reminded spectators that sororities were created in revolutionary response to widespread disapproval of women's co-education and advocated for their continued effectiveness. What was obscured by this response, however, was the concurrent history of exclusionary membership practices within sororities. I use #HearHerHarvard to expose the contemporary tensions and inconsistencies in sororities' efforts to transform college for all women. I ask if, despite their homogenized memberships, sororities' longstanding agitation for gender equality in education warrants their continued existence.

Reinventing Sexual Justice

- Sarah Clark Miller, Penn State University

The #MeToo Moment represents a collective rape culture reckoning and demands a much-needed evaluation of the status of sexual justice in the U.S. and across the globe. In response, this paper argues for a reinvention of sexual justice guided by two methodologies rooted in feminist pluralism. First, queer feminist approaches shift the conversation from a focus on harm to also incorporate pleasure, desire, and sexual freedom. Second, drawing simultaneously on methodologies long practiced in women of color feminisms and transnational feminism, intersectionality and self-criticism emerge as key approaches for challenging mainstream feminism to overcome the exclusionary logics at its core.

095. Transforming Justice & Imagining Futurities: Innovative Approaches to Black Girls' Studies in Carceral & Settler States

8:00AM - 9:15AM
ROOM 402

Playing for Keeps: Imagining the Future of Black Girlhood Studies

- Aria S. Halliday, University of New Hampshire

My approach to Black girlhood studies centers Black girls' lived experiences, knowledges, and creativity as well as the memoried Black girlhoods that Black women create. Through literature, popular culture, and community work, I bring Black girls experiences of sexuality to the forefront of Black feminist scholarship in the hopes of imagining Black girl futures. There is much work to be done for new theoretical directions of Black girlhood, especially Black girls perspectives, sensibilities, and experiences. I envision Black Girlhood Studies will speak with, to, and for girls of African descent in the U.S. and abroad.

Histories of Disaster and Carceral Girlhoods in Segregated New Orleans Post-Katrina

- Jessica Rose Calvanico, University of California, Santa Cruz

Kara Walker (2007) muses on New Orleans after the deluge as "a murky, unnavigable space that is overcrowded with intangibles: shame, remorse, vanity, morbidity, silence." Similarly, Shannon Dawdy (2016) explores how "patina," or the muck that coats the city is a visual reminder of the moment of crisis and emergency. My presentation traces the effects of un/natural disasters on carceral girlhoods by examining how patina creates new worlds while destroying others . I demonstrate the emergence of an alternative girlhood by mapping the slow decay of New Orleans's first reformatory for "sexually delinquent," racialized girls—the House of the Good Shepherd.

Refusing Carceral Humanitarianism: In-Custody Murders of Disabled/"Mad" Black and Indigenous Girls in Carceral/Settler States

- Lena Carla Palacios, University of Minnesota

Disabled Black and Indigenous girls—including two spirit, queer, trans girls—are disproportionately killed while incarcerated in Canada and the United States. I explore how settler, carceral states deploy "carceral humanitarianism" (Gilmore 2017). As the state rushes to recast the in-custody murders of girls as matters of immediate crisis response, individual failure, and mental fragility, I advance historical and contemporary case studies of "mad" girls engaging in strategies and tactics of resistance that are part of what Audra Simpson (2014) calls the "cartography of refusal."

Losing the Black Queer Girl-Child in Lauren Beukes' Zoo City

- Joy Caroline Hayward-Jansen, University of Massachusetts Amherst

I synthesize discourses of oppositional futurity and globalization, as well as to actively queer girls' and girlhood studies by analyzing the central role of the Black queer girl-child in Lauren Beukes' science fiction novel Zoo City (2010). I argue that literary and critical scholarship has not adequately considered the queer girl-child as an important analytic. Acknowledging the ways in which speculative fiction is entangled with questions of futurity, this paper argues that Zoo City 's "lost child" (Songweza) is a trope for the fraught possibilities of re-imagining an anti-racist, anti-capitalist, and queer South African futurity under neoliberalism and settler colonialism.

096. Imagining Classroom Spaces Beyond Structural Impedences

8:00AM - 9:15AM
ROOM 403

MODERATOR

- Mara Holt, Ohio University

When IRB Makes Research Less Ethical: What Would Unshackled Research on Difference Look Like?

- Mara Holt, Ohio University

I conducted a pilot study of a cultural competencies curriculum for first-year English, and found that because many students of color and queer students preferred not to sign the (intimidating) consent form, their voices were not present. Anonymity requirements made it practically impossible to work with diverse students who wanted to participate in follow-up teacher training. My paper reimagines my study without the IRB constraints that are supposed to protect students but instead inadvertently silence the population that has the most to offer such research. I explore possibilities of more ethical and consequential activist research practices.

Composing Queer(ly), Composing Multimodally: Subverting Print-Based Structures through/in Queer Comics and Zines

- Rachael Ryerson, Ohio University

This presentation considers how college students compose queer(ly) and multimodally to disrupt structural, discursive impediments to queer world-making. Through the queer comics and zines students composed for an undergraduate writing course, this presentation imagines how classrooms and pedagogies might foster queer, multimodal meaning making if they are physically and ideologically structured to support queer rhetorical practices that disrupt (hetero)normative constraints (Alexander and Rhodes). Students in their material, multimodal, DIY meaning making, demonstrate how current and future writing spaces and policies can be subverted to (re)present and (un) know queer/ness.

Teaching Land as an Extension of Self: The Role of Ecopsychology in Disrupting Capitalist Narratives of Land and Resource Exploitation

- Allison Ricket, Ohio University

Ecopsychology, which investigates the human-nature relationship, draws on marginalized ways of knowing such as Native American Shamanism, "whole earth thinking," and the dynamic feminine (Gomez & Kanner). Impediments of literal classroom walls and systemic bias against unquantifiable course outcomes limits pedagogy. Traditional pedagogical approaches to environmental curriculum reinforce perceived helplessness under capitalist forces which identify land only as exploitable (hooks). This paper imagines classrooms without spatial limitations and state policed "standards" that now enforce normative identity constructs. Students could explore Biophilia, awakening a powerful, dormant identity which expands the self to include the entire biosphere.

Raising the Standards by Removing them: Examining the Constraints of Critical Engagement

- Erica Leigh Lange, Ohio University

Grading, which is overdetermined by state institutions, is an impediment to students learning controversial topics. Software and legal documents make it impossible to choose a non-grading environment for teaching. This approach puts cultural competencies at risk of standardization, creating the assumption that students may simply state what they think instructors want to hear to earn high marks. Peter Elbow claims standard grading "induce[s] student compliance by obscuring analogous structures of

unfairness" (4). This paper imagines how teaching cultural competencies could be different without the structural impedance of grading.

097. The Legacies of Freedom University

8:00AM - 9:15AM
ROOM 404

U-Lead Athens

- Betina Kaplan, U-Lead Athens / University of Georgia

Since August 2014, U-Lead Athens has offered support at various levels for "un(der)documented" students to improve their educational opportunities. U-Lead students have been raised in immigrant families; most of them are immigrants themselves, growing up in an environment hostile to immigrants. Though they have lived in Georgia most of their lives and consider Georgia their home state, most of them cannot receive State or Federal financial aid. This presentation (in two voices) will reflect on the interaction of the members at U-Lead Athens in their different roles in the organization, as students, mentors, and organizers.

Undocu Pedagogies: The History of Freedom University

- Nicole M. Guidotti-Hernandez, University of Texas at Austin

Since 2010, Freedom University has been providing informal education of undocumented youth in the face of the SB 87 ban on their attendance at Georgia's 5 top public universities. Using what I call undocu pedagogy as a means of preparing undocumented millennial youth for eventual access to university education, this paper tracks the history of the organization and its capacity building as a form of activism

098. Alternative Kinships

8:00AM - 9:15AM
ROOM 405

MODERATOR

- Donna Thompson, Chandler-Gilbert Community College

Forming a Chosen "Other": the erotic, friendship and alternate kinships in Sula and Tangerine

- Kelly Jo Fulkerson Dikuua, The Ohio State University

This paper analyzes female friendship in Toni Morrison's Sula and Sean Baker's Tangerine as forming alternate, protective kinships. Drawing on Audre Lorde's (1984) concept of the erotic and Amber Jamilla Musser's (2014) reading of Lorde, the paper imagines friendship as a place for exchanges of joy and respite from the disenfranchisement of Black women in mid-twentieth century Ohio as well as from the hypervisibility of Black trans women in 2015 Los Angeles. Tracing parallels between the works, the paper argues that friendship allows these characters to form a chosen other, diminishing the power of continual social other-ing in hostile environments.

Lucid Noon, Sunset Blush: Politics of Wandering as Radical Futurity

- Elizabeth Dayton, University of California, Los Angeles

Drawing on the theoretical frameworks of feminist studies and contemporary art critique, this paper asks how the film short, Lucid Noon, Sunset Blush, articulates the experience of sex workers from the perspective of sex workers, outside of traditional paradigms represented in the mainstream media. Director Alli Logout focuses on the experiential complexity of sex work and the formation of strong femme relationships among QOC sex workers at the margins of society. Logout mobilizes affect, feeling and femme aesthetic to demonstrate the power of quotient survival as radical resilience and encourage a utopian promise of societal acceptance.

Navigating Sperm: Queer Families Construction of Kinship and the Use of Known and Unknown Donors

- Amanda Moras, Sacred Heart University

Using open ended qualitative surveys, this paper explores the decisions that queer families make regarding the use of donor sperm including participants' processes in finding donors, what criteria they use in donor selection, how they navigate that decision making within their families and what if any connections they make to donors and/or other donor conceived families. We focus particularly on how these decisions are navigated within larger hierarchies of privilege and shaped by technology. Related to this, we discuss the politics of visibility and how decisions around queer family construction can both reinforce and queer heteronormative constructions of family.

Transsituated Perspectives from Trans Relationships

- Carey Jean Sojka, Southern Oregon University

This paper investigates how transsituated perspectives (Cromwell 1999) offer new epistemological ways of conceptualizing bodies, gender, and sexuality. Through interviews with thirty-five cisgender, non-binary, and transgender partners of trans people, I examine how these participants apply a transsituated perspective to understanding their partner, themselves, and social structure. This leads to a radical rethinking of identity and desire in relation to trans experience, cis experience, and societal structures.

099. Co-constructing a methodology of speculative imagination: Reading SpecFic as collective critical study

8:00AM - 9:15AM
ROOM 406

Drawing on personal experience as praxis, this roundtable explores Black, feminist, and Afro-futurist speculative fiction as a methodology for enriching critical scholarship. Panelists share and critically examine their informal reading group established within/outside/underneath their formal graduate program and explore broader application in dialogue. While initiated as informal, supplemental critical engagement, the group evolved into a methodology of critical theorization integral to their work as emerging scholars. Engaging with Harney &

Moten's (2013) notions of "study", we interrogate the nature of academic engagement, question disciplinary boundaries, and offer speculative fiction as a body of theory integral to critical academic work.

MODERATOR

- Deirdre Ilene Judge, Tufts University

PRESENTERS

- Deirdre Ilene Judge, Tufts University
- Ariana Hajmiragha, Tufts University
- Nicholas Whitney, Tufts University
- Nandi Bynoe, Tufts University

100. Insurgent Youth: Young Adult Literature and Intersectional Theory and Praxis in the University Classroom

8:00AM - 9:15AM
ROOM 407

This teaching workshop will explore the use of young adult literature in university classroom, particularly in classes that focus on the intersections of power, race, gender, class, and sexuality in the United States. The workshop leaders will share their experiences using two particular YA novels – Angie Thomas's The Hate U Give and Nic Stone's Dear Martin – in sociology courses, sharing specific assignments and discussing their students' feedback on what they gained from reading these books. Participants will then be invited engage in a collaborative, generative discussion about additional texts and how they can be used in a variety of courses.

PRESENTERS

- Kate H. Averett, University at Albany
- Griffin Ryan Lacy, University at Albany

101. Feminist Mothering Caucus Business Meeting

8:00AM - 9:15AM
ROOM 214

104. Maroons, Grios and Decolonial Insurgents: Thinking Black Feminist Utopian Projects in Brazil and Angola

8:00AM - 9:15AM
CRYSTAL BALLROOM AF

MODERATOR

- Tanya L Saunders, University of Florida

Feminist Independence Fighters and Feminist Activism as Decolonial Praxis: Perspectives from Angola

- Tanya L Saunders, University of Florida

This paper analyzes the institutionalization of the Angolan feminist movement, by highlighting the emergence of the first feminist collective ,self identified as such, called ""Feminist Ondjango"". This group addresses what they call internal colonialism as the main maintainer of the hierarchical social condition that continues to reproduce colonial social injustices based on unequal gender relations. By analyzing the histories of women in the war of independence and African postcolonial studies centered on feminist decolonial activism, I analyze the flows and tensions surrounding the construction of the nation-state, critically consider historical and cultural particularities. Presenter: Florita Telo"

Black Feminist Griots and the Politics of Black Liberation in the City of Macapa, Brazil

- Tanya L Saunders, University of Florida

This paper analyses how a group of North Brazilian women griots, called "dançadeiras" function as the continuation of a longer history of Black movement aimed at strengthening Black culture and identity. Histories of Brazilian-African traditions, African-Brazilian heritage, and Black resistance to prejudice are all in coded in the songs and performances practices of Black women griot communities. These groups are foundational to the processes of Black identity formation that have produced Northern Brazil's Black social movements.

Author - Monica Pessoa

Maroon women as protagonists of the struggles for social rights in the maroon communities of the State of São Paulo, Brazil.

- Tanya L Saunders, University of Florida

This paper analyzes the political, cultural and spiritual role of women in the struggles to maintain their way of life in the quilombola (maroon) communities of the State of São Paulo, through successes in land titling and fighting for access to basic social rights such as health care and formal education. The paper addresses the ways in which quilombola women were central in the development of public policies and, at the same time, were influenced by them, from the 1988 Constitution.

105. Women & Gender Centers: Sustained, Incomplete & Derailed sites of Revolution and Utopian Imagining

8:00AM - 9:15AM
CRYSTAL BALLROOM BE

This workshop critically analyzes histories and present work of university women's centers as sites of revolution and important venues for radical imagination in the service of cultivating more just universities. The presenters whom represent three institutions, and have women's center experience ranging from four to twenty-eight years will facilitate a discussion and imagining session that celebrates women's centers as sustained sites of resistance and revolution while wrestling with legacies of exclusion. We employ 'visionary fiction' (Brown & Imarisha 2015) to radically reimagine centers as catalysts for transformation and to dismantle how centers have become tools of the neoliberal academy.

PRESENTERS

- Erin Lovette-Colyer, University of San Diego
- Jane Olsen, St. Cloud State University
- Whitney J Archer, Oregon State University

106. Challenging Impossibility: Islamophobia, Polemics, Panic, and Free Expression

8:00AM - 9:15AM
CRYSTAL BALLROOM CD

Sex, Islamophobia, and the Gendering of Secularism in Contemporary India

- Shahin Kachwala, Indiana University Bloomington

This paper examines linkages between sexual panics, gender equality, secularism, and Islamophobia in India. Through the framework of "gendering of secularism," I argue, that we can understand: 1) the contemporary resurgence in Islamophobia and deterioration of liberal principles of India; 2) recent legislative efforts to reform Muslim personal law that erodes Muslim women's rights 3) the alleged 'love-jihad' of Muslim men duping Hindu women into marriage and conversion; 4) protests and outcry against films that represent inter-religious romantic liaisons between historical figures. With this analysis, I raise questions about the future of secularism, women's emancipation, and sexual freedom.

Screeching Polemics: The Relationship Between Islamophobia, Misattribution, and Incontrovertible Falsehood

- Melinda Quinn Brennan, SUNY Oneonta

In our current moment of institutionalized patriarchal white supremacist fantasy, the US federal government speaks to its citizenry in a cruel voice, encouraging human suffering inflicted on those who lose within a hierarchy of humanity. This paper investigates 'willful misattribution' - not that vulnerabilities overlap, of course they do, but that vulnerabilities are sloppily overlapped in a conscious activity of misattribution and conflation serving a desire to not be wrong / wronged. Islamophobia, and an unstable constellation of foreignness, brownness, Otherness, mark the governmental discourse that inflicts itself across Sikh, Muslim, black, Mexican, Haitian, hidden under a dishonest mask of ignorance.

Queers, Migrants, Islamophobia, and Citizenship in France

- Catherine Raissiguier, Hunter College

In this paper I will examine the relationship between immigration policies in France - with a particular attention to the polemical integration contracts that were codified into law in 2007 - Islamophobia, and the sexual politics that have surrounded the passage of marriage equality law in 2013. I am particularly interested here in exploring current imaginaries that pit certain migrants (especially those connected to Muslim communities) and queers against each other (as if these two groups were distinct and separate entities) in the French context, while uncovering the many ways in which both remain constructed as impossible subjects of the republic.

Muslim Bodies and the First Amendment: The Legal Entrenchment of Intent to Harm

- Ariel Sincoff-Yedid, Indiana University

Laws and programs regulating Muslims have proliferated in the U.S. over the past twenty years, but the legal entrenchment of Islamophobia and anti-Muslim sentiment pervades deeper, to the very core of First Amendment protections. In this paper I examine how the Free Exercise, Non-Establishment, and Free Expression Clauses have shaped socio-legal understandings of Muslims in the U.S. Currently, all three contribute to a construction of Muslim religious identity characterized by the encoding of intent to harm inside embrained Muslim bodies. We must address these material constructions to re-envision how Muslims embody the promises of the First Amendment.

108. Iraqis in Pajamas: Personal and Collective Healing at the Intersections of Iraqi Jewish Heritage and Original Punk Rock

8:00AM - 9:15AM
SALON EAST

A living, breathing model of intersectionality, punk rock band Iraqis in Pajamas utilizes music to challenge and transcend barriers between race, nationality, religion, and gender and to facilitate cross-cultural understanding and feminist dialogue. Through discussion and performance, of both music and lyrics, this workshop shares five songs fusing ancient Iraqi Jewish prayers with original punk rock – exploring how the band's very existence disrupts binarisms like Arab/Jew, how the songs demand a holistic exploration of identity that refuses to be compartmentalized into tidy narratives, and how the band invokes a more honest, complex reflection on what it means to be human.

MODERATORS

- Jonathan Branfman, The Ohio State University
- Abby Suzanne Gondek, Florida International University

PRESENTERS

- Loolwa Khazzoom, Iraqis in Pajamas
- Sean Sebastian, Iraqis in Pajamas
- Robert Morshead, Iraqis in Pajamas

110. Animals and Multispecies

9:30AM - 10:45AM
ROOM 202

MODERATOR

- Lauran E. Whitworth, St. Mary's College of Maryland

Cryptogamic Soils: The "Secret Marriage" that Makes Worlds

- Barbara A. Barnes, University of California, Berkeley

Cryptogamic soils are multi-species communities, plentiful in the deserts of the U.S. southwest, a place cared for by Southern Paiute, Ute, Navajo, Hopi, and Pueblo people, but cast as "empty" in the settler colonial stories that enable continued conquest of land and bodies. Cryptogamic sand-plant assemblages are necessary for all life in the desert— their coming together, unintentional, barely noticeable, yet worlding. Taking these soil communities as companions for thinking, this paper seeks to imagine possible land, bodies, and temporalities in other-than-colonial stories, made legible in the necessary, and "queer," multispecies intimacies of cryptogamic soil.

Re-envisioning the Female Subaltern: Toward a Model of Multispecies Justice

- Sharon N. Tran, University of Maryland, Baltimore County

This paper examines the postcolonial feminist model of ecocriticism and multispecies justice proposed in Larissa Lai and Rita Wong's collaborative poem, sybil unrest. The artists invite us to reflect on how the ecocritical turn can perpetuate the marginalization/erasure of the female subaltern, who has been historically afforded very limited parameters of visibility. I argue that sybil unrest advances a critique of the fetishistic visual economy of gendered, racialized flesh while simultaneously cultivating subversive practices of looking. The poem promotes an expanded ecological frame of vision that keeps both the possibilities and predicaments that bind human and nonhuman bodies in view.

Reparation without Repair: Imagining Ecological Futures in Marie Clements's Burning Vision

- Kaitlin Blanchard, McMaster University

This paper reads Marie Clements's 2003 play Burning Vision for the way in which it depicts the transpacific, multispecies kinship relations forged by the construction and detonation of a "little boy" in Nagasaki. Straddling the two boats of the two row wampum treaty, this paper reflects on Clements's movement between the transnational relationships of trade and capital and Indigenous cosmologies, proposing that Burning Vision can be approached as a reparative reading of place only if reparation precludes the possibility of a return to the settler colonial object relations that critique already knows.

Seeking Sanctuary: Feminist Ethics of Care and the Politics of Wolf Recovery

- Elana Margot Santana, University of California, Santa Cruz

This paper explores the space of a wolf sanctuary as a site of reimagining and refiguring justice. Thinking with the past, present, and future worldings of the nearly extinct Red wolf in the United States and the role of captive breeding programs—this paper explores how particular forms of endangered species conservation can exist in opposition to a feminist ethics of care and enactments of multispecies justice. Central to this inquiry is an unpacking of what it means to be human and nonhuman in this particular state of emergency, and the need to incorporate species-thinking into feminist intersectional frameworks.

111. AMC: Bodyminds Reimagined: (Dis)ability, Race, and Gender in Black Women's Speculative Fiction

9:30AM - 10:45AM
ROOM 204-205 (LCD)

Sami Schalk's Bodyminds Reimagined generates a rich and necessary conversation between black feminist thought and disability studies, bringing these two seemingly disparate fields together at the site of black women's contemporary speculative fiction. Looking to Octavia Butler, Nalo Hopkinson, N.K. Jemisin, Phyllis Alesia Perry, and Shawntelle Madison, Schalk amplifies the power, potential, and pleasures of literary worlds in which given hierarchies of race, gender, and ability no longer hold traction. Using non-realist devices such as time-travel, shape-shifting, and non-human characters, these black women writers re-imagine the possibilities and meanings attached to bodyminds—what Schalk defines as the mutual imbrication of the mental and physical—and in so doing, provoke us to question governing assumptions around (dis)ability, race, gender, and sexuality. Bodyminds Reimagined thus foregrounds the disruptive capacity of black women's speculative fiction to challenge the rules of reality, bringing us into contact with worlds that productively defamiliarize our own.

AUTHOR

- Sami Schalk, University of Wisconsin- Madison

PRESENTERS

- Moya Bailey, Northeastern University
- Alison Kafer, Southwestern University
- Jina B. Kim, Smith College

112. The Future of Feminist Knowledge Production in the Neoliberal Academy: Lessons from the Front

9:30AM - 10:45AM
ROOM 206

Women and Gender Studies faculty from Arizona State University will address the possibilities and challenges presented by the neoliberal university, including preparing undergraduate and graduate students for a rapidly changing society, sustaining just practices in labor and excellence in pedagogy in online teaching, and creating synergies for social justice across multiple constituencies. Faculty will share how the concepts and analytics of intersectionality, transdisciplinarity, transnational feminisms, queer of color critique, and social praxis contributes to our own knowledge production as well as the training of graduate students to be effective knowledge producers not just in the academy but beyond.

MODERATOR

- Karen J. Leong, Arizona State University

PRESENTERS

- Lisa M. Anderson, Arizona State University
- Marlon Murtha Bailey, Arizona State University
- Mary Margaret Fonow, Arizona State University
- Yasmina L Katsulis, Arizona State University
- Sally Kitch, Arizona State University
- Indulata Prasad, Arizona State University
- Heather Switzer, Arizona State University

113. Feminist Futurisms: Radical Educational Loves

9:30AM - 10:45AM
ROOM 207

Radical loves are axial to feminist futurisms. They defy linear time, singular regimes, and pessimist attachments to disfigurement and disgust. This roundtable centers radical feminist futurist loves to examine their fugitive possibilities in educational marronage in

Black spaces in non-Black universities, Puerto Rican decolonial motherloves in school violence contexts, and Black othermothering, queer of Color mothering, and family-making in schooling contexts of state-sponsored physical and psychic violence against Black children. These three explorations will invite audience engagement in offerings of possibility based in the educational praxis of radical loves.

MODERATOR

- Sabina Vaught, University of Oklahoma

PRESENTERS

- Kirsten T Edwards, University of Oklahoma
- Nichole Guillory, Kennesaw State University

114. Bad Feminists?: Who Do Women's Centers Serve and How?

9:30AM - 10:45AM
ROOM 208

Women's centers respond to ever-evolving needs related to gender equity. The diversity of college students requires women's centers to rethink the ways they support students, staff and faculty; engage in knowledge production; and contribute to the creation of a just world. This roundtable asks who do women's centers serve? How has the work of women's centers expanded to include new ways of thinking, being and doing? Participants will discuss programming and support for indigenous women and women of color, peer educator programs, partnerships with women's athletics, self-care/healing arts programming, inclusive sexuality education, masculinity programming, and partnerships with women in STEM.

MODERATOR

- Amanda Linsenmeyer, University of Colorado Boulder

PRESENTERS

- Donna M Bickford, Dickinson College
- Rory Dicker, Vanderbilt University
- Anitra Cottledge, University of Minnesota

115. "[W]e can transform our world by imagining it differently": Anzaldúan Spirituality and Social Justice Movement

9:30AM - 10:45AM
ROOM 209

MODERATOR

- Chelle Marie Luper Wilson, Texas Woman's University

Gestures of Spirituality, Interconnectivity, and Creativity: Exploring Relations Among and Beyond the Human in Anzaldúa's Archived Drawings

- Sara Ishii, Texas Woman's University

Gloria Anzaldúa drew important connections between spirituality, interconnectivity, and creativity when she stated "the idea that everything is spiritual, that I'm a speck of this soul, this creative consciousness, this creative life force; and so is a dog, a rock, a bird, this bedspread, and this wall...Everything is relative, I'm related to everything" (Interviews 100). My paper examines this tryptic in a selection of Anzaldúa's archived drawings. Placing her humans, animals, and nature sketches into conversation with her written theories, I analyze how Anzaldúa uses imagination to articulate a spirituality that develop relations between humans and our environment.

"Possibilities for Transformation: Gloria E. Anzaldúa's Creative Acts as Contemplative Practices in Higher Education"

- Carla Nikol Wilson, Texas Woman's University

Gloria Anzaldúa emphasized creative acts as consciousness raising when she claimed, "A form of spiritual inquiry, conocimiento is reached via creative acts — writing, art-making, dancing, healing, teaching, meditation, and spiritual activism (Light 119). My paper explores implementing creative acts as contemplative practices with the capacity to demand the impossible within higher education, more specifically within a social justice classroom. Contemplative practices offer radical ways of being, knowing, and relating within the individual (inner acts) and in the world (public acts). I offer strategies for including contemplative practices in the classroom in order to create possibilities for personal and social transformation.

"Spirituality for Social Change": Examining the Transformative Possibilities of Gloria E. Anzaldúa's Speculative Fiction

- Kristin Alder, Texas Woman's University

Gloria Anzaldúa's speculative fiction interrogates and challenges oppressive narratives of racism, sexism, and heterosexism by infusing the art form with socially- and politically-oriented consciousness. Through the examination of race, gender, and sexuality, Anzaldúa (re)creates and (re)claims identities, histories, and futures in works which not only protest social injustice, but additionally offer new frameworks and theories for understanding and movement building. Using both her published and archived work, I argue that Anzaldúa's fiction is spiritual activism in which she imagines models of creative transformation which both critique current logics of dualistic thinking and oppression and offers possibilities for resistance and change.

"Through spirituality we seek balance and harmony": Gloria Anzaldúa's Self-growth/ Social Change Interplay

- Jessica Fairuza Sadr, Texas Woman's University

Gloria Anzaldúa calls the spiritual search for meaning a "yearning and an essential human need to witness the flow of life" (Light 39). While this yearning is often framed individualistically in western society – spiritual journeys are about personal growth – Anzaldúa takes a more collectivist perspective. She believes that spirituality facilitates personal growth but also that spiritual practices uniquely catalyze positive social transformation – inner and collective change are inseparable.

My paper examines how this spiritually-inflected self-growth/social change interplay functioned in Anzaldúa's life to cull suggestions for evoking

transformation from her spiritual praxis that strengthen social justice movement.

116. Engaging Spatial Genealogies and Black Feminist Landscapes

9:30AM - 10:45AM
ROOM 210

MODERATOR

- LaToya Eaves, Middle Tennessee State University

"There is hope against hope for a new community": Intersectionality and the environmental justice movement

- Ellen Kohl, St. Mary's College of Maryland

People living in environmental justice communities face an uphill battle making material changes in their communities. Even though environmental justice activists' often focus on one particular environmental concern, in practice they are contesting the institutionalized intersectional oppressions that created and subsequently maintain the inequitable distribution of environmental hazards. Drawing on over five years of participant observation with the Newtown Florist Club (NFC), I examine how the women of the NFC sustain their long-term engagement in their fight against injustices through diverse social movement strategies, a commitment to their beloved community, and their own faith to imagine a new future.

Hummingbird, Unbowed: Wangari Maathai, the Kenyan Greenbelt Movement & the Black Feminist Spatial Imagination

- Kishi Animashaun Ducre, Syracuse University

This is a case study of Wangari Maathai and her intersectional campaign for gender, economic, and environmental justice through the Greenbelt Movement of Kenya. Awarded a Nobel in 2004, she has often been reduced to an environmental activist; yet, her mission included confronting patriarchy and dehumanizing effects of capital development. Her 2006 memoir, Unbowed is an articulation of a Black Feminist Spatial Imagination. This presentation contributes to the following questions posed by NWSA's CFP: What do those in the margins, on the borderlands, in the interstices, and below the radar tell us about imagining a different kind of future?

Free the land, save the black future: Black women's strategies for Environmental Justice

- Danielle M Purifoy, University of North Carolina at Chapel Hill

Throughout the Environmental Justice movement, Black women have operated as decoders and translators of legal and political encumbrances that shape and sacrifice their lands. But land use planning principles and visions for alternative development attempt to cull Blackness from space itself. Though perhaps not all be "utopian", Black women's labor and resistance aims at "freeing" land from routine and predictably harmful fates, creating new possibilities for Black placemaking. This paper explores the work of Black women in three Southern places to identify common principles and practices, and develop a framework for preserving (if not defining) the future of Black spaces.

117. Trans*/Queer Latin American Utopias and the Rehearsing of Revolutionary Futures

9:30AM - 10:45AM
ROOM 211 (LCD)

MODERATOR

- Tania Lizarazo, University of Maryland, Baltimore County

Performing Queer Utopias: Sexual Futures, Intimate Gestures

- David Tenorio, University of Pittsburgh

This presentation problematizes the Latin American and Caribbean imaginaries of radical change inherited from two pivotal sociocultural phenomena from the 20th century: the Cuban and Mexican revolutions. It examines the legacy of a revolutionary teleology of progress and its divergences, collisions, and contradictions vis-à-vis the cultural production of historically marginalized queer collectives in both contexts. In particular, El ciervo encantado's performance Triunfadella (2015) from Cuba and Roberto Cabral's cabaret performance Roberta y las otras chicas del montón from Mexico engage in a queer critique of history while enacting a resignification of space, temporality, and affect through their fleeting performances.

Trans Subjectivity and Mexican Counter Publics to the Narcosphere

- Liliana C Gonzalez, University of Tennessee, Knoxville

This paper examines the Mexican film Victorio (2011) directed by Alex Noppel and Armando Croda and the intimate politics of counter publics within the narcosphere–––the site where the public sphere becomes interceded by the political interests behind the "war on drugs." I analyze Victorio as an audio-visual narrative that constructs a space of resistance against the U.S.-Mexico narcosphere. As Michel Foucault reminds us "conduct" and "counter-conduct" cannot exist without the other. Hence, I show how Victorio not only embodies counter-conducts but also expresses emergent and alternative possibilities for queer and trans subjectivities against the grain of the narcosphere.

Indigenous Festive Dances and/as Gestures of a Mexican Queer Indigeneity

- Manuel Ricardo Cuellar, George Washington University

This presentation examines the embodied sociality of Nahua indigenous males during the performance of a ritualized dance in contemporary Mexico. By drawing on fieldwork, I contend that the indigenous festive dance temporarily allows for the enacting or simply gesturing of queer indigenous subjectivities to be imagined and embodied within a heteronormative mestizo nation. As Mexican queer indigenous imaginaries remain a precarious possibility, I grapple with the theoretical and practical consequences of looking at the indigenous dance less as a liminal state and more as an embodied structuring mechanism of a Nahua community in terms of indigeneity, gender, and sexuality.

118. The Permanence of the Feminist Classroom: Murals, Archives, Films, Websites, and Oral Histories

9:30AM - 10:45AM
ROOM 215 (LCD)

MODERATOR

- Nancy A Naples, University of Connecticut

International Women's Day Mural: A Pedagogy Project

- Barbara Sutton, University at Albany

The "International Women's Day Mural" is a class project held on March 8. The goal is to honor women's lives and achievements, raise awareness of local and global injustices, and connect symbolically (and sometimes concretely) with activist women around the world. The mural is in a public space where students draw, paint, record statistics, write poetry lines, and disseminate inspirational quotes about women worldwide. While the mural is ephemeral, products with "staying power" include audiovisual documentation of the event and a poem based on students' collective words (using "poetic analysis" techniques in the tradition of arts-based research [Leavy 2009]).

Feminist Pedagogy + Feminist Knowledge Production = Feminist Archives

- Julie Shayne, University of Washington Bothell

This presentation is about an assignment which builds an open-access feminist archive, where students research local feminist organizations and archive the interviews, artifacts, and photographs. The assignment and archive are innovative on many levels: students do community-based research; the project is the result of cross-campus collaboration between GWSS, the Community-Based Learning and Research office, and the library; the archive presently houses histories of twenty-one local organizations; and it's an exciting pedagogical tool for teaching about feminist knowledge production. In this presentation I share an overview of the assignment and suggestions on how to adapt the project to your own institution.

Gender, Culture, and Human Rights

- Alka Kurian, University of Washington Bothell

This presentation is on a feminist film festival produced by "Gender and Human Right" students as part of their coursework. This assignment helps students gain academic knowledge of feminist cinema as well as practical experience of film festival curation. It empowers them to directly engage with local and international feminist filmmakers, determine what constitutes feminist cinema, do event-planning, and invite members of community-based film and women's organizations. Film screenings are followed by student and specialist-led classroom facilitations on the aesthetic exploration of feminist films and the value that film festivals for underrepresented women filmmakers and feminist issues.

Elevating Student Voice through Participatory Intersectional Feminist Evaluation of a Sexual Violence Campus Website

- Lauren Lichty, University of Washington Bothell

When the university failed to adequately incorporate student voice on a committee to address sexual and relationship violence (SRV), I developed a seminar, "Participatory Action Research to Address SRV on our Campus." Building off community psychology and public health practices, this class centered students' experiences, needs, and rights. Guided by Harris and Linder (2017) and Hong's social justice paradigm, students identified existing questions and concerns, and we co-designed an evaluation of campus web-based resources for SRV survivors. I will discuss the purpose, goals, activities, and behind the scenes labor to ensure this work did not stop when the course ended.

119. Michfest Legacies: Performing the Impossible

9:30AM - 10:45AM
ROOM 216 (LCD)

Our roundtable brings together academics and artists, performers and workers, to offer new perspectives on the history and legacy of Michigan Womyn's Music Festival as a version of "demanding the impossible." For 40 years, from 1976-2015, the festival sought to provide a space in which autonomous forms of music and performance could flourish in tandem with building new worlds and cultures that "imagined justice." This intergenerational and multi-racial roundtable places the festival's communal arts activism within longer traditions of abolition movements and "making a way out of no way."

MODERATOR

- Judith Casselberry, Bowdoin College

PRESENTERS

- Ann Cvetkovich, University of Texas at Austin
- Judith Casselberry, Bowdoin College

120. Decolonizing Knowledge Production in Academic Publishing: The Women's Lives Project

9:30AM - 10:45AM
ROOM 217

This roundtable session invites conversation about decolonizing knowledge production in publishing, whether in scholarly journals, academic presses, trade books, blogs, or encyclopedias. How can feminist writers and editors challenge the boundaries of the neoliberal publishing industry through decolonial practices? The panelists—editors of the feminist encyclopedia, Women's Lives around the World—will share their experiences navigating the tensions of neoliberal publishing and invite participants to join in a discussion about resisting colonial and market logics by centering feminist concerns.

MODERATOR

- Whitney J Archer, Oregon State University

PRESENTERS

- Susan Shaw, Oregon State University
- Nancy Staton Barbour, Oregon State University
- Patti L. Duncan, Oregon State University

- Kryn Freehling-Burton, Oregon State University

121. Imagining Feminist Justice for Non-Human Animals

ANIMAL STUDIES/ANIMAL ETHICS INTEREST GROUP

9:30AM - 10:45AM
ROOM 218

This roundtable will foster a dialogue about the intertwined fates of human and non-human animals to envision just futures for both. Scholar and activist participants will explore different imaginings of feminist utopias and other radical futures that offer justice and freedom to human and non-human animals. The conversation will engage questions of how justice for non-human animals is linked to justice for human animals. Participants will propose how feminists and other human animals can work to promote freedom and justice for all animals.

MODERATOR

- Katja M. Guenther, University of California, Riverside

PRESENTERS

- Lindsay Garcia, The College of William & Mary
- pattrice jones, VINE Sanctuary
- Lindgren Johnson, University of Virginia
- Seven Mattes, Michigan State University

122. Imagining Feminist Futures in South Asia

SOUTH ASIAN FEMINIST CAUCUS

9:30AM - 10:45AM
ROOM 219

South Asian feminists have engaged in the disruption of violent social and political structures prior to the "fourth wave". The presenters interrogate not just violent structures but also to demonstrate how we might re-imagine a decolonial future through the works of writers. The papers explore varied but related issues including the following: Mahasweta Devi's writing and imagining justice for Adivasi women;"chick lit" and imagining alternatives to geo-political disasters; Pakistani women poets voicing and imagining decolonial futures; and diaries of young South Asian men on college campuses and the challenges of imagining a world without sexual harassment.

MODERATOR

- Nalini Iyer, Seattle University

Decolonizing/Reimagining South Asian Muslim Woman Identity: Literary Resistance and Feminism

- Sobia Khan, Richland College

This presentation highlights literary resistance practiced by South Asian Muslim women against colonization and patriarchy from "within" the worlds they live in. I will examine the female voice in the poetic traditions of sufi poetry, feminism in the contemporary Urdu poems of Ishrat Afreen and female self-efficacy in the romantic folk tales of Punjab. Each study will show women with agency resisting colonization of their mind, body and spirit. Ultimately, the question at stake in this presentation is how successful are South Asian Muslim women in reconstructing identity and decolonizing their subjectivity through literary narratives in today's world.

"Citizens and No-Bodies: Adivasi Women, Justice, and the State in Mahasweta Devi's Writings"

- Debali Mookerjea-Leonard, James Madison University

Using Mahasweta Devi's novels Shikar Parba (The Hunt Canto) and Douloti, this paper examines the predicament of Adivasi (aboriginal) women within the postcolonial state. It addresses how for Adivasi women whose constitutional rights have been infringed and for whom justice is remote, the destruction of the body is the only means of protest. It is through death that Madhumanti and Douloti—underclass, lower-caste, and female—can speak, and be heard. Devi's writings excavate how Adivasi citizenship is marked by inequality and gendered violence – Indian citizens on paper, they receive little protection from the law for the breaching of their rights.

Chick-lit as Disaster Relief in The Diary of a Social Butterfly

- Pallavi Rastogi, Louisiana State University

"Moni Mohsin's The Diary of a Social Butterfly (2013) uses chick-lit, especially its supposedly superficial plotline, protagonists, and narrative voice, in order to intervene in the India-Pakistan conflict, or what I call the "geo-political disaster." Through fashion statements, incomprehensible English, and socialite chatter about parties, Butterfly deconstructs the binary between the Pakistani Self and the Indian Other.

In refusing to let her life be owned by disaster, Butterfly ironically propagates an ethical stance towards the Other showing how "genre fiction" can do the work of more "serious literature.""

The #NotMeToo? Diaries: South Asian American Masculinities on a US College Campus Bonnie Zare

- Bonnie Zare, Virginia Tech

Drawing on the methodology of the Racial Diaries study at University of Mississippi, this project will gather accounts from a group of first and second generation+ South Asian American undergraduate and graduate men including cis and trans men at Virginia Tech in Blacksburg, USA. Participants will keep an online log for two months to chronicle their experiences with gender issues. Through analysis of an online log, this study will demonstrate the kinds of resources, strategies and practices young South Asian American men are drawing upon as they respond to different cultural borders as well as shifting borders of masculinity.

123. Feminist Technoscience Matters 1: Black Feminist and Postcolonial Feminist Engagements

SCIENCE & TECHNOLOGY TASK FORCE

9:30AM - 10:45AM
ROOM 220

This first panel of a two-part series addresses how feminist technoscience enables biopolitical reimaginings of what is and is not considered human. Examining Black feminist experimental engagement with chaos theory and physics, South Asian philosophies of vitalist and humoral theories of the body, as well as Indigenous theories of the non/human, this two-part panel seriespanel asks how feminist technoscience can fabulate more meaningful inter-species relations, laboratory practices, and representational politics.

MODERATOR

- Teresa Hoard-Jackson, Indiana University- Bloomington

God Particle: Sublimity, Matter, and Physics in Black Feminist Poetics

- Zakiyyah Iman Jackson, University of Southern California

This paper concerns black feminist theory's experimentation with the disciplinary discourses of chaos theory and physics to investigate the trace effects of blackness and explore the limits of conceptualization and representation. I argue that when considering the genealogy of black feminism, it is possible to discern a black feminist poetics that anticipates recent feminist materialism's attentiveness to the mutually-constitutive effects of discursivity and materiality. Privileging performativity, gesture, resonance, and metaphor over the authority and purported veridicality of Western empirical science, the poetics of black feminism investigated here is instructive for a general theory of representation

Vital Energy: The (Post)colonial Roots of Vitalism

- Sushmita Chatterjee, Appalachian State University
- Banu Subramaniam, University of Massachusetts Amherst

Feminist "new materialism," has ushered in resurgence in theories of matter long discarded by the histories of western bio-medicine. To this end, new materialists have excavated western thought to unearth old theories of vitalist energy and humoral circulations. Yet vitalism, and theories of humors have multiple and diverse origin stories, having developed as a conceptual theory of the body across the globe. Here, we explore vitalist and humoral theories of the body in biological philosophies from South Asia, for example in Ayurveda in India. What does uncovering the (post) colonial roots of vitalism add to conversations in feminist new materialism?

Human/Nonhuman relations across Black Feminism, Indigenous Studies, and Feminist Materialism

- Natali Valdez Valdez, Rice University

This paper prioritizes contributions of black feminism and indigenous studies to reimagine the relationship between the human/nonhuman. By exploring flesh as matter and making flesh matter Wynter and other black feminist scholars intervened upon humanistic notions of Man. An intervention that is echoed by and central to feminist materialisms. At stake in this convergence and divergence of ideas is the unsettled tension around non-being and the degrees of the non-human. Drawing from Tallbear, I explore her employment of indigenous theories to challenge the prioritization of secular language in feminist materialisms, which situates the human/nonhuman distinction within Western constructs.

124. Envisioning Just Futures Through Feminist Transnational Solidarity

9:30AM - 10:45AM
ROOM 221

MODERATOR

- Srimati Basu, University of Kentucky

Social Media Imaginaries: Feminist Solidarity in the Digital Age

- Roxana Galusca, Thomson Reuters

In this paper, I theorize the multiple ways in which social media has shaped meanings and practices of transnational feminist solidarity in the 21st Century. Looking at a variety of feminist social media campaigns that have gained global traction, such as the digital project UN Women, as well as campaigns such as #MeToo, #YoTambien, and #IdleNoMore, I examine transnational and transracial feminist connectivities enabled by digital technologies even as I inquire into feminist futures opened up by these online networks of feminist political activism.

Transnational feminist revolutionary travel and just futures: Reimagining anti-capitalist and anti-war solidarity delegations

- Karen W. Tice, University of Kentucky

At the same time that we are witnessing an intensification of nation-state systems that block geographic mobility, many feminists from the global North continue to participate in solidarity delegations, a longstanding form of social activism used to challenge imperialism, global capitalism, and militarism. Based on interviews in Cuba with Code Pink activists, I examine the challenges in establishing mutuality and reciprocity and the importance of negotiating unequal relations of privilege, power, and mobility across geo-political borders that can prefigure and limit transnational feminist solidarities.

Provocatively Visual Feminist Protest: Reimagining Postsocialist Freedom

- Simona Fojtova, Transylvania University

Despite the potential for a more just society, imagining a post-capitalism future seems particularly challenging for some Eastern European feminists. Given the history of state-socialism in the region, communist alternatives to the capitalist organization of society appear politically discredited. Yet social chaos unraveled by neoliberal capitalism has also marked many postsocialist societies. Analyzing wide-ranging public protests of feminist groups such as FEMEN and Pussy Riot, this paper explores the possibilities Eastern European feminists have imagined through their challenges to the current political establishments in Russia and the Czech Republic, possibilities that envision democracy separated from inequalities of neoliberal, free-market capitalism.

125. We Do This Till We Free Us: Black Women, Violence, and the Futures of Resistance

9:30AM - 10:45AM
ROOM 222

In recent years, organizations and campaigns like Black Youth Project 100, Black Lives Matter, and #SayHerName have worked to center the experiences of black transgender and cisgender women and girls in their struggles toward liberation. In solidarity with those struggles, this roundtable explores the diverse mechanisms of resistance that have been engaged by black women who have been subject to varying forms of state, communal, and familial violence. We consider how these insurgent modes of resistance, from the everyday to the extraordinary, can help us to imagine alternative conceptions of black sociality and inform a more radical social justice praxis.

MODERATOR

- Rose Brewer, University of Minnesota

PRESENTERS

- Sarah Haley, University of California, Los Angeles
- Andrea Ritchie, Barnard College
- Christen A. Smith, University of Texas at Austin
- Terrion Williamson, University of Minnesota

126. Life-writing justice: Imagining the insurgent possibilities for Black feminist praxis

9:30AM - 10:45AM
ROOM 223 (LCD)

This roundtable will include scholars, activists and artists who contributed to a special issue on the Movement for Black Lives. The contributors were invited to Hawaii to edit and review each other's pieces as a collective.
This roundtable will allow the contributors to reflect on their process of practicing a Black feminist approach to peer review. This process utilized collective inquiry via the modalities of life-writing as a methodology and workshopping individual and collaborative pieces. As a panel we will examine insurgent practices for Black feminist praxis that stand in critique of patriarchal productions of knowledge.

MODERATOR

- KT Ewing, Tennessee State University

PRESENTERS

- Tabitha Chester, Denison University
- Robin Brooks, University of Pittsburgh
- Kaila Adia Story, University of Louisville
- Treva Lindsey, The Ohio State University
- Jameta Nicole Barlow, George Washington University
- Pascale Ife Williams, University of Wisconsin-Madison

127. From Twitter to Game Studies: New Media and the Articulation of Intersectional Identities

9:30AM - 10:45AM
ROOM 224 (LCD)

MODERATOR

- Jennifer Earles, Frostburg State University

Black Podcasts, Black Women, and Knowledge Production

- Stephanie P. Jones, Grinnell College
- Kyle Lindsey, Grinnell College

Podcasting is one of the most significant and accessible digital mediums of the early 21st century. With a growing number of podcasts that discuss topics such as politics and popular culture, coupled with an increasing representation of undersderrespented hosts and producers, podcasts are an emerging site for the creation and development of literacies for underrepresented groups. This project seeks to determine specifically in what ways Black women are using podcasts hosted by Black women to gain and develop literacies and form communities of knowledge production.

Intersectional Feminist Worldbuilding: Disrupting Video Game Culture through Feminist Game Studies Methodologies

- Bianca Batti, Purdue University

In the field of game studies, game studies scholars have interrogated what is needed in the study of games (i.e. Bogost, 2007; Murray, 1997). This conversation highlights the ways certain epistemologies become privileged in game studies and the ways this separation results in the erasure of other disciplinary means of engagement. This paper will argue that this epistemic privileging demonstrates the need for feminist game studies methodologies in order to enact a mode of intersectional worldbuilding that dismantles hegemonic knowledge production in game studies and that creates a more inclusive disciplinary future for additional voices in the field.

Umwelt: Walking Through the Lives of Trans Youths Via Video Gaming

- Nadine Boulay, Simon Fraser University

This paper reports on a workshop wherein trans and gender nonconforming (T/GC) youth in the Greater Vancouver Area (Canada) tested a pilot model of a video game that makes visible the vectors of vulnerability, security and resilience that shape their life chances. During this workshop, our research team worked with T/GC youth to engage local activists, educators, and policy makers in a community dialogue to promote a broader understanding of the urgent sites of care and support needed for non-cisgender children and youth in the Greater Vancouver Area.

128. Imagine a Future Without Rape

9:30AM - 10:45AM
ROOM 301

What would a world without rape be like? In this simultaneously utopian and deeply realist roundtable we ask what possibilities could be produced by a world without rape and what existing institutions or structures are upheld by rape's prevalence in modern life. Bringing together a diverse group of scholars (anthropologists, sociologists,

literary critics, and women's and gender scholars), it offers multiple visions of a future without rape, which arise from various sources (the history of colonial Kenya, the speculative energies of thinkers like Ursula K. Le Guin, and a seminal moment in the career of Andrea Dworkin, among others).

MODERATOR

- Erin Spampinato, City University of New York

PRESENTERS

- Erin Spampinato, City University of New York
- Tal Peretz, Auburn University
- Shadia Siliman, Indiana University
- Elizabeth Winifred Williams, University of Massachusetts Amherst
- Jamie L. Small, University of Dayton

129. Protected Subjects

9:30AM - 10:45AM
ROOM 302

MODERATOR

- Rachel Elin Nolan, University of Manchester

Necessary Protections: Virginia Penny's New Economic Womanhood

- Rachel Elin Nolan, University of Manchester

In recent decades, feminist historians and critical theorists such as Kathi Weeks and Nancy Fraser have interrogated the complicated gender dynamics of waged labor in the US. This paper engages with this scholarship to examine one of the earliest feminist economic theorists, Virginia Penny, who argued that women's participation in a wage economy necessitated new protections: social housing and institutions providing care for women's bodies and intellectual development. Today, as questions about the relation between women's work and women's bodily autonomy are newly resurgent, Penny's scholarship offers a historical model for navigating tensions between social protection, care, and labor.

Practicing Utopia: Protection Rhetorics and the Mobilization of Support for "Homes" in 1890s Chicago

- Abigail Fagan, University of Connecticut

This paper considers the role that the rhetorics of protection played in two reform projects located in and near Chicago in the 1890s: Jane Addams's and Ellen Gates Starr's Hull House and Amanda Berry Smith's Orphanage and Industrial Home for Abandoned and Destitute Colored Children. Both projects created resources and living arrangements for disadvantaged communities in conversation with Progressives' often-paternalistic hopes for the social restructuring of society. This paper explores the radical potential of these specific cases and asks: how did the organizers legitimize protection of their homes' inhabitants, and what did they imagine for the inhabitants' futures?

Protecting White Capital: The Slave Ship and Public Housing as Defensive Architecture

- Ashlie Sandoval, Northwestern University

Defensive architecture—such as anti-bum benches and metal spikes—has often been written about as if it were a new trend. I re-contextualize the narrative of defensive architecture by examining it from the position of black lives. Drawing from the work of Rashad Shabbaz and Christina Sharpe, I explore two types of defensive architecture: the slave ship and the Robert Taylor Homes (1962-2007). I argue that by examining how architecture has been used to transport and contain black bodies, we see that rather than a new trend, defensive architecture exists as a long-established strategy to protect white-owned capital.

Queering Protection in the Contemporary German Context

- Anna-Lena Oldehus, Leibniz University of Hannover

In recent years, racist and phobic polemics of ultra conservative activists in Germany have been amplified, aiming at everyone considered to be non-German. Thereby, the unifying theme is that of protection, for which alleged feminist arguments and a gay-friendly rhetoric are coopted and hijacked. In this paper, I discuss the seemingly contradictory dynamics involved in this discourse by making use of the frameworks of German queer theorist Antke Engel, particularly her notion of 'caring for conflict' and the notion of queerness as disruptive force that challenges solid identity categories and undermines logics of conflicting opposition.

130. Killing Shame: Using Contemplative Practice to Defeat Internalized Oppression

9:30AM - 10:45AM
ROOM 303 (LCD)

Internalized oppression is the self-loathing or self-harm marginalized populations experience based on the internalization of negative messages from the dominant culture. For example, many women internalize sexist notions of what it is to be female and even aspire to epitomize sexist ideals of womanhood. Internalized sexism is exponentially more harmful when combined with internalized racism in the experience of women of color. When homophobic or ableism-based messages are internalized, they further compromise the psychological and social well-being of women. In this session, participants will learn practices they can use daily to recognize and transcend internalized oppression and shame.

PRESENTERS

- Kamilah Majied, Howard University

131. Digital Feminist Re-Visions: Race, History and the Feminist Futures of Video Games

9:30AM - 10:45AM
ROOM 304 (LCD)

MODERATOR

- Rebecca Yvonne Bayeck, Pennsylvania State University

Retelling narratives. Reclaiming history: Exploring Revenge as Catharsis in Assassin's Creed Freedom Cry

- Kishonna Leah Gray, University of Illinois at Chicago

- Cassandra L Jones, University of Cincinnati

A key strength of futuristic games is reclaiming narratives from revisionist history, a central tenet of Black feminist thought. Black cyberfeminism pushes this framework further by explicating the digital praxis of Black women as gamers. By exploring Assassin's Creed Freedom Cry, we ethnographically explore gamers' engagement with empowered Black bodies destroying and dismantling the institution of slavery. Freedom Cry represents one of the few games to explore a racialized narrative of revenge that allows African-descended peoples to avenge their forefathers (and mothers) through the slaughter of slaveholders and the release of Africans from their literal and figurative cages.

Problematizing Masculinist "Content Agnostic" Design Practices and Reimagining Feminist Futures Through Gaming: A case of Horizon Zero Dawn

- Gabriela T. Richard, Pennsylvania State University

Feminist scholars have, for decades, suggested a link between the overrepresentation of White men in the US tech industry, assumptive design practices, and the lack of diversity (Kiesler, Sproull & Eccles, 1985). Newer work interrogates the effects of design algorithms in reinforcing structural racism (Noble, 2018; Garvie & Frankle, 2016). This talk discusses Horizon Zero Dawn, a game which focuses on a dystopian yet biodiverse futuristic society where the main woman character, Aloy, uncovers a history largely influenced both by masculinist content and feminist-oriented design possibilities. The talk will discuss these narratives in light of contemporary problematic design cultures.

Finding Ourselves Back Where We Started: Mass Effect Andromeda and the Difficulty in Re-imagining Ourselves in an Anti-racist, Feminist Future

- Kristin MS Bezio, University of Richmond

In BioWare's 2017 Mass Effect Andromeda, the game presents a struggling future utopia set in a new galaxy ostensibly separated from the racism and bias of the Milky Way. The game acknowledges the impossibility of eliminating historical bias, as bigotry and racialized (alien) presumptions emerge even within the new galaxy. However, the game's attempt to recognize the insidious nature of implicit bias nevertheless participates in a colonial praxis in which the player is actively encouraged to treat Andromeda's indigenous peoples as either enemies or innocents in need of salvation, contradicting the game's attempt to advocate for tolerance and multiculturalism.

132. Transformative Works/ Transformative Worlds: Radical Imaginaries in Media Fandom

9:30AM - 10:45AM
ROOM 305 (LCD)

MODERATOR

- Alexis Lothian, University of Maryland, College Park

Captain America, Sex Radical: Queer Political Fantasy in Slash Fan Fiction

- Kristina Busse, University of South Alabama
- Alexis Lothian, University of Maryland, College Park

Slash fan fiction depicts same-sex erotic relationships among figures from popular media. Working with romance tropes, its representations often reproduce the heteronormativity and whiteness of dominant media cultures. Yet the tropes and networks of slash also provide a canvas for queer world-making on which queer, feminist, antiracist creators radically reimagine the operation of gender, race, and sexuality. This paper will explore how a radical vision of justice is developed in the novel-length fan fiction Known Associates by thingswithwings, which reimagines the Marvel Comics character Captain America through an engagement with feminist, queer, trans, and radical social movement history.

The Waterbending Master': The AU as Revolutionary Project

- Regina Yung Lee, University of Washington

This paper argues for a particular fan fiction genre, the AU (alternative universe), as a speculative methodology enacting the transformative justice required for a possible future in which indigenous women are no longer debarred from self-determination or structural social innovation. Through my case study of fic which rearticulates a central tenet of Avatar: The Last Airbender, I argue that this method's actualization lies in the deviation between canonical and fandom texts. This fic's radical speculative power lies in the case study's explicit movement beyond compliance, reclamation, or reaction, toward a politicized, transformative intertextual response.

Speculative Queerness: Imagining Alternative Togetherness in East Asia

- Casey Lee, Swarthmore College

I consider the feverish cross-cultural reception of two women-oriented works that inexplicitly deal with themes of queer love. The 1963 Hong Kong film The Love Eterne makes use of cross-dressing to affect multiple layers of gender performance, thrilling Chinese-speaking audiences worldwide. The 2016 figure skating anime Yuri on Ice follows the highly publicized intimacy between two male figure skaters during competition, eliciting charges of queerbaiting from mostly western fans. I look at the contextual significance of shifts in fan responses and explain how the works' seeming latent queerness actually expresses future-oriented yearnings.

Speculative Separatism: Remixing Toward Utopia in Fan Video Community and Practice

- Julie Levin Russo, The Evergreen State College

Remix video is one of fandom's primary worldbuilding methodologies, a technology for seeing into alternate media universes. This paper explores fan vidding as a separatist project through the example of the annual "vid party" screening at WisCon, the feminist science fiction convention. I will discuss my own video chronicling the history and politics of Themyscira, Wonder Woman's Amazon homeland,

and a second work thematizing Black Panther's African nation Wakanda as instantiations of WisCon's intentional interpretive community.

133. Confronting Campus Sexual Assault Interest Group Business Meeting

9:30AM - 10:45AM
ROOM 306

134. Third Wave Feminisms Interest Group

9:30AM - 10:45AM
ROOM 307

135. Aging and Ageism Caucus Business Meeting

9:30AM - 10:45AM
ROOM 308

136. The Promise of Due Process, Part 2: Power and Equity in Comparison – Resisting Sexual Assault, Racism, and Genocide

LAW & PUBLIC POLICY INTEREST GROUP, SOUTH ASIAN FEMINIST CAUCUS

9:30AM - 10:45AM
ROOM 309 (LCD)

Feminists internationally are confronting multiple forms and understandings of "due process" remedies for #MeToo and other movements. This panel, part II of a three part panel on due process, interrogates forms of due process in South Asia (academia), Myanmar (government), and Hong Kong (education). Presenters followed by a discussant will consider how alternative feminist forms of resistance which counter traditional understandings of due process, may be useful in these diverse international and institutional contexts.

MODERATOR

- Amy Bhatt, University of Maryland, Baltimore County

The List: A postsecular feminist view

- Nandini Deo, Lehigh University

The debate over The List created by Sarkar and its criticism by eminent feminists in India led by Menon has opened up a number of fruitful conversations about Indian feminism. I am interested in examining the debate from a postsecular feminist perspective. Postsecular feminism foregrounds context and power relations in making normative sense of such controversies. It highlights the ways secularist assumptions by many feminists can problematically paper over relevant differences in experiences. It can also offer a useful way of thinking about restorative justice as an alternative to carceral or due process based legal remedies to sexual harassment.

Hong Kong's Brown v. Board of Education Moment – Challenging the Myth of Desegregation as Equality

- Puja Kapai, The University of Hong Kong

As countries around the world experience their own Brown v. Board of Education moment, it is pertinent to examine the legacy of the United States Supreme Court's decision and the lived realities of African American children. Using Hong Kong as a case study, I draw on critical race theory and intersectionality to reassess the arguments made in Brown to demonstrate why desegregation fails abysmally as a guarantee for educational equality. I argue that an intersectional framing is indispensable to achieving equity in education given the systemically entrenched disparities which undermine equality of access and opportunities for particular groups.

Freedom from Representation: A Critical Analysis of Aung San Suu Kyi's Response to Human Rights in Myanmar

- Tiffani J. Smith, Claremont Graduate University

Aung San Suu Kyi, leader of the National League for Democracy and State Counsellor, has been known for her tremendous efforts to bring democratic restoration to Myanmar. However, Aung San Suu Kyi's efforts have been questioned due to her minimal responses of the ethnic cleansing of Myanmar's Rohingya population. I will provide a content and discourse analysis of Aung San Suu Kyi's political reactions to the Rohingya genocide of the Myanmar people. The question that will guide the analysis will be: Do Suu Kyi's political actions enhance or hinder the democratic possibilities and due process for the people of Myanmar?

137. Radical Feminist Teachers: Insurgent Intersectional Feminism in K-12 Schools

9:30AM - 10:45AM
ROOM 310 (LCD)

As feminist teachers, activists, and scholars, we feel marginalized when we share our revolutionary vision that K-12 schools can be the present and future of feminist thought and action. As Sara Ahmed (2017) notes: we become the problem when we name the problem. We resist the notion that feminist pedagogy must be contained within our classrooms. This roundtable brings together middle through high school educators to share our insurgent and intersectional feminist curricula and school-based activism. Focusing on resistant and student-centered projects, we will share how we create maroon spaces to challenge schools to become sites of radical liberation.

MODERATOR

- Stephanie Troutman, University of Arizona

PRESENTERS

- Ileana Jimenez, feministteacher.com
- Jocelyn Thomas
- Mariah Harvey
- Christine Ryan-McKerley

138. Radically Mothering the Future: A plática on the forthcoming Chicana M(other)work Anthology

9:30AM - 10:45AM
ROOM 311 (LCD)

This roundtable will invite the audience to engage with the Chicana M(other)work's conceptual framing of their forthcoming edited collection of research, testimonios, and essays by Chicana and Women of Color Mother-scholars and allies who center mothering as transformative labor through an intersectional lens: The Chicana M(other)work Anthology: Porque Sin Madres No Hay Revolución. The anthology serves to "write ourselves into existence" by unveiling radical narratives Chicana and Women of Color mother-scholars who survive and thrive while mothering our children, ourselves, and our communities in all the spaces we inhabit towards collective dreams imagined together.

MODERATOR

- Michelle Tellez, University of Arizona

PRESENTERS

- Cecilia Caballero, University of Southern California
- Christine Vega, University of California, Los Angeles
- Judith Perez-Torres, Chicana M(other)work

139. Law, Sexual Violence and the Racial, Settler State

9:30AM - 10:45AM
ROOM 312 (LCD)

This roundtable panel identifies the ways in which the law maintains the racialized and colonial distinction between human and not-human precisely through the adjudication of sexual violence. The panel first establishes the foundational nature of sexual violence to capitalist property relations, and then turns to the limitations of seeking legibility within this frame. The discussion period, which will comprise the main part of the roundtable, will focus on the possibilities for liberatory, transgressive, and insurgent practices against sexual violence that contend with but do not limit themselves to the law.

MODERATOR

- Grace Hong, University of California, Los Angeles

PRESENTERS

- Rana Jaleel, University of California, Davis
- Chandan Reddy, University of Washington

140. Reproductive Justice Interest Group: Insurgent Reproductive Justice Pedagogies for Social Change

REPRODUCTIVE JUSTICE INTEREST GROUP

9:30AM - 10:45AM
ROOM 313 (LCD)

This panel takes its cue from the indomitable Loretta Ross who argues that "a liberatory pedagogical approach" is essential to teaching Reproductive Justice (Ross). To honor the Black feminist roots of Reproductive Justice, we must "stretch[...] the notion of pedagogy" beyond walls of the academy to think about teaching in its broadest sense incorporating formal and informal educators (Perlow, Wheeler, Bethea, and Scott 4). Our panelists share their approaches to teaching RJ that manifest the creative, resistant, and collective power of the movement.

MODERATOR

- Evangeline (Vange) Heiliger, Oberlin College

PRESENTER:

- Lee Ann Wang, University of Washington Bothell

Talking to People Who 'Just Don't Get It!': Reproductive Justice Assignments for Culture Change

- Jeannie Ludlow, Eastern Illinois University

In their Transforming Scholarship, Berger and Radeloff devote an entire chapter to "communicating both the concepts and skills" learned in WGSS to various constituencies. My students, largely first-generation and working class, are interested developing these communication strategies, particularly about contentious topics like Reproductive Justice. This paper describes assignments that build on academic and non-academic writing and combine art, design, and social media skills in order to reach across constituency groups; it also shares (with permission) some students' projects as examples of effective "advocacy" for WGSS "and issues of gender equality" (Berger and Radeloff).

Teaching the Reproductive Justice Walking Tour

- Jennifer Musial, New Jersey City University

My Reproductive Justice course asks students to teach their academic research to the general public. Couched in the institutional language of "civic engagement", the Reproductive Justice Walking Tour (inspired by the 2014 NYC Tour organized by Words for Choice) is a radical peer and community education praxis that maps the built environment through reproductive oppression. Acting as public intellectuals, students break the town/gown distinction that continues to define the academy. Moreover, by sharing their research with the public and learning from community members in return, students re-imagine what knowledge production looks like."

(re)Producing a Just Education: Using Authentic Assessment in Reproductive Justice Pedagogy

- Whitney A. Peoples, University of Michigan

This paper engages the relationship between feminist, reproductive justice (RJ) pedagogies and student assessment. Authentic assessments value student voice and prioritize real world application of knowledge and, as such, are well suited to feminist and justice-based pedagogies. This paper describes the use of authentic assessment in a graduate RJ seminar, in which students created public hashtag syllabi on reproductive justice topics of their choosing, including histories of midwifery, disability justice, and art for RJ. These syllabi simultaneously served as an effective assessment mechanism and a critical reflection of RJ political commitments by valuing student voice and encouraging critical praxis and scholar-activism.

Engaging the Novice in Reproductive Justice Thinking: Developing Change-Agents through Flash Research Scenarios

- Jill Martins Swiencicki, St. John Fisher College

Teaching from the Reproductive Justice framework relies on intersectional problem-posing, and is clear about its audiences, aims and goals. This presentation defines reproductive justice thinking and invites participants to practice it using what I call a flash research scenario. This activity features a court transcription of a judicial bypass case, where an immigrant minor, through her court-appointed translator, appeals to a judge to grant her abortion. Using our cell phones to research judicial bypass, and engaging questions about the transcript that encourage reproductive justice analysis, I draw awareness, engage competing knowledges, traditions, and personal experiences, and motivate reproductive justice action/activism.

DISCUSSANT

- Loretta June Ross, Independent Scholar

This formidable figure in Reproductive Justice will act as panel discussant.

141. Insurrection, Intersectionality, and Intimacy: Radical Eastern European Identities and World Making

9:30AM - 10:45AM
ROOM 314 (LCD)

Seeing Gender for the Trees: Motherhood, Ecofeminism, and Environmental Protest in Poland

- Tanya Bakhmetyeva, University of Rochester

This paper, based on personal interviews with the members of Polish Mothers on Stumps (Poland), analyzes strategies used by the group in their protests against the anti-environmental policies of the ruling party. Using approaches that places it within ecofeminist activist framework (such as breastfeeding children on stumps of logged trees), the movement seemingly legitimizes claims of those critics of ecofeminism who accuse it of essentialism and anti-feminism. The clearly performative nature of these events, however, suggests the deliberate use of the female body as an activist strategy and positions protests as sites of struggle over the meaning of woman.

"The Wrong Kind of European": Eastern European Immigrants to the United States, Transnational Feminism, and Solidarity

- Voichita Nachescu, Rutgers University

In Janelle Asked to the Bedroom, a micronovel by Chimamanda Ngozie Adichie, the author describes Melania Trump as "the wrong kind of European" and manifesting "a knowingness, a determination never to be found out." This paper attempts to explore the wrongness of being an Eastern European in the United States. I explore the meaning of a transnational Eastern European immigrant identity. Going beyond the stereotype of the mail order bride and the mobster, I interrogate immigrant gender roles and queer transgressions like the Brighton Beach Pride. I propose an Eastern European immigrant identity that's intersectional and critical of American racial formations.

Fungal Time: Czech Mushroom Hunters and Nonhuman-Nature Kinships

- Elizabeth Jean Stigler, University of Kansas

In her work on matsutake mushrooms, anthropologist Anna Tsing claims that, "Fungi are world builders, shaping environments for themselves and others" (138). This paper advances a theory of fungal time as an alternative, world-making temporality that destabilizes white, Western hierarchical value systems concerning capitalism, race, and human/nonhuman assemblages. It does not move linearly, nor does it follow traditional Western notions of progress. It makes worlds, without centering an anthropocentric perspective. Through an exploration of the kinship between Czech mushroom hunters and their mushroom hunting grounds, I demonstrate a reorientation towards the vibrant mattering of fungal assemblages.

142. Fat Feminist Utopias: Pitfalls, Potentials, Productions

FAT STUDIES INTEREST GROUP

9:30AM - 10:45AM
ROOM 315 (LCD)

Fat activism combats fat stigma, shame, and exclusion; it works towards building a fat utopia (Cooper). This panel investigates multiple ways that fat activism falls short of creating this fat utopia by focusing on the connection of fat activism to body positivity. Specifically, this panel focuses on multiple ways that body positivity hinders the work of fat activism by discussing body positivity as a neoliberal commodification of fat activism, as a tool that reproduces standards of acceptable bodies, and the utopian possibilities in diverse representations of bodies.

MODERATOR

- Candice Casas, University of North Carolina at Greensboro

Are All Bodies Good Bodies?: Redefining Femininity Through Discourses of Health, Beauty, and Gender in Body Positivity

- Rayanne Streeter, Virginia Tech

In the age of hashtag feminism a new movement, body positivity, has become the buzzword of millennials. This presentation draws on interviews with body positive influencers and Instagram posts tagged #bodypositive to examine the extent to which the body positivity movement modifies understandings of normative feminine body ideals and in doing so which bodies are newly included and who is left out.

Toward a Fat Utopia: Dismantling "Body Positivity"

- Katie Manthey, Salem College

This talk offers the idea of body positivity as "fat activism lite" and uses global consumer capitalism as a lens through which to view the evolution of the concept from its fat activist roots to its current problematic manifestations. Using a mix of theory, visuals, and vignettes from fat activists, the talk will reveal the complex intersections between fat activism and mainstream body positivity and offer pathways to a more inclusive fat utopia.

Decolonizing Fat: Fat Liberation Media as a Potential Intervention in Bias

- Rosalind Major, Davidson College

Framed by an analysis of both the biopolitical management of fat and fat liberationist visual cultural, my project evaluates how consuming diverse body positive social media might reduce anti-fat bias using measures that gauge explicit and implicit anti-fat attitudes in college-aged women. These methods include an implicit association test, an explicit attitudes scale, and scales that gauge internalization of body ideals and dissatisfaction, administered before, during, and after the social media intervention.

143. Practicing Feminist Troublemaking for "Un mundo más justo y más amoroso"

9:30AM - 10:45AM
ROOM 401

As Leanne Betasamosake Simpson claims, "Theory and praxis, story and practice are interdependent, cogenerators of knowledge. Practices are politics. Processes are governance. Doing produces more knowledge." Building on this wisdom, participants will map and assess some of the particularities of our present circumstances, including the ways in which in the current political climate our own responses may include exclusionary, marginalizing or silencing practices. Participants will explore ways to practice more decolonial reciprocity, accountability, and relationality to better imagine and practice ways of "being/knowing/loving/resisting/creating" with each other in our various contexts.

PRESENTERS

- Julia Balen, California State University Channel Islands

144. Queer under capitalism/ Queerness Beyond Capitalism

9:30AM - 10:45AM
ROOM 402

MODERATOR

- Holly Masturzo, Florida State College

Being Queer: Only Possible in a post-capitalist economy

- Emma G Bailey, Western New Mexico University

In this paper, I build on the work of Sears, Hennessey, and others, to argue that we must analyze the market relations that commodify the queer community. I question how capitalism coopts queer spaces and reifies aspects of the community and how if we fail to move to a post-capital economy, the essence of queerness will be erased. Furthermore, if to be queer in a capitalist system means to lie on of the margins of acceptability and protection from the status quo, then how can we imagine queer community and spaces without a threat to life in a post-capitalist society?

Mi Existir Es Resistir: Trans Latinx Navigating the Impossibilities of Labor

- jacqueline caraves, University of California, Los Angeles

Passing allows Trans individuals to attain higher-paying jobs and gain greater acceptance in the workplace. For Trans Latinxs, passability is not always attainable-nor the goal-especially amidst other intersectional factors such as class, race, sexuality, and legal status. Drawing on 129 surveys and 26 in depth interviews, I argue that due gender discrimination in hiring and within the workplace, Trans Latinxs seek out self-employment or are pushed into the informal sector (i.e., sex work). My paper explores the employment hardships for those that live at the intersection of gender variance and undocumented status, where formal employment becomes an impossibility.

God is Change: Queer Possibility and Feminist Vulnerability in Octavia Butler's Parable of the Sower

- Lilith Acadia, University of California, Berkeley

"All that you touch you change, all that you change changes you."

Through hyper-empathetic young protagonist Lauren Olamina's verses and conversations, Octavia Butler constructs the religion of Earthseed, offering cosmology, morality, and empowering potential. Lauren's vulnerability in the face of violence inspires her to create Earthseed, which mirrors a queer confrontation of the tragedies of finitude. As Earthseed offers Lauren a framework for comprehending and surviving the capitalist and climate change dystopia through which she journeys, reading Earthseed as a queer worldview informed by feminist vulnerability amplifies its potential for helping readers confront our non-fictional dystopia.

145. Imagining Solidarity: Radical Visions in the Feminist Poetics and Praxis of Audre Lorde and Adrienne Rich

9:30AM - 10:45AM
ROOM 403

MODERATOR

- Sarah Soanirina Ohmer, Lehman College

"I don't know how you will read..all this": White women, Black women, and Chrysalis

- SaraEllen Strongman, University of Michigan

This paper looks to the fallout surrounding Lorde's resignation as poetry editor of Chrysalis magazine in 1979 as an example of how social networks encouraged political shifts within the second wave. Examining how Black women wrote and shared letters to the editorial board as a show of support for Lorde and, alternately, how Rich was able to translate Lorde's complaints to the Chrysalis women reveals the integral role that friendships and larger networks created by them played in promoting the cross-racial empathy and more inclusive feminist praxis that Lorde and Rich's friendship is seen as embodying during the late second-wave.

"The Intimacy of Scrutiny": Affect, Intimacy, and Feminist Publics in the Work of Audre Lorde and Adrienne Rich

- Meredith Benjamin, Barnard College

The correspondence between Audre Lorde and Adrienne Rich is a prime example of how letters were, for feminists, a way to mobilize intimacy in service

of dialogue and community formation. This paper will draw on my archival work with the diaries and letters of both writers to analyze how they made use of the possibilities inherent in turning the assumed intimacy of these genres toward a feminist public. I will show how both writers employed the affective dimensions of these "personal" forms of writing in their published poetry and prose to envision community across difference through an ethics of recognition.

"A writer by definition is a teacher": On aesthetics, pedagogy, and difference

- Danica Savonick, SUNY Cortland

This paper considers the intimate relations between art and feminist pedagogy in the work of Audre Lorde and Adrienne Rich. Through archival research alongside analysis of their published creative works, I show how their interactions with students influenced their literature and, reciprocally, how they drew on their sensibilities as feminist poets to develop creative assignments that helped students locate their lived experiences in relation to structures of power. More specifically, I analyze Rich's poem "The Burning of Paper Instead of Children" alongside Lorde's "The Bees," to illuminate a collaborative pedagogy organized around considerations of racial, class, gender, and sexual difference.

"A way of knowing why it must come": Visions & Re-visions of Revolutionary Politics in the Life & Work of Audre Lorde & Adrienne Rich

- Megan Behrent, New York City College of Technology

This paper draws on published writing and archival research to look at early visions and later revisions of the radical or revolutionary left in the feminist poetics and politics of Audre Lorde and Adrienne Rich. I explore the evolution of Rich's political thought from radical feminism to Marxism, and the development of socialist, internationalist and anti-imperialist frameworks in Lorde's work. Reading Lorde and Rich in conversation with one another, I examine how years of friendship, debate and common struggle contributed to their imagining of a radical feminist future, premised on a poetics and praxis of revolutionary internationalism, anti-racism and solidarity.

146. Imagining Justice for Women and Sexual Minorities in East Asia

9:30AM - 10:45AM
ROOM 404

Queering Gender: Resignification of "Third Sex" by Japanese Feminists

- Julia Bullock, Emory University

The Japanese term daisan no sei ["third sex"] was conventionally used in the early postwar period to refer to male homosexuals. But beginning in the 1950s, Japanese women began to appropriate this term for feminist purposes, resignifying it to imagine diverse possibilities for liberation from conventional gender discourses and roles. In this paper I adopt Mark McLelland's methodology for a Foucaultian-inspired genealogical excavation of daisan no sei within the Japanese context, acknowledging its debt to Western theoretical categories yet highlighting Japanese women's creative engagement with the term, in order to trace the implications of this resignification for Japanese feminist theory.

Queer Lala in China: Radical Justice and/or Privileged Hybridity?

- Dian Dian, Emory University

First appearing in the Chinese online magazine Queer Lala Times in 2013, the term "Queer Lala" combines the local "expressively female-gendered same-sex sexual identity term" Lala, which is often translated as "lesbian" (Engebretsen, 2014), with the Western term "queer." This paper discusses Chinese Lala activists' imagination of "Queer Lala," which merges local experience and Western discourse, and lesbian and post-identity queer politics. Through textual analysis of the discourses around this term, I hope to explore how "Queer Lala" problematizes issues of identities and politics in China in a transnational/cross-cultural situation.

Queering Transgenderism in Southwest China

- Shunyuan Zhang, Trinity College

Based on an eighteen-month ethnographic research in southwest China among male-to-female transgendered individuals, this paper discusses how my informants' lived experiences troubled the analytic/political opposition between straight and queer in mainstream queer theorization. Methodologically, it explores alternative possibility of queer theorization through an attention to the everyday life that does not take anti-normativity as its point of departure. Epistemologically, it draws inspiration from Butler's gender performativity and Foucault's genealogical approach; on the basis of which, it seeks to engage in conversation with the critical re-examination of the utopianization of queer politics/analytics and to imagine "what's next then" after de-exceptionalizing queer.

147. Revolutionary Feminist Writings: Writing Revolution

9:30AM - 10:45AM
ROOM 405

MODERATOR

- Elizabeth Whittenburg Ozment, University of Virginia

Both Anarchist and Suffragist: Katerina Yevzerov Merison's Writing on Gender and Citizenship

- Anna Elena Torres, University of Chicago

Anarchist, gynecologist, anti-racist suffragist, anthropologist, immigrant Jew: Katerina Yevzerov Merison (1870-1928) inhabited multiple radical worlds. Her work in solidarity with sex workers, African Americans, garment workers, and other laborers opens up new perspectives on the intersection of multiple U.S. feminist movements in the early 20th Century. Her journalism analyzed racial segregation as a gender issue, advocated for reproductive rights, and supported women's suffrage while critiquing state power. Drawing from Yiddish archives, this paper examines Yevzerov's contributions for the first time, in conversation with contemporary theory on gender, citizenship, and decolonial anarchism.

Cultural Resistance and the Activism of Claudia Jones

- Michael Mayne, Denison University

This paper explores the role of an African-American woman who employed cultural productions to advocate for social change.
Claudia Jones was a writer and activist who moved to the US from Trinidad in 1924. Her joined the Communist Party, organized support for the Scottsboro Boys, and soon became editor of the Weekly Review, the Negro Affairs Quarterly, and the Daily Worker's "Negro Affairs" section. She also wrote poetry and consistently emphasized the political potential of culture in her journalism. Her activism continued in London, where she launched the Caribbean Carnival in response to the 1958 Notting Hill riots.

Jane Addams Vision of Justice Amidst Inequality

- Wynne Walker Moskop, Saint Louis University

Unlike modern Kantian approaches to justice, Jane Addams imagines justice in the context of inequality. Her experiential accounts of collaborative friendships developed among the diverse immigrant groups surrounding Chicago's Hull House settlement situate justice in a feminist relational context that incorporates gender, class, ethnicity, and race. In today's world of rampant inequality, Addams's vision of justice is a major improvement over visions that associate justice with democratic relations, for example among democratic citizens, and neglect the need for justice in unequal relations. I examine Addams accounts to outline her vision of justice and the process for achieving it.

The Ambivalence of Revolutionary Cleaning in Mona Prince's My Name is Revolution

- Nada Ayad, Fashion Institute of Technology

In Egyptian writer Mona Prince's memoir Revolution is My Name, she narrates the cleaning of Tahrir Square, the sight of the 2011 Revolution. Through close reading of key passages of the text, I argue that Prince brings women's domestic roles – roles that have been historically seen as lagging behind concepts of progress or change – into the very moment of revolution, while raising the specter of colonialism.

"Visions of Justice in Feminist Manifestos"

- Penny Ann Weiss, Saint Louis University

I look at feminist visions from a very distinct perspective—collectively authored feminist manifestos, documents meant to inspire.

148. Envisioning Otherwise: The Cultural Work of Black Feminist Futurities

9:30AM - 10:45AM
ROOM 406

Who is the Bloodchild?: Octavia Butler's Vision of a Space-Time Beyond the Human as Man

- Lou Cornum, City University of New York

Octavia Butler's stories of contact between humans and aliens become stories of transformation--in her vision of the future as told in the short story Bloodchild, humans cannot remain as they are if they are to survive. I consider this transformation alongside the project of Sylvia Wynter, who calls for unsettling the coloniality of being that overdetermines humanity as the Enlightenment conception of Man. This paper reads Bloodchild in a colonial context that refuses the inevitability of conquest and challenges us to consider the necessary transformations of inhabiting a new world that take humans beyond Western conceptions of gender and personhood.

Envisioning Carceral Counterfutures in 'Wolfpack'

- LeiLani Dowell, City University of New York

Utilizing Sarah Jane Cevernak's work on Black philosophical wandering and Katherine McKittrick's demand for decolonial thinking in response to plantation futures, this paper analyses Mecca Jamilla Sullivan's short story "Wolfpack." In 2006 the New Jersey Four, a group of Black lesbian and gender nonconforming friends, were convicted for defending themselves against an attack. In Sullivan's fictionalized version of the event, "Wolfpack" character Verneice tells us, upon her imprisonment, that "this is when I decide to make things whatever I want them to be" – a queer Black call for the imagining of counterfutures as a mode of survival and resistance.

149. Reimagining Women's and Gender Studies Education: Just Pedagogical Choices for an Unjust World

9:30AM - 10:45AM
ROOM 407

How can we, as instructors, encourage students to rethink what is possible within and beyond their university experience? What challenges occur when the current university and/or societal climate that many students connect to conflicts with the values Women's and Gender Studies courses advocate? With these questions in mind, we seek to encourage students toward "new ways of knowing," while challenging their preconceived notions and facilitating difficult conversations. Therefore, our roundtable will discuss innovative pedagogical approaches for online and face-to-face higher education instructors looking to create an empowering, social justice framework in their classrooms.

MODERATOR

- Sarah Chase Crosby, Iowa State University

PRESENTERS

- Alissa Stoehr, Iowa State University
- Michael Goebel, Iowa State University
- Crystal Gorham Doss, University of Missouri, Kansas City
- Theresa Kulbaga, Miami University
- Leah Elizabeth Wilson, Washington State University

150. Trans/Gender Variant Caucus Business Meeting

9:30AM - 10:45AM
ROOM 214

151. PRESIDENTIAL SESSION: Feminist Freedom Warriors: Then, Now, Tomorrow

9:30AM - 10:45AM
CRYSTAL BALLROOM AF

A discussion about the urgencies of contemporary anti-racist, anti-capitalist, anti-imperialist feminist struggles with some of the authors in the recently published book Feminist Freedom Warriors, Haymarket Books (2018). The book is the first ever presentation of cross generational histories of feminist activism spanning 70 years across national borders. Authors and co-editors will engage in a discussion that focuses on the genealogies and futures of radical feminist scholar-activism, mapping the contradictions and solidarities endemic to transformative gender justice work in neoliberal, carceral times.

PRESENTERS

- Linda Carty, Syracuse University
- Chandra Talpade Mohanty, Syracuse University
- Margo Okazawa-Rey, Fielding Graduate University
- Rosalva Aida Hernández Castillo, Centro de Investigaciones y Estudios Superiores en Antropología Social
- Minnie Bruce Pratt, Independent Scholar

152. Academic Freedom for Whom? Islamophobia, Palestine and Campus Politics

9:30AM - 10:45AM
CRYSTAL BALLROOM BE

In the last few years, pro-Israel industry groups have intensified their campaign to censure, silence, and discredit campus dissent, focusing primarily (but not exclusively) on advocacy for justice in Palestine. These well-funded and politically connected groups (including AMCHA, Horowitz Freedom Center, Stand With US, Campus Watch/Middle East Forum, Canary Mission, Zionist Organization of America, the David Project, the Brandeis Center, the Lawfare Project, and Christians United for Israel) have enlisted Islamophobia, a main ingredient of the post 9/1/2001 "war on terror," and labeled Palestinians as terrorists who threaten the security of the US and its main regional ally, Israel.

MODERATOR

- Piya Chatterjee, Scripps College

PRESENTERS

- Margo Okazawa-Rey, Fielding Graduate University
- Sherry Gorelick, Rutgers University
- Penny Rosenwasser, City College of San Francisco
- Laila Farah, DePaul University

153. Why Diversity Doesn't Work: Decolonizing Higher Education Futures

9:30AM - 10:45AM
CRYSTAL BALLROOM CD

What if the future of universities was wholly dependent on decolonizing their present incarnations? Or, as la paperson asks: how might we rethink our diverse academic locations as "assemblage[s] of machines [that can be] subverted toward decolonizing purposes"? (A Third University Is Possible xiii). These questions frame our roundtable in which we illustrate the use of a decolonial, black feminist lens at four different institutions. From teaching to programming within identity centers to faculty-staff development, we argue that diversity (alone) cannot get us to decolonizing black feminist futures.

MODERATOR

- Bianca C. Williams, City University of New York

PRESENTERS

- Nicole Truesdell, Brown University
- Catherine Orr, Beloit College
- Jesse Carr, Beloit College
- Karlyn Crowley, St Norbert College

154. Feeling (In)Human: Rethinking Racialized Affect and Disability Biopolitics

11:00AM - 12:15PM
ROOM 202

MODERATOR

- Jessica Rae Waggoner, Indiana University

"I am still here": Slow Death and the Affective Dimensionality of Invisible Disability "Anastasia Todd, University of Kentucky

- Heather Switzer, Arizona State University

This paper performs a critical reading of the 2017 documentary "Unrest," which foregrounds stories of people with Chronic Fatigue Syndrome who are "forgotten" by medical institutions. We engage feminist disability studies and affect theory to investigate the affective dimensionality of invisible disability as slow death. We interrogate how gendered ableism functions to maintain rigid boundaries between ability and disability. Ultimately, this paper forwards the political potentiality of crip hope and hopelessness as a dialectical formation that works to affectively reorient disability futures.

An Affective Reorientation of Disability and Carcerality: Re-thinking Transformative Justice

- Viki Peer, Arizona State University

This paper interrogates the murders of Basma Rafay and Samantha Marcus, two disabled women of color. I use affect theory and intersectional feminist theory to consider how the U.S. criminal justice system functions to dehumanize Rafay and Marcus through ableist, racist logics that produce these two women as exceptional disabled women of color, but only in death. I explore how these two murders effectively and affectively shore up the carceral state as a legitimate force of justice. I ultimately ask, can the carceral state ever produce a radical vision of disability justice?

"You better think abortion, honey": The Affective Biopolitics of Prenatal Screening

- Matt Franks, University of West Georgia

This paper focuses on the affective dimensions of prenatal screening for disabilities: structural feelings of fear of a disabled future and imposed definitions of happiness that are rooted

in ableism. I examine two novels with Caribbean protagonists who have abortions because they are afraid their children may be born with disabilities. Just as these two characters are made to feel wrong about their pregnancies because of their own racial, sexual, and bodily difference, affective biopolitics constrains reproductive choices for women who undergo prenatal screening for disabilities based on intersecting feelings of ableism, racism, and heteronormativity.

Beverly Jenkins and the Possibilities and Limits of Black Historical Romance

- Gabriella Onikoro-Arkell, Arizona State University

This paper examines the works of romance author Beverly Jenkins and interviews with her from the documentary "Love Between the Covers" in order to understand how Black romance novels imagine a different past and future for Black women and the limitations of that imagining. As part of their dehumanization, Black women are understood as unlovable and receive a lack of care and emotional labor all while being expected to do an overabundance of this kind of work for others. I explore the limits and possibilities of Jenkin's novels as a tool for Black women to compensate for this deficit.

155. PRESIDENTIAL SESSION: Repression, Resistance and Solidarity: Black Panthers to Black Lives Matter and Palestine to Standing Rock

11:00AM - 12:15PM
ROOM 204-205 (LCD)

This session will look at the intricate nexus between state repression in the form of COINTELPRO, harassment of pro Palestine activists, censorship of campus anti-racist activists, and the violence suppression of the movements against settler colonialism from what is now the United States to Palestine. Repression never occurs without a response and it is in fact often a reaction to the growing strength of opposition and revolutionary movements. In this context solidarity is vital; from the Cubans and Algerians who gave safe haven to U.S. political exiles to those who stood with indigenous folk at Alcatraz, Wounded Knee and Standing Rock. The current attacks on Black freedom activists in the form of the FBI's "Black identity extremists" adds another layer that will be discussed. College campuses have been one important site of repression, resistance and solidarity: from Mills College and San Francisco State in the 1960s to the harassment of progressive and radical professors today and responses to it. This panel will wrestle with these important themes from their experiences in the U.S., London and around the globe.

PRESENTERS

- Gwendolyn Zoharah Simmons, University of Florida
- Dima Khalidi, Palestine Legal
- Keeanga-Yamahtta Taylor, Princeton University
- Zainab Abbas, Independent Scholar
- Kathleen Cleaver, Emory University

156. Nationalism, Sexuality, Reproduction

11:00AM - 12:15PM
ROOM 206

MODERATOR

- Sarah Tucker Jenkins, University of Virginia

Bio-logized Internal Enemies of the State: Bio-politics and the struggle for Reproductive Justice by Palestinian Women

- Erika Derkas, New Mexico Highlands University

The theoretical moorings of this presentation are predicted on the belief that the everydayness of life under occupation is where we can understand the bio-politics of Israeli occupation as one layer of settler colonialism (Appadurai, 2006; Bauman 2003). Centralizing the lives of women living in Gaza exposes the impact of biopolitical structures and patriarchal power, particularly on pregnancy outcomes and thus moves not only towards understanding how Zionist settler occupation represents a population/gender/national security nexus in the arena of conflict but also how this nexus poses a serious threat to the advancement of reproductive justice internationally.

Imagining Other Futures: HIV Prevention in Côte d'Ivoire

- Christine Cynn, Virginia Commonwealth University

Drawing from intersectional queer, postcolonial feminisms, this essay critiques the PEPFAR and USAID-funded "Super Girl" HIV prevention campaign, first implemented in Côte d'Ivoire in 2009, and the 2016 Ivorian Constitution. By interrogating how HIV prevention campaigns and the 2016 Constitution dovetail to affirm heteronormative family and sexualities as foundational to personhood, this paper responds to NWSA's call to trouble notions of the human defined against those excluded and queered as non-human.

Israel's Still-Born: Race, Reproduction and Power in Israel and Palestine

- Bayan Abusneineh, University of California, San Diego

This paper contextualizes the coerced sterilizations of Ethiopian Jewish women in Israel to argue that the Zionist settler colonial project is not only anti-black, but predicated on the management and targeting of women's bodies and sexualities, including indigenous Palestinian women. A turn to coerced sterilizations of Ethiopian women reveals how the necropolitical and biopolitical nature of the Zionist project is obsessed with constructing the White (re: human) sovereign Israeli Subject. This turn disrupts the native/settler binary often constructed within settler colonial discourse, which allows for a re-theorizing of Zionist settler colonialism alongside anti-blackness, making the Black-Palestinian solidarity movement more urgent.

Transforming the private sphere into a site of resistance: Motherhood as a Form of Resistance Among Palestinian Women

- Lori Rudolph, New Mexico Highlands University

When Palestinian women encountered the lethality that characterizes political violence, survival became their primary concern and resistance became the project of staying alive. Palestinian mothers are positioned as the primary caretakers and protectors of their husbands and children. While these roles are indeed circumscribed by culturally ascribed gender roles, the national liberation struggle at the same time created spaces and possibilities for other paths and journeys. This presentation will illustrate how Palestinian mothers used their homes as sites of resistance to support individual and collective perseverance within and struggle against political violence.

157. Doing Feminist Faculty Development: Opportunities and Challenges

11:00AM - 12:15PM
ROOM 207

MODERATOR

- Anya Michelle Wallace, Pennsylvania State University

On Becoming the Problem You Were Meant to Solve: Faculty Development, Critical Race Education, and the Politics of Resistance.

- Whitney A. Peoples, University of Michigan

Sara Ahmed (2012) has argued that "describing the problem of racism can mean being treated as if you have created the problem, as if the very talk of divisions is what is divisive" (p.152). If Ahmed is correct in her assertion, how does one go about talking and teaching about structural racism when naming the issue as such is imagined as being as harmful as racism itself. This paper explores the work of faculty development around critical race education and anti-racism and navigating the challenge and possibility of institutional and individual engagement and resistance.

Making Faculty Development Labor Visible and Valuable

- Stephanie Moody, University of Michigan

Bernhagen and Gravett (2017) characterize educational development as "pink collar labor" because it is disproportionately carried out by women and reproduces feminized discourses (9). This paper further contributes to this conversation by focusing, not on the faculty developers, but on the instructors who participate in faculty development programming. The results of four focus groups of contingent instructors demonstrate an ongoing challenge: while the university offers important opportunities to participate in faculty development, these opportunities are often unpaid and undervalued. Using discourse analysis, I examine instructors' talk about participating in faculty development work and consider how universities might incentivize faculty development.

158. Mediating Family: Re-envisioning Past, Present and Future Narratives of Families

11:00AM - 12:15PM
ROOM 208

MODERATOR

- Gwendolyn Beetham, University of Pennsylvania

Family Trouble: Negotiating the Rhetoric of Family in Transparent

- Mikaela Feroli, University of Kentucky

At what points are invisibilities made visible? How far can normative structures be stretched before they snap? When read through the Amazon Series Transparent these questions engage with how the ideology of the family is both reinforced and reimagined. Building on discourse analytic studies of family interactions, (Ochs and Taylor; Kendall) I draw attention to the ways in which the Pfefferman family disrupts embodied and imagined norms of what it means to be family through their queering of membership categories as well as how they rely upon imagined membership categories to construct past, present and future selves (Halberstam; Ahmed).

Rethinking the Cisnormative Family? Narratives of Gender, Parenting, and Family in Memoirs about Transgender Kids

- Heather Hewett, SUNY New Paltz

This paper examines recently published memoirs written primarily by cisgender mothers about parenting transgender children and adolescents. It examines the following: What stories do they tell about gender, parenting, and family? How do these accounts challenge cisnormative narratives about gender and what constitutes mothering/parenting (Stryker, Travers)? In what ways do they uphold and repeat dominant narratives (Kane, O'Reilly)? What familial strategies, possibilities, and transformations emerge when identity is imagined, experienced, and performed outside of rigid sex/gender binary ideologies (Rahilly, Travers)? Finally, what perspectives emerge in memoirs written by trans adolescents about their experiences of gender and family?

The Myth of the Monolith: Race, Gender, and Sexuality in the Production of "the" American Catholic Family

- Billy Korinko, Berea College

This paper explores historical narratives about "the family," through an examination of American Catholic media and considers the ways in which ideas about race, gender, and sexuality have been used to shape what constitutes a strong family (May; Coontz). Using a Foucauldian approach to discourse analysis, this paper will explore the historical production of the family with the question: what difference does religion make? How does religion shape or construct one's notion of what makes a family? And how do religious anxieties about sexualities, bodies, and nationalism shape the way in which the family is imagined?

159. Reimagining Feminist Pedagogy: Guerrilla Teaching as Subversive Feminist Praxis

11:00AM - 12:15PM
ROOM 209

We have known for a long time that colleges/universities were only temporary safe spaces, if you were Black or a faculty of color. Yet, we've found ways to be subversive and create a diverse, inclusive and global Black feminist pedagogy that is rooted in service. This workshop will provide an overview of the concept of "Guerrilla Teaching," clear examples of how its shifts dynamics of student learning, with Q & A centered around the challenges feminist scholars face in the classroom and in their work environment to share how Guerrilla Teaching can be used to empower them and their students.

PRESENTERS

- Irma McClaurin, McClaurin Solutions
- Kesho Yvonne Scott, Grinnell College

160. Environmentalisms Otherwise: Towards a Decolonial Feminist Environmentalist Praxis

11:00AM - 12:15PM
ROOM 210

Styled as an open dialogue session, we invite participants to contribute their knowledges and to consider what decolonial feminist environmentalisms might look and feel like when situated within their respective disciplinary and activist contexts.

MODERATOR

- Dalia Ebeid, University of Arizona

PRESENTERS

- Elizabeth Bentley, University of Arizona
- Joanna E. Sanchez-Avila, University of Arizona

161. Insurgent Knowledges: Feminist Reimaginings and Borderland Spaces

11:00AM - 12:15PM
ROOM 211 (LCD)

MODERATOR

- Anne Elizabeth Hofmann, Frederick Community College

Unnatural Boundaries: Re-Imagining Transformative Futures from the Community College Borderlands

- Amanda Loos, Harold Washington College

As transitional/convergent spaces, community colleges are borderlands, as Gloria Anzaldúa theorized, operating as an "unnatural boundary...una herida abierta, where the Third World grates against the first and bleeds" (Anzaldúa 25). Rendered invisible by hierarchies in "higher" education, our CC classrooms bear witness to students' embodied and inherently intersectional feminisms. Their voices should penetrate and inform academic feminism, yet they study against the unnatural boundaries where community colleges and universities bleed. Re-visioning transformative pedagogies in/from/for the CC borderlands could serve instead as models for vibrant feminist praxis and productive alliance.

How to Teach "Woke": Redefining "Student Engagement"

- Heather Rellihan, Anne Arundel Community College

This paper analyzes the effects of the neoliberal paradigm on the ability to cultivate inclusive civic engagement, and discusses models for teaching activism as an insurgent practice. The focus on skills-based instruction and a return to what Paolo Freire calls "the banking concept of education" devalues un-quantifiable learning outcomes like empathy and civic engagement, foundations of WGS. I argue that WGS should embrace its marginal space to reassert a radical vision of education grounded in radical interconnectedness (Anzaldúa), unpacking dominator culture (hooks), valuing empathy, and empowering students to see themselves as active citizens with political efficacy.

Insurgence Through Art

- Suzanne Spoor, Anne Arundel Community College

When students create plates, goblets and a menu for Sister Settings, an art installation piece modeled on Judy Chicago's Dinner Party, they challenge neoliberal models of education, for they seek fugitive knowledge about women, continue Georgia O'Keeffe's revolutionary practice of centering design on labia, and dare to exhibit in the fiercely de-politicized space of the community college dining hall. Further radicalizing the work, students in communications and humanities classes collaborate with those in art. As pressure to institutionalize ways of knowing increases, it is insurgence to create interdisciplinary alliances and assess "non-art" students through artistic creations.

162. Thinking Trans*: Emergent Trans* Epistemologies in the Academy and Educational Space

TRANS/GENDER-VARIANT CAUCUS

11:00AM - 12:15PM
ROOM 215 (LCD)

This panel addresses the reality of "epistemological trans* oppression" in order to locate an imagined "beyond and across" the ways that the university has failed, excluded, and marginalized non-normative genders. Based on Z Nicolazzo's idea that a trans* way of knowing might be a more just way for the academy to learn from trans* people, the panelists inquire into women's and gender centers, trans* community organizations and non-profits, in/visibility in higher education, representation in comic books, and developing the construct of trans* epistemologies towards a Black trans* epistemology, to highlight "insurgent practices and knowledge praxes" within and without the academy.

MODERATOR

- Z Nicolazzo, University of Arizona

Who's Trans(*)forming Who?: A Critical Autoethnographic Reflexion on Trans In/Visibility in HESA

- T.J. Jourian, Oakland University

Nicolazzo (2017) identifies the complexities of trans in/visibility "as an important axiom on which we come to know ourselves and [...] our

community" (p. 17). At the "transgender tipping point" (Steinmetz, 2014), what does trans in/visibility mean in higher education and student affairs? Furthermore, what might it reveal about higher education's maintenance of dominance through inclusion (Ahmed, 2012)? Using critical autoethnography (Boylorn & Orbe, 2016), this paper engages the trappings of trans representation in HESA, scrutinizing access points and limits of non-cooperation (Gossett, Stanley, & Burton, 2017), as a reflexive process of holding self and discipline accountable to liberatory values.

'Centering' a Trans Episteme: A Strategy for Advancing Women's and Gender Centers' Liberatory Praxis*

- Susan Marine, Merrimack College

For the last four decades, feminist praxis in higher education has located the ongoing work of gender empowerment in college and university women's and gender centers (Cottledge, et al. forthcming; Davie, 2002). Nicolazzo's (2017) trans* epistemology expands upon this praxis: Centering of an historically invisible subject, conscious commitment to naming and destabilizing relations of dominance, and drawing on lived experience as data. This paper explores application of Nicolazzo's theory to the optimal functioning of women's and gender centers in higher education, inviting "thinking beyond and across bodies, positionalities, subjects, and affects" (Nicolazzo, 2017, p. 21) to advance greater human flourishing.

Ivory Tower Ignorance: Trans(*) Knowledge and Organizations as Adjuncts of the Academy

- Alden Jones, University of Texas at Austin

In recent years, research about transgender college students, faculty, and staff has become prevalent (Renn, 2010; Beemyn & Rankin, 2012). Specific recommendations for the inclusion of trans* women of color who show up less frequently, if at all, in current research in higher education remains scarce. This paper uses Nicolazzo's (2017) "trans* epistemologies" to consider ways the academy will always, already fail to meet the needs of trans* constituents at all levels, but especially trans* women of color. Then, this paper will explicate ways the academy might learn from trans* ways of knowing inherent in trans* led and focused organizations.

Beyond Capes and Spandex: Liberatory Trans Imaginings of Comics and the Academy*

- Nick Thuot, Iowa State University

In contemporary social justice discourse, energy has primarily gone toward "working against-working to stop, to end, to dismantle, to disrupt, to interrupt, to shut up, and to close down" systems of oppression (Love, DeJong & Hughbanks 2007). While vital to our liberation, imagining of our future society has largely been ignored. Building from Nicolazzo's (2017) call for a trans* epistemology, this paper will discuss ways trans* representation and readership in comic books (Saga, 2012; Kim & Kim 2017) proliferates liberatory possibilities and alternative ways of knowing that center trans* people as vital sources of previously unrecognized knowledge in the academy.

163. #MeToo, Cyberfeminism, and the rise of Fourth Wave of feminism

SOUTH ASIAN FEMINIST CAUCUS, TRANSNATIONAL FEMINISMS CAUCUS, THIRD WAVE FEMINISMS INTEREST GROUP

11:00AM - 12:15PM
ROOM 216 (LCD)

This roundtable explores how the 2017 #MeToo campaign discredits the radical anti-sexism movement originally launched by Tarana Burke in 2006, and other global social media-led campaigns initiated long before this so-called feminist resurgence in the US. Second, it examines how the use of social media, a global vocabulary of rights, and modes of protests - popularized by movements such as "Arab Spring" and "Occupy Wall Street" – have triggered a new form of feminist discourse and other movements for social justice. Third, it hopes to conclude that this new turn in feminism signals the rise of an intersectional Fourth Wave feminism.

PRESENTERS

- Alka Kurian, University of Washington Bothell
- Fawzia Afzal-Khan, Montclair State University
- Deleana OtherBull, Coalition to Stop Violence Against Native Women
- Sahar Khamis, University of Maryland
- Camille Walsh, University of Washington Bothell

164. Feminist Publishing and the Resistance

11:00AM - 12:15PM
ROOM 217

#BlackLivesMatter, #BringOurGirlsBack, #MeToo, #TimesUp and #LoSha have shown the power of social media in the service of intersectional social movements. At the same time, feminist online publishing has been booming. Much is being written about the former; much less about the latter. This workshop brings together leaders in feminist publishing to discuss what role it has played in resistance movements and what roles it might yet play. The session will stage a conversation among these leaders to develop a broader platform for building coalitions among feminist publishers (academic and journalistic) to build our ability to publish and distribute feminist research.

MODERATOR

- Radhika Gajjala, Bowling Green State University

PRESENTERS

- Janell Coreen Hobson, University at Albany, SUNY
- Karon Jolna, Ms. Magazine
- Larin McLaughlin, University of Washington Press
- Carol A. Stabile, University of Oregon
- Ashwini Tambe, University of Maryland, College Park

165. Asexual Healing: Recovery and Embodiment Beyond the Human

11:00AM - 12:15PM
ROOM 218

Make Space for Ace: Examining the Needs of Asexual Survivors

- Heather Prost, Simon Fraser University

Feminist and queer spaces of trauma-healing tend to encourage sex and sex positivity as part of the process of identity rediscovery and unpacking trauma. Whenever sex is centred in healing frameworks, divisions may form in who feels comfortable accessing services. This paper argues that sexualized violence affects asexual-identified individuals differently and explores the complexities asexual survivors navigate during their healing. Trauma study must be intersectional, specifically with regard to racialization, indigeneity, ability, and gender. This paper questions compulsory sexuality and uses Audre Lorde's concepts of the erotic to explore (re)claiming the non-sexual during the healing path of survivors.

Slowly Turning to Grit": Stone Butch Asexualities and Non-Human Intimacies

- Cynthia Barounis, Washington University in St. Louis

This paper explores stone butch untouchability as a variation on asexuality through readings of Eli Clare's memoirs. While Clare never explicitly identifies as asexual in his autobiographical writing, there are strong "asexual resonances" (Przybylo and Cooper 2014) in Clare's negotiation of his stone butch identity as it intertwines with his transness, his disability, and his experience as a survivor of trauma. From the textures of stones to the surfaces of shells, Clare literalizes stone butch orientation as an intimate encounter with the natural world that complicates the distinctions between human and non-human, sensation and numbness, coping and cure.

Asexy Non-Humans: The Intersections of Asexuality and Artificial Intelligence in Contemporary Film

- Jana Fedtke, American University of Sharjah

This paper explores representations of the intersections of a/sexuality and artificial intelligence in contemporary film. Using a comparative approach, this critical analysis examines a/sexuality in the non-human from a variety of cultural contexts: Robot (India, 2010), Her (US, 2013), Ex Machina (UK, 2015), and Chappie (South Africa, 2015). I argue that the four futuristic movies represent the non-human characters as predominantly asexual. These representations allow us to rethink normativity in the context of gender and sexuality. They also expand our understanding of what is means to be non/human.

166. Black women as visionary leaders

11:00AM - 12:15PM
ROOM 219

MODERATOR

- Sakena Young-Scaggs, Arizona State University

Assata Shakur's underground university - from City University of New York to Black Liberation Army

- Conor Tomás Reed, City University of New York

This presentation examines how the Black feminist revolutionary Assata Shakur's radicalization as a student in the City University of New York led to her emergence in the Black Panther Party and Black Liberation Army as a teacher-poet and rhetorical strategist, which in turn inspired CUNY educators June Jordan, Audre Lorde, and Adrienne Rich. I discuss how Shakur's vibrant legacy and communiqué compositions continue to resonate today in the Movement for Black Lives, even if their historical context has been unduly aphorized, and her ongoing exile in Cuba remains at risk.

Black Women in Education: Holistic Policymaking and Why Does It Matter

- Sophia Smart, King's College London

This paper will show the importance of documenting and learning from Black Women politicians and educators, who continue to be leaders in education policy making, without the formal acknowledgement of their praxis and pedagogy. We will explore how the identities race and gender influence how Black Women address the multitudes of oppression with our education systems.

Telling HERstories: empowerment, Self-Identification, and achievement within the Academy

- Abiola Mustapha, University of Arizona

The persistence of Black women within predominately white universities showcase how they have been prominent influential leaders, activists, and advocates for equal rights in the United States (Howard, 1989). Black women attending college in the 1800's was transformative in that it shifted notions of assumed in competencies of women of color. This paper creates and provides counter narratives through a recounting of the experiences of black women scholars. It also provides a powerful understanding of how Black women thrive despite the racialized and gender biased reactions that they are often dealt within institutions of higher learning.

From a Hashtag to a Movement: The Future of Black Liberation will be Post-Capitalist

- Shaneda Destine, University of Tennessee, Knoxville

This research evaluated the leadership, tactics and strategies of 30 black movement actors, ages 18-40 years old from September to December 2016, in the District of Columbia and Maryland in the United States. By using a Historical Materialist and Intersectional theoretical conceptualization, black women movement actors' narratives are highlighted to evaluate the potential for a broader based social movement.

167. Feminist Technoscience Matters 2: Re-imagining chemicals, plants, and cities

SCIENCE & TECHNOLOGY TASK FORCE

11:00AM - 12:15PM
ROOM 220

This panel addresses how feminist technoscience inquires after alternative futures of technoscience and market economies. Examining the making of pharmaceutical drugs in South Africa and the design of smart cities, this second part of a two-part panel series asks how feminist technoscience can fabulate more nuanced understandings of the body as well as socio-technical characters of future cities.

Human-Plant Relations and Reimagining Feminist Technoscience Futures

- Laura Foster, Indiana University Bloomington

Through feminist, indigenous, and decolonial STS insights, this paper examines a succulent plant to understand forces of patent ownership, Indigenous San peoples' knowledge, contractual benefit sharing, pharmaceutical research, herbal supplement markets, and bioprospecting legislation in South Africa. Specifically, it examines how the various materialities of a succulent plant interrupt the very forces of law, science, and market that seek to contain it. In doing so, it asks how an emphasis on human-plant relations can provide insights that support San efforts towards self-determination, rethink feminist new materialisms, and reimagine better ways of doing science and law.

Reimagining cyborg feminism in a postcolonial synthetic chemistry lab

- Anne Pollock, King's College London

This paper combines empirical ethnographic attention to a specific site of postcolonial science - a small South African drug discovery company - and theoretically-driven feminist analysis attentive to technoscientific materialities. The emergent properties of chemicals themselves provide evocative analogues to aspirations of scientists in this "emerging economy," even as the chemicals' alterity resists romanticization. Unlike drug discovery efforts based on bioprospecting, place in synthetic chemistry signifies less autochthony or authenticity than co-presence. Moreover, since the term "synthetic" is often used as an antonym for "natural," a postcolonial synthetic chemistry lab is a fitting site for elaboration of a cyborg feminism.

Reimagining Cities: Feminist Alternatives to the Smart

- Nassim JafariNaimi, Georgia Tech

Can feminist theories be grounds for rethinking smart cities? Technology-centered and industry-driven, dominant discourses around smart cities evoke images of a techno-utopic city: where traffic flows efficiently; data from an ever-expanding array of sensors support "smart" decisions; or high-resolution cameras and gunshot detection technologies ensure safety. However, the world conjured in such imagery is far from feminist. Tidiness, efficiency, and control are not feminist ideals. Surveillance is not the panacea for safety. In this paper, I position the smart city as an urgent site for both practical feminist intervention and feminist theorizing that otherwise imagines the relationships between technologies, cities.

168. Feminist of Color Literacy Resistance

11:00AM - 12:15PM
ROOM 221

MODERATOR

- Carolette Norwood, University of Cincinnati

A Future Beyond Death: Black Women's Autobiography in the Era of Black Lives Matter

- Stacie McCormick, Texas Christian University

Thinking with the critical framework of Subtheme Six, "Political, cultural and artistic movements that 'demand the impossible:' 'abolition' and beyond," this paper considers two memoirs, Lezley McSpadden's Tell the Truth, Shame the Devil and Danielle Allen's Cuz and their participation in a tradition of Black women's autobiographical writing that has historically theorized about and worked to upend social structures enabling Black death. Correspondingly, this paper explores the relation between mourning and futurity that emerges where both writers counter state violence meant to foreclose Black life with a reframing of these deaths as catalysts for social transformation.

Dis-Orientation: Muslim Arab American Women Deconstruct Gendered Racialization

- Alexandra Magearu, University of California, Santa Barbara

This paper builds on the feminist postcolonial scholarship on existential disorientation and exclusionary space (Ahmed 2004; 2006), the racializing gaze of Islamophobia (Al-Saji 2010) and phenomenologies of racialization (Alcoff 2006) in order to analyze the relational and co-constitutive processes of gendered racialization specific to Islamophobia. To do so, I foreground the poetic and artistic strategies of Muslim Arab American activists, writers and artists such as Amani Al-Khatahtbeh, Mona Haydar and Mohja Kahf, employed to deconstruct Orientalist and Islamophobic stereotypes, dis-orient white xenophobic subjectivity and hegemonic imperialist space, and imagine new vocabularies of expression affirmative of complex cultural and diasporic identities.

Mobilizing Dalit Women's Literary Tradition as Critical Theories of Women's Labor

- Poonam Argade, Syracuse University

Dalit women's literary tradition, particularly auto/biographical writings, represent theoretical critiques of caste, class and gender oppression. Through this paper, I explore the radical potential of Dalit feminists' and women's writings, particularly, focusing on the links between labor, gender and caste that emerge through a reading of selected writings. I center these accounts of lived experiences, particularly on caste-based labor and I read these along with other South Asian feminist theories of labor. Through this process, I contribute to an anti-caste feminist framing of women's labor and uncover new possibilities of engaging this radical literary tradition.

"Reclaiming the Body: Reimagining Women Against Feminicides in Mexico"

- Diana Aldrete, Trinity College

Along with subtheme six, "...artistic movements that 'demand the impossible'," this paper considers how literary texts construct ways to properly represent victims of feminicides in Mexico. This paper argues that some literature on the feminicides have emphasized the need for the written (re)presentation of women to not only be re-humanized, but contest ways women are marginalized and violated. Furthermore, these literary texts assist in presenting a political narrative that challenges the dominant discourse on female victims.

Archiving the Moment: Searching for Radical Feminist Futures in The Crunk Feminist Collection

- Hazel Gedikli, University of Massachusetts Amherst

Engaging in the subtheme one, this paper examines the Crunk Feminist Collective's recent publication The Crunk Feminist Collection (2017). I read the Collection along with Toni Morrison's Beloved (1987), Alice Walker's The Color Purple (1982), focusing on their shared and diverse Black feminist visions. Patricia Hills Collins work on Black feminist epistemology will be a guiding theory for my examination; however, all types and genres of feminist writings and knowledge productions, which constitute the archive of this paper, carry equal weight for my purpose of engaging the Black feminist visions of the twenty-first century.

169. Strange Bedfellows: LGBTQ and Feminist Studies Programs in Queer Times

11:00AM - 12:15PM
ROOM 222

In 1994, Judith Butler warned against the fissure between gender as the "proper object" of women's studies as a field of critical inquiry and sex/sexuality as the "proper object" of lesbian and gay studies. Nevertheless, an increasing number of diverse undergraduate institutions continue to offer/are developing minors and majors in LGBT and/or Queer Studies, independently and within women's/feminist studies programs. This roundtable explores what this growing interest in LGBTQ program development and curriculum design signals in a context of austerity and intensifying competition for students in higher education today, while interrogating the relationships between LGBTQ and women's studies.

MODERATOR

- Melissa Autumn White, Hobart and William Smith Colleges

PRESENTERS

- Yetta Howard, San Diego State University
- Kenneth Valente, Colgate University
- Michelle Martin-Baron, Hobart and William Smith Colleges
- Katherine Mason, Wheaton College

170. Black Women and Social Justice: A Multidisciplinary approach to the Politics of Change

11:00AM - 12:15PM
ROOM 223 (LCD)

MODERATOR

- Khadijah Olivia Miller, Norfolk State University

Back to Basics: Michelle Obama, Old Fashioned Feminisms and Politics of Change

- Khadijah Olivia Miller, Norfolk State University

Michelle Obama serves as a model of the importance of knowing one's history. Her pervasiveness in fighting for healthy lives speaks to the basic tenants of Colored women's clubs created in the late 19th century. Her community garden, addressing food deserts and encouraging healthy eating and movement provides a familiar historical prototype of change, freedom, autonomy and social justice. All that Michelle Obama did speaks to what Race women did in the past pushing for empowerment, self-definition and sufficiency. She didn't just encourage folks to eat vegetables and hula hoop, but rather provided a vision of change.

Black women, hip hop and social justice: a psychological perspective

- Erica R. Russell, Norfolk State University

The hip hop industry is more than beats and rhymes. Hip hop provides us with pervasive psychological avenues of actions that can be positive and negative. Black women participate in hip hop. Black women are often the focus of hip hop and Black women create hip hop. What is the psychological impact? Can hip hop serve as a activist tool? Can hip hop provide a vision of change, hop, autonomy and freedom for Black women? This paper seeks to address these questions and more from a psychological perspective.

Womanist Perspectives on Environmental Justice: African American Women Matter

- Bernadette Holmes, Norfolk State University

This paper examines the issues of environmental justice specifically as it relates the experiences of African American women. There is overwhelming imperial evidence that toxic producing plants and waste dumps are located in poor and minority communities. African American women are central to the health and well-being of families and communities. What are the social, economic, and health consequences of environmental racism? How are African American women's voices evident in accountability, stewardship and organizing in the community for advancing environmental justice?

171. Coalizing the Academic Undercommons: Reimagining Radical Collaboration in the Neoliberal University

11:00AM - 12:15PM
ROOM 224 (LCD)

How do we work in the neoliberal institution without being of it? How do feminist practitioners reclaim their radical roots in community organizing to facilitate transformative feminist futures? Bringing together grassroots coalizing

strategy and anarchist feminist theory, this workshop arms participants with the tools to move beyond silos and "diversity" collaborations into the work of organizing alternative social relations that will sustain feminist countersites of resistance amidst the rise of alt-right attacks on public education.

PRESENTERS

- Dana Bisignani, Minnesota State University Moorhead
- Angela C. Fitzpatrick, University of Cincinnati

172. First Person : Creative Writing and a Critical Academy

11:00AM - 12:15PM
ROOM 301

Although WGS has valued decentered knowledge practices and the personal as political, the place of memoir, autoethnography and other genres that relate and rely on personal experience has remained vexed in academia. This roundtable brings together faculty placing first-person narrative alongside other more traditional modes of knowledge (from archival research to quantitative studies to discourse analysis and culture critique). Panelists will consider the evocative, powerful place of personal experience in the academy, as well as its challenges. We will share writing excerpts, discuss its promises and risks as knowledge, and consider institutional structures that support rigorous, creative work.

MODERATOR

- Naomi Greyser, University of Iowa

PRESENTERS

- Naomi Greyser, University of Iowa
- Aimee Carrillo Rowe, California State University, Northridge
- Sheena Malhotra, California State University, Northridge
- Ann Russo, DePaul University
- Kathryn Sorrells, California State University, Northridge

173. Rethinking Entrepreneurship: Social Justice and Capitalist Logics

11:00AM - 12:15PM
ROOM 302

This roundtable engages Subtheme Four: Post-capitalism, specifically "What role will students, academics and scholars play in thinking beyond capitalism?" We argue that re-engagement with some aspects of capitalism adds powerful tools to the Women's and Gender Studies project. Roundtable members integrate perspectives from entrepreneurship, innovation, design, business and Leadership Studies with Women's and Gender Studies to reframe problems in terms of solutions.

MODERATOR

- Jennifer Kasi Jackson, West Virginia University

PRESENTERS

- Amena Anderson, West Virginia University
- Lacey Bonar, West Virginia University
- Matthew Carter, West Virginia University
- Karlyn Crowley, St Norbert College
- Presha E. Neidermeyer, West Virginia University
- Briea St. Clair, West Virginia University

174. Staging Futures and Poetic Flight

11:00AM - 12:15PM
ROOM 303 (LCD)

MODERATOR

- Deja Beamon, The Ohio State University

Embodying Intersections: The Black Lesbian-Feminist Performance Poetry of Staceyann Chin

- Kristyl Dawn Tift, Kennesaw State University

In this paper, I analyze the Black Lesbian Feminist Performance (BLFP) poetry of Staceyann Chin. I explore Chin's poem "Cross–Fire" for evidence of the complexities of "homemaking" for transnational lesbian-feminist artists like herself. Chin, who is Jamaican-Chinese American, not only illustrates multiple aspects of intersectional identity in her work, but she proposes interventions to the discomfort that arise when she articulates her identity in public spaces, like the Broadway stage. Relying on feminist, queer-of-color, and performance theories, I argue that Chin contributes to a genre of performance invested in utopian outcomes through revelations of and reconciliations with traumatic pasts.

The Futurity of Asian/American Virtual Encounters

- Michelle Lee, University of Minnesota

Focusing on the augmented reality (AR) and virtual reality (VR) installation works by Tamiko Thiel, Zara Houshmand, and artist group Lily & Honglei, I argue that they collectively create an embodiment of what I call transnational cyber feminism. In this way, these artists within the Asian diaspora locate themselves as ghastly entities within the U.S. to envision their in/abilities of occupying a homeland. I explore the bodily, spatial, and socio-political transgressions provided by AR and VR and critique the ways in which they invoke historical trauma, narratives of displacement, and the multiple orientalist gazes particular to the formation of Asian/America.

"We Always Somebody Else": Marsha Warfield, Black Feminism and the American Comedic Tradition

- Jalylah Burrell, Rice University

In this paper, I discuss how the American comedic tradition installs joke-telling as a heterosexual white male occupation and punch lines as a mode of reproducing and extending their privilege. I then detail the strategies Marsha Warfield employed to facilitate the mainstream success of her stand-up comedy without conforming to the dictates of the tradition. I concentrate my attention on her early performances on The Richard Pryor Show (1977), the nationally syndicated The Comedy Shop (1978), as well as personal interviews I conducted in which Warfield discusses her theory of humor, sexuality, feminism, and her recent unretirement.

Whither Asian American Lesbian Feminism?

- Vivian L. Huang, Williams College

This paper maps out a genealogy of Asian American feminist thought, routing through Asian American poetry, essay-writing, and performance histories of artist collective Unbound Feet 3, in order to look toward Asian American feminist futures. Following thinkers including Adrienne Rich, Gayatri Gopinath, and Sara Ahmed, the author formulates a theory of Asian American lesbian feminism in the context of women of color feminisms and queer of color critique.

175. "Dissident Historiographies: Upending Racialized Knowledge Hierarchies and Creating New Digital Publics"

11:00AM - 12:15PM
ROOM 304 (LCD)

This roundtable gathers undergraduates and faculty collaborating on two inter-related digital humanities initiatives to talk about the work of fashioning new kinds of digital publics to address institutional and local-social inequities.

These projects interview black female students and alumni to recover lost histories, narrate experiences of documented racial disparities, challenge white supremacist historiographies, and overturn knowledge hierarchies.

Collaboration is at the forefront of this work, which is creating digital public spaces that resituate knowledge, experience, and expertise at both institutional (higher education) and communal levels.

MODERATOR

- Ashley Byock, Edgewood College

PRESENTER

- Ashley Byock, Edgewood College
- Annie Bedore, Edgewood College

176. Palestine Solidarity and the Struggle for BDS at the NWSA: An Oral History Project

11:00AM - 12:15PM
ROOM 305 (LCD)

This roundtable launches a project to historicize the ways that the struggle for justice for Palestine has been represented and addressed within the NWSA, through the memories and reflections of feminist scholars. To record and address both historical debates and alliances in the struggle for justice in Palestine within women's studies in the United States, we bring together oral history interviewers with scholars who have worked to build a movement for justice in Palestine within the NWSA.

PRESENTERS

- Brooke Lober, University of California, Berkeley
- Sherry Gorelick, Rutgers University
- Penny Rosenwasser, City College of San Francisco
- Mary Jo Klinker, Winona State University
- Emmaia Gelman, New York University

177. Indigenous Peoples Caucus Business Meeting

11:00AM - 12:15PM
ROOM 306

178. Feminist Media Studies Interest Group Business Meeting

11:00AM - 12:15PM
ROOM 307

179. Feminist Masculinities Interest Group Business Meeting

11:00AM - 12:15PM
ROOM 308

180. Screening and Discussion of the 9 TO 5 Film

11:00AM - 12:15PM
ROOM 309 (LCD)

This event will screen the new documentary on the 9to5 movement, co-directed by Julia Reichert and Steven Bognar. This film explores the women's group 9to5 that began in Boston in 1973 to advocate for clerical workers' rights. Clerical workers were almost entirely women, very low-paid and without respect. 9to5 grew into a national organization and in 1981 even launched a nation-wide women's labor union for clerical workers. 9to5 had an important impact on the working women's and labor movements. Following the screening, we will offer a discussion featuring the co-directors, 9to5 scholars, and members of the movement.

PRESENTER

- Julia Reichert, Community Media Productions

181. Invoking Remembrance: Spirituality, embodied knowledge and the neoliberal university

11:00AM - 12:15PM
ROOM 310 (LCD)

A Handful of Mustard Seeds: Theorizing at the Intersection of Death, Transgenerational Violence and Academia

- Natassja Gunasena, University of Texas at Austin

In response to M.Jacqui Alexander "invocation to remember" (Alexander, 2006) and Grace Hong's call to bring out our dead (Hong,2008), this paper straddles creative narrativity and afro-atlantic religious epistemology to argue for a paradigm shift in the ways we conceive of and discuss health, transgenerational trauma and death in the academy.

Epistemology and Social Justice in a Postsecular WGS

- Marcella Clinard, Texas Woman's University

What would it look like for WGS to extend its liberatory transdisciplinary epistemological imperative into the realms of religion and spirituality? How might such a postsecular WGS transform academe? I imagine openness to spirituality and religion as a part of WGS's future not only because religion is an important axis of identity and oppression, but also because spirituality involves knowledge that should not be arbitrarily separated from other knowledges. This paper imagines how a postsecular WGS might contribute to the future of knowledge production and social justice by engaging with religion and spirituality in our research, pedagogy, and institutional practices.

Imagining Education through the Insurgent Knowledge Production in Stories of Black Mothers

- Elaine Richardson, The Ohio State University

This presentation is part of a larger study which curates working class Black mothers' stories to highlight the embodied knowledge they create to rupture stereotypic views of Black women, to illuminate how they negotiate intersectional structures of patriarchy, sexism, anti-black woman racism, and classism, and to facilitate empowered lives for their daughters.

Vacancy Notices, Disparate Impact Age Discrimination, and Lawsuits

- Claudia Murphy, Independent Scholar

I will discuss the benefits and burdens of standing against discrimination in hiring by using the tools provided by legal protections. In discussing my own experience, I will focus on steps that resulted in a favorable settlement. These will include discussing: exhausting your protections at the institution; picking an attorney; deciding whether or not to file an EEOC complaint; understanding some of the limitations of the legal definitions of various forms of discrimination; understanding the use of case law in current lawsuits. I will also spend some time talking about winning/losing and what it means in the legal context.

182. Reimagining the women's studies scholar/activist identity: From radical witches and restroom revolutionaries to queer sadness and pedagogical rebellions

11:00AM - 12:15PM
ROOM 311 (LCD)

MODERATOR

- Jakob Andrew Salazar, Arizona State University

The making of (radical) feminist scholar/activists: The perils and pleasures of teaching activism

- Breanne Fahs, Arizona State University

Women's studies as a field emerged as the "academic wing" of the women's liberation movement; as such, at its inception, activism played a central role in the development of the field. This paper examines the perils and pleasures of teaching activist assignments to students, showcasing some of their interventions, university and bureaucratic responses, and highlighting the necessity of nurturing radical feminist scholar/activist identities (particularly in the Trump era). Implications for teaching tools of resistance, designing courses about social movements and activism, and reimagining the pedagogical priorities of women and gender studies are included.

W.I.T.C.H. and witchcraft in radical feminist activism

- Laisa Schweigert, Arizona State University

This paper presents an analysis of the radical feminist activist group W.I.T.C.H. and the current revival of their activism undertaken since the 2016 election. Drawing from second wave feminist writings detailing the activism of W.I.T.C.H., as well as literature on feminist witchcraft, this paper looks at the ways that the activism of W.I.T.C.H. translates to the modern W.I.T.C.H. movement revived in Portland, Oregon. The resurgence in feminist activism following the election of Donald Trump in 2016 provides an opportunity to discuss the evolution of activism, the scholar/activist identity, and why W.I.T.C.H. matters now.

Being sad online: Creating a digital support community informed by feminist affect theory

- Kimberly Koerth, Arizona State University

This paper describes the goals and outcomes of a queer feminist Facebook group called ///sads only/// that is dedicated to providing support and advice on emotions, mental illness, and marginalized identities. Started by three other queer women and me, the group has now grown to include over 250 women, trans, and nonbinary people spread across the U.S. I discuss how women's studies and affect theory inform my position as both a moderator and an active member of the group as well as how my experiences with this digital community inform my work as a scholar/activist.

In the room where it happens: Bringing pop culture into the classroom as a way to de-center whiteness and engage the 21st century student

- Ayanna Shambe, Arizona State University

Using feminism and critical race theory as a backdrop, this paper reimagines pop culture produced by people of color that de-centers whiteness and inserts traditionally absent voices into the classroom. I situate the classroom as theorizing from the streets rather than the ivory tower and how doing so re-locates Black, Latinx, Asian, and queer/feminist voices, as producers of knowledge rather than footnotes within the university classroom. I specifically look at social media sites like Facebook and Instagram as well as tea and shade memes in order to illuminate the rebellious possibilities of youth pop culture in the classroom.

183. Rebuilding the World in an Age of Undoing: Tools We Need Now

11:00AM - 12:15PM
ROOM 312 (LCD)

"Sometimes Students Are the Elders": Sentipensante Pedagogy as a Relationship Framework

- Julia Willis, University of Colorado Boulder

Laura Rendón's sentipensante pedagogy "promotes self-reflexivity and the emergence of a critically aware, socially responsible individual." This paper details the use of sentipensante to revise a structured interview template to build relationships among students, staff, and faculty in a learning community for students from historically marginalized groups, situated in a predominantly white comprehensive research university. The goal of a shared structured interview practice is ultimately to center teaching and learning on caring relationships, a radical alternative to the "curricular reforms" of the corporate university.

Madness, Justice, Protest

- T. Christine Jespersen, Western State Colorado University

While contemporary women's literary fiction raises crucial issues such as sexual and gendered violence, histories of colonization, environmental destruction, and neoliberal market deification, their mostly postmodern endings rarely offer unambiguous possibility. Based upon assumptions of possibility, feminist pedagogy emphasizes liberatory objectives of social change (Freire and hooks), combined with intersectional perspectives of the subject (Crenshaw and Collins) and the validation of personal experience (Anzaldúa and Moraga). This paper details a Madness, Justice, Protest project underpinned by feminist pedagogy and literature's potential to imagine other worlds. Students transform maddening class material into personal-political projects of hope.

Radical Voices in a Reactive Time

- April Lidinsky, Indiana University South Bend

While the #MeToo movement and other reactive rhetorics have carved some kinds of feminist progress, writers like Susan Faludi and Sara Ahmed warn that these small successes might detract from the longer-view unglamorous work of undoing the patriarchy and fundamentally rebuilding culture. This paper examines the teaching of radical feminist manifestos, critiquing and re-imagining calls to action for the current landscape. Drawing on the Redstockings, Radicalesbians, Solanas, Freeman, Bunch, Morgan, and others, students infuse these insights with more contemporary approaches, using intersectional, queer, and global perspectives. Public performance and concepts of protest are part of the experience.

184. Imagining Utopia, Engendering Trans Reproductive Justice

11:00AM - 12:15PM
ROOM 313 (LCD)

MODERATORS

- alithia zamantakis, Georgia State University
- Jordan Forrest Miller, Georgia State University

Embodied Assemblages:Transgender Male Pregnancy

- Muge Yuce, Georgia State University

Transgender male pregnancy becomes the field of assemblages by displacing the ontological binary oppositions (male/female). By using his female reproductive organs, transgender male constitutes assemblages of multiple singularities and manifests what a body can do apart from its genitalized organization. By reading a video of Thomas Beattie, "the pregnant man", I argue that this embodied assemblage explains his abjection and his becoming a voyeuristic image within society. Deleuze & Guattari's 'Bodies without Organs' (1972) makes it possible to discuss what a body can do beyond the hierarchical binary gender system, as a cure for the exclusionary reactions against transgender pregnancy.

In a perfect world, what would sexual interactions look like? Trans and GenderQueer accounts of sexual interactions

- Penny Harvey, Georgia State University

In the arena of sex research, we know that sexual interactions are often fraught with power dynamics, issues of communication and questions of consent. I conducted online qualitative questionnaires asking people from a broad range of gender identities about their sexual experiences. In this questionnaire I asked, "In a perfect world what would sexual interactions look like to you?" This question could be interpreted in a variety of ways and was. This paper seeks to explore the narratives of participants who identified as Trans or GenderQueer and how they foresaw their ideal sexual interaction.

Barriers to Motherhood: Biotechnology, Reproductive Justice, and Transgender Women

- Alexandra Marilyn Chace, Georgia State University

Reproductive activism has typically focused on abortion and pregnancy over other concerns, thereby centering white cisgender women and (increasingly) transgender men. Even trans-inclusive discourse has paid relatively little attention to the reproductive needs and possibilities of transgender women, particularly trans women of color. Accordingly, this paper analyzes how medicalized discourses, unequal access to healthcare, and cissexism intersect to discursively, medically, and legally deny motherhood to transgender women. Furthermore, it envisions contested futures where biotechnologies and reproductive trans bodies trouble "the coherence of a narrative that is already fragile" while potentially perpetuating existing inequities (Strangio 2015: 235).

185. Knowledge, Identity, and Place: Resisting Binaries and Re-envisioning a Gender Expansive University

11:00AM - 12:15PM
ROOM 314 (LCD)

MODERATOR

- Angela Clark-Taylor, Bowling Green State University

Busting out and Pushing Back: Recentering the Center of Sex and Gender Pedagogy

- Barbara LeSavoy, The College at Brockport

Sex and gender pedagogies have evolved to mirror knowledge shifts in Women and Gender Studies (WGST). Using Berlant, Berlant and Warner, Butler, and Stryker as theoretical lens, this paper charts progression in teaching sex and gender identities, examining ways disrupting sex and gender dominance enables pedagogical shifts in WGST teaching and learning praxis. Pushing back against lips service to college and university inclusion, paper conclusions place sex and gender ambiguity at the center of our thinking and being, reimaging sociopolitical pedagogies and feminist praxis in new and progressive ways.

Believe "the literature" or lived experience? Measuring the Effectiveness of a Gender Diversity Guide for Faculty

- Christopher Henry Hinesley, Rochester Institute of Technology

As Women's and Gender Studies programs and courses adapt pedagogy to include and center trans and nonbinary students, the majority of faculty remain less informed, apathetic, or even hostile toward new gender paradigms and competencies for working effectively with trans and nonbinary students. We respond with praxis in our distribution and testing of the effectiveness of our original resource, the Gender Diversity Guide for Faculty. This research project will help us understand the needs of faculty and their perceived effectiveness of gender diversity training versus guidebook distribution.

Racialized Disgender: Caring About the Body Beyond the Binary

- Milo Obourn, The College at Brockport

This paper looks at intersections of race, gender and disability in the work of Audre Lorde and Miriam Engelberg, reading gender as always already deconstructing the binary that produces it by existing not only across instantiations in biology, performance, identity, and expression, but also as articulated intersectionally with race and ability status. I use these readings to present exercises that help participants articulate beyond the gender binary using existing knowledge about "racialized disgender," i.e. the interdependence between social constructions of and cultural discourses about gender and race, and social constructions of and cultural discourses about illness, health, disability, and able-bodiedness.

"A Weird Sorta Purgatory": Expanding Approaches to Inclusion for Non-Binary College Students"

- Angela Clark-Taylor, Bowling Green State University

This paper presents findings of a phenomenological study of non-binary students' experiences in college. Focusing on how non-binary students make meaning of their identity and experience in college, findings suggest that though supportive programing and policy are of importance and must continue on college campuses, they did not pose as great a threat to non-binary students belonging and well-being as their interpersonal and institutional relationships. The implication of these findings is that for true university inclusion we need a deeper and more substantial understanding of non-binary identity at the individual and institutional level.

186. You've Been FOIA'ed: Protecting Women's and Gender Studies in the Neoliberal University

11:00AM - 12:15PM
ROOM 315 (LCD)

We wish to share strategies for responding to attacks by alt-right groups working to undermine higher ed in general, and Women's and Gender Studies in particular. Our presenters have all been targeted by groups including Turning Point USA. We will share our experiences and research into a variety of institutional responses to such attacks as we ask: how have universities sought to protect (or not protect) faculty from political and personal attacks? How are these responses and experiences inflected by our positions in Women's and Gender Studies, and then again by race, gender, sexuality, disability, faculty rank and contingency?

PRESENTERS

- Siobhan Senier, University of New Hampshire
- Robin Hackett, University of New Hampshire
- Joelle Ruby Ryan, University of New Hampshire

187. Undergraduate Student Caucus Business Meeting

11:00AM - 12:15PM
ROOM 401

188. Intersectionality as critical framing: New knowledge about identity, belonging and resistance

11:00AM - 12:15PM
ROOM 402

MODERATOR

- Elizabeth Venell, University of Mississippi

Navigating Risk Discourses and Reimagining Minority Health: An Examination of Sexual and Reproductive Health among LGBQ+ Latina College Students

- Rachel M Schmitz, Oklahoma State University

Lesbian, gay, bisexual, and queer (LGBQ+) young adults desire wellness (Hoffman et al. 2009), yet mainstream resources predominantly highlight LGBQ+-related risks (Russell 2005). Racial/ethnic identities also shape sexual risk discourses, particularly for young Latina women who encounter heteronormative, racist societal messages (Garcia 2009). While Latina college students face stereotypically gendered and sexual expectations (Sy and Romero 2008), less is known about how multiply marginalized college students manage risk discourses. Through qualitative interviews with 30 LGBQ+ Latina college students in the Rio Grande Valley, I intersectionally examine how they navigate dominant societal messages of risk surrounding their sexual and reproductive health.

(Re)Framing the Social Organization of Black Girls in All-Girl Gangs and All-Girl Peer Groups as Resistance

- Brittney Miles, University of Cincinnati

The ways middle and high school-aged Black girls organize themselves in all-girl gangs and peer groups serves as a platform for expanding our understandings of their everyday resistance strategies. Schools and communities readily readily reject Black girls' strengths, and black girls actively counter this rejection. Girls create new ways of knowing about themselves and the world through relationships. Identifying these groups as a team that are codependent working towards shared goals, this project uses Erving Goffman's framework for dramaturgical conceptions of a team. These girls work to change their locus in the world and the way the world engages them.

"The Post-Ferguson Effect": Teaching Against (and Alongside) Systemic Racism

- Kelly Christina Sharron, University of Arizona

The question of how to meaningfully address Ferguson and police brutality has been part of a few crowdsourced projects including #FergusonSyllabus and the online digital archive, Documenting Ferguson, among others. Noticeably absent from the crowdsourced #FergusonSyllabus is a discussion of intersectionality as critical to framing police and/or state violence. This paper argues that in the wake of Ferguson, and in the project of teaching Ferguson, intersectionality is an insufficient framework that all to easily fails to signal the histories and legacies of racism in state practice and fails to inspire student activism in the face of neoliberal niceties.

Triple Outsider: Experiencing Black motherhood in grad school at a PWI.

- Deniece Dortch, George Washington University

This critical phenomenological study explores one single Black cisgender woman mother and her sense of belonging in doctoral studies at a PWI in the Midwest. Authors utilized Black feminist thought, and sense of belonging to frame the study. Data was drawn from three 90-minute semi-structured interviews over one academic year. Findings suggest that Assata's experiences were shaped by triple consciousness, as well as respectability politics from faculty and peers and how she negotiated the complexities of her multiple identities while pursuing a doctorate. Implications for faculty considerations, graduate programs, and higher education are discussed.

189. Imaginative Praxis in Classrooms and Collectives

11:00AM - 12:15PM
ROOM 403

How are we propelled toward a more just future? What imaginative strategies, actions and theories can help us know what that future? "[W]hat would it look like, feel like, smell like?" (Delany 31)? Drawing on the ways that "Emergent strategy is how we intentionally change in ways that grow our capacity to embody the just and liberated worlds we long for" (Brown 3), this roundtable explores how teaching and learning imaginative literature and theory can lead to radical resistant multiracial accessible queer futures where feminist love and community can flourish.

MODERATOR

- Laurie Fuller, Northeastern Illinois University

PRESENTERS

- Alissa Case, University of Minnesota
- Angela C. Coffee, Century College
- Durene Imani Wheeler, Northeastern Illinois University
- Qui Alexander, University of Minnesota

190. Visualizing Border and Bodies

11:00AM - 12:15PM
ROOM 404

MODERATOR

- Theresa Tensuan, Haverford College

(re)Image-ing War: Illustrations as Legitimate Form of Witnessing

- Khoi Nguyen, University of Minnesota

The Best We Could Do by Thi Bui is a nationally recognized "refugee" graphic memoir that asks its readers to participate in a visual (re)image-ing of the American War in VietNam. However, the hegemony of the war and refugee narrative dominates the text's critical analyses leaving little room a gender critique. My paper will read Bui's graphic memoir against G.B. Tran's *Vietnamerica*-a similarly popularized Vietnamese American graphic memoir-to look at visualization of sex, gender, and sexuality in war graphic memoirs. I argue that the author's gender identity greatly shaped the dominant visual imagination and memories of the war and imperialism.

The Invisible Eye in the Sky: Remote Sensing at the Mediterranean Border

- Michelle Pfeifer, New York University

The paper analyzes remote sensing technologies used by European border agencies to argue that the visual and sensory data produced by these technologies creates a visual, audible, and sensory aesthetic regime of the border. I ask: What are the ideologies and desires inscribed in and through the use of remote sensing at the border? How do remote sensing technologies used in other scientific or military fields relate to the security regime they help to produce at the border? What are the imperial genealogies of remote and sensory control in which such use must be embedded?

Threat, Burde, Victim, Human: Feminist Analysis of U.S. Media Coverage of Refugees

- Cheryl Llewellyn, University of Massachusetts Lowell

While the U.S. increasingly restricts access to its borders in the name of national security, the number of refugees from the Middle East also increases with growing instability in the region. In this paper, we analyze news coverage of the "refugee crisis" from 2015 and 2016. Using an inductive content analysis, we identify four dominant gendered narratives in the data, including refugees as: threats, burdens, victims, and humans. We argue that these narratives are strategically employed in debates about immigration specifically and global politics generally and lead to framing of refugees as less than human in public discourse.

"Welfare-for-Weapons": Somali Arrival and Welfare Fraud Discourses in Canada

- Muna-Udbi Ali, University of Toronto

The 1990s in Canada were marked by neoliberal campaigns that stigmatized welfare recipients. Elected officials and media suggested that welfare fraud was rampant, and welfare recipients needed to be surveilled. At the same time, fears of "bogus" refugees with no documentation dominated public discourse (Razack, 2000). By the mid-1990s, the figure of the "bogus" refugee and "welfare cheater" converged to produce the figure of a refugee defrauding welfare systems. Somalis in Canada bore the brunt of this discourse. This paper investigates the ways racist and gendered representations of Somalis were used to animate

neoliberal attacks on welfare in the mid-1990s.

191. The Future of Work: Alternative Visions

11:00AM - 12:15PM
ROOM 405

MODERATOR

- Eileen Boris, University of California, Santa Barbara

"Reproducing the Robot: Automation and the Future of Domestic Labor"

- Kalindi Vora, University of California, Davis
- Neda Atanasoski, University of California, Santa Cruz

A cheaply reproducible, or replacable, workforce has been a celebrated and feared outcome of increasing automation, even in the realm of what feminist scholars have termed "reproductive" labor. Looking at domestic and sex robot prototypes, this paper revisits the scholarship on reproductive labor to think through the question: What does the imagined automation of domestic work and sex work, that is the labor of social reproduction and the labor of caring for biological bodies, mean when robots are reproducing the comfort and care in the home but are not themselves reproduced by that labor?

"The Most Obscene Thing Is Working For a Living": Porn Workers on The Future of Work

- Heather Berg, University of Southern California

This paper explores workers' narratives of labor in the porn industry as a means of refusing waged work in the "straight" (non-sex work) labor market. Workers come to porn to avoid the crushing tedium of a 9-5 job, but find a work day that never really ends. Their stories speak to Marxist feminist concerns that the promise of un-alienated work might be used against us. Navigating both hyper-commodification and unique opportunities for workers' control, porn workers have much to tell us about what is wrong with work and how we might get to something beyond it.

"Work, Family, and the Crisis of Social (Re) Production: A Feminist Case for Basic Income"

- kathi weeks, Duke University

This paper draws on the Marxist Feminist tradition to develop a critical account of the current problems with the two major systems of income allocation in the U.S.: waged work and family membership. I make a case for a basic income that would alleviate some of the pressures that constrain our options regarding waged work and family formation. As part of this argument, I make a new intervention into the feminist debate about whether a basic income would reinforce or upend the hetero-patriarchal gender division of labor that persists in shaping both the waged labor force and household political economy.

192. Fantastic Lineage: Spectrality in the Fiction and Performance of Cuban Women Artists

11:00AM - 12:15PM
ROOM 406

"Fantastic Lineage" will examine how women writers and performers of Cuban descent use modes of speculative fiction (fantasy, science fiction) to offer intersectional critiques of white, heteropatriarchal culture. Not only does this roundtable speak to the Spanish-language gap in studies of science fiction, performance and fantasy, but it also examines the use of such genres in the legacy of Castro's Cuba.

MODERATOR

- Melissa Schindler, University of North Georgia

PRESENTERS

- Andrea Perez Mukdsi, University of North Georgia
- Melissa Schindler, University of North Georgia
- Maria Guadalupe Calatayud, University of North Georgia
- Ana Pozzi-Harris, University of North Georgia

193. Student Visions: Connecting Feminist Theory to Praxis in Pursuit of More Just Futures

11:00AM - 12:15PM
ROOM 407

This roundtable will explore visions for a more just future among undergraduates at a liberal arts university. In honor of the conference theme, students will discuss how they use their feminist research as a catalyst for feminist praxis on campus and beyond, and how they use this work to question what is "normal" in a world filled with injustice. The students will discuss how they engage in praxis, that is, reflective, theory-grounded action that they have cultivated through their feminist coursework and their participation in a program designed to help students bridge feminist theory and practice in their everyday lives.

MODERATOR

- Melissa Ooten, University of Richmond

PRESENTERS

- Holly Blake, University of Richmond
- Alicia Jiggetts, University of Richmond
- Kylie Britt, University of Richmond
- Cherelle Cotton, University of Richmond

194. Gender, Women's, and Feminist Studies (GWFS) PhD Interest Group Business Meeting

11:00AM - 12:15PM
ROOM 214

195. A Scientific FemGlōssa: Vocabularies from Other Pasts and Futures

11:00AM - 12:15PM
CRYSTAL BALLROOM AF

Feminism's Sciences: Nature, Bodies, and the New and Old Materialisms

- Angela Willey, Unversity of Massachusetts Amherst

This project reimagines feminist science studies through an intervention in new

materialist feminist storytelling and an elaboration of a feminist materialism's potential for expanding archives and practices of feminist sciences. By modifying "materialism" with feminist, and making it plural, rather than modifying "feminism" with materialist, I reconfigure the epistemic valences of materiality to invite invention, disunity, and new forms of accountability. The material consequences of the imperialist conflation of materialism and positivism demand a feminist materialist science studies committed to knowledge-politics and production as necessarily co-imbricated, and always implicated in larger worlding projects.

Keywords: A Project of Feminist Speculation

- Durba Mitra, Harvard University

This paper is the seed of an aspirational project, a FemGlōssa, that lays bare the exclusionary history of keywords in fields of the social and natural sciences. I explore a set of nineteenth-century texts where India functioned as an empirical referent in the making of universalist theories of evolution. This project brings together feminist science with colonial studies and queer of color critique, which meditate on the inadequacies of foundational terms for the study of other bodies. How might we conceptualize feminist speculation outside of theories that saw the peoples of the colonial world as only intermittently endowed with humanity?

Theorizing feminist tinkering with science methodologies

- Sara Giordano, University of California, Davis

I use feminist, decolonial theories to define feminist tinkering as an explicitly politically motivated "playing" with the epistemic power of Science. While play has become a central facet of the DIY biology tinkerer movement, it has also figured prominently in feminist theorizing about methodologies and epistemologies. I draw specifically on Lugones' (1987) work on playfulness and world-traveling and bring it into conversation with Deboleena Roy's (2012) proposal of a feminist science methodology of "feeling around" which she describes as a way to add "an element of playfulness" to Patti Lather's (2012) methodology of "getting lost" (Roy 2012, p. 17).

Sex Untold: (Un)Reading Sexed Bodies

- Banu Subramaniam, University of Massachusetts Amherst

This presentation traces the extant language of "sex" and sexuality in plant reproductive biology. How did plant sexuality come to so hauntingly resemble human sexual formations? I examine the histories of science to explore how plant reproductive biology emerged historically from formations of colonial racial and sexual politics, and how evolutionary biology was premised on the imaginations of race(d) heterosexual romance.. Drawing on key examples, the presentation aims to (un)read plant sexuality, and sexual anatomy and bodies to imagine new possibilities of plant sex, and sexualities, and their relationalities.

196. Whiteness and Antiracist Racism in Women's and Gender Studies

11:00AM - 12:15PM
CRYSTAL BALLROOM BE

This roundtable examines the perennial "whiteness" of WGS and/in the university--even as the field purportedly critiques whiteness in/of other locations. Panelists explore how taken-for-granted assumptions about white normativity/ies continue to circulate and function in WGS, in spite of its antiracist claims, and look at how " institutional structures and program administration, leadership and hiring procedures, curricular decisions (including cross-listing policies), and pedagogical practices so often perpetuate rather than decenter whiteness in WGS.

MODERATOR

- Annalee Lepp, University of Victoria

PRESENTERS

- Ann Braithwaite, University of Prince Edward Island
- LeeRay Costa, Hollins University
- Catherine Orr, Beloit College

197. Unwell, Unaccommodatable, Uncompliant: Crip Academic Insurgencies

11:00AM - 12:15PM
CRYSTAL BALLROOM CD

This roundtable explores how disability, debility, and bodymind difference shape participation in the university; how these experiences intersect with race, ethnicity, gender, class, and sex; and what crip politics contribute to insurgent practices within and outside the university.

MODERATOR

- Sami Schalk, University of Wisconsin-Madison

PRESENTERS

- Ellen Samuels, University of Wisconsin-Madison
- Margaret Price, The Ohio State University
- Mimi Khuc, The Asian American Literary Review
- Alison Kafer, Southwestern University

198. PLENARY: Global 1968: A world on fire, remembering 1968 and looking to the future

12:30PM - 2:30PM
GRAND BALLROOM

MODERATOR

- Robyn Spencer, Lehman College

PRESENTERS

- Rabab Ibrahim Abdulhadi, San Francisco State University
- Bernardine Dohrn, Northwestern University
- Ericka Huggins, Independent Scholar
- Angela Davis, University of California, Santa Cruz
- Madonna Thunder Hawk, Independent Scholar

199. Off Site Excursion: Spelman College Archives and Museum

2:30PM - 4:30PM
OFFSITE

Reservation Required!

$5 fee for the Spelman Museum

Reservation: https://asa.press.jhu.edu/asa/conference

The call for this year's conference in Atlanta rightfully notes that W.E.B. DuBois wrote many of his canonical works at Atlanta University. Equally important as a site of emergence is Spelman College, founded in 1881 originally as the Atlanta Baptist Female Seminary. Spelman has served as one of the foundational institutions of Black female higher education, graduating many of the most pathbreaking African American women in U.S. history. It has also created the institutional space for fostering revolutionary Black feminist thinking.

This Site Visit to Spelman College, sponsored by the Committee on Gender and Sexuality Studies (CGSS), is also offered through the NWSA Conference. The CGSS has worked with Dana Pride Jones, Beverly Guy Sheftall, , Holly Smith, and Patricia Ventura, all of Spelman College, to create an event that will include a visit to the Spelman College Archives, where Holly Smith will pull materials from the Audre Lorde and Toni Cade Bambara collections to share with participants, and to the Spelman Museum, where the work of South African artist Zanele Muholi will be exhibited. The Spelman Museum is the only museum in the US emphasizing art by women of the African Diaspora.

Participants should meet in the ASA hotel lobby 45 minutes prior to the event (by 1:45) and will caravan there in taxis or Lyfts. As individuals, participants can take MARTA, the Atlanta rapid transit system, for $2.50 each way (from the Ashby Street Station on the E/W line an .8 mile walk to the College), or drive on their own (parking fee of $3 per day in the Spelman College parking deck) and meeting in the Lobby of the Camille Olivia Hanks Cosby, EdD, Academic Center at Spelman College. If you drive, the correct GPS address is 440 Westview Dr., SW, Atlanta, Georgia, 30310. For MARTA routes and schedules, visit: itsmarta.com. Please contact Amy Farrell at farrell@dickinson.edu with any questions.

MODERATOR

- Amy Farrell, Dickinson College

PRESENTER

- Beverly Guy-Sheftall, Spelman College

200. Black Women's Activism as Critical Black Feminist Praxis

2:45PM - 4:00PM
ROOM 202

By thinking through Black women's activism in the Black Diaspora, this roundtable engages in a productive conversation regarding what is at stake when the U.S. is decentered as the primary site for Black Feminist knowledge production. What are the ways in which Black women's activism in the diaspora contributes to how Black Feminist theory and knowledge is produced and circulated in and outside of the academy? How might new narratives of Black women's activism in the diaspora reframe our thinking about approaches to anti-racist projects, struggles for social justice, and above all, freedom?

MODERATOR

- Dana-Ain Davis, City University of New York

PRESENTERS

- Kia Lilly Caldwell, University of North Carolina at Chapel Hill
- Kimberly Eison Simmons, University of South Carolina
- Tracy Fisher, Fielding Graduate University

201. PRESIDENTIAL SESSION: Haiti: Through a Feminist Lens

2:45PM - 4:00PM
ROOM 204-205 (LCD)

A group of scholars working on Haiti and others working in solidarity will share their work through images and a roundtable discussion based on a recent NWSA delegation to Haiti to meet with women's organizations and feminists in Haiti who are working in areas of human rights, education, health and economic justice. Since Haiti had the audacity to beat and throw the French out of the country in 1804, it has been punished by that former colonial power, and many of its allies, most specifically, the United States of America. Haiti has wrestled with extreme poverty, and racist policies from its island neighbor, the Dominican Republic. However, women's organizations have been in motion resisting the circumstances of their lives We will share the stories of the women we met with on our delegation and some of the ideas we have for future collaborations with our Haitian sisters and colleagues.

PRESENTERS

- Gina Athena Ulysse, Wesleyan University
- Carolle Charles, Baruch College
- Linda Carty, Syracuse University
- Regine Michelle Jean-Charles, Boston College
- Z'étoile Imma, Tulane University
- Barbara Ransby, University of Illinois at Chicago

202. Spirituality as Radical Imaginary: The Politics of Memory

FEMINIST SPIRITUALITY INTEREST GROUP

2:45PM - 4:00PM
ROOM 206

This panel imagines feminist futures through the lens of spirituality - specifically, the spiritual praxis of women of color. Spiritual traditions and cultural memories of indigenous women, Islamic women, other feminists and womanists of color imagine and create visions of spiritual activism challenging material and epistemological structures of colonization. We explore futures possible if spirituality were taken seriously as both ontoepistemology (Anzaldúa 2015) and organizing methodology, e.g., emergent strategy (brown 2017). We explore spirituality as a central tenet of both theorizing and actualizing feminist futures that disrupts dominant narratives of the secular, challenges essentialism, and envisions radical and liberatory possibilities.

MODERATOR

- Kaitlyn Hall, Henderson State University

Embracing Spirit: centering spirituality in feminist imaginaries

- LeeRay Costa, Hollins University

This paper asks: What feminist futures might be imagined if we take spirituality seriously – not simply as an object of study, but as a foundational ontoepistemology for the theorization and creation of social change? Drawing on the visionary work of Gloria Anzaldúa, and related work by feminist scholars (e.g., Fernandes 2003, Mani 2009, Alexander 2006) and activists (e.g., adrienne maree brown, Black Lives Matter, the Movement Strategy Center) this paper will explore the rich, provocative, and mystical visions of spiritual activism already being imagined (and too often marginalized) by feminists of color, and creatively manifested in contemporary social movements.

Imagining Muslim Women's Liberation Beyond Liberalism: What the Tawhidi (Unitary) Weltanschauung Exposes

- Tabassum Fahim Ruby, West Chester University

Orientalist literature frequently depicts Muslim women as victims of their "oppressive" religion and culture (Kahf 1999; Bernadette; 2007; Abu-Lughod 2013). Within this trajectory, women's liberation is frequently sought through liberal ideals—rights, freedom, and equality. Yet, liberalism represents an anthropocentric concept and is contrary to a tawhidi worldview that characterizes theocentric. Disregarding this difference and violently "saving" women by imposing a liberal conception of freedom demonstrates polymorphous techniques of subjugation (Foucault 1980, 96). This paper reconstructs a discursive contrast between liberal and Islamic formations to show how to mobilize and subvert dominant hegemonies and imagine women's freedom beyond colonial frameworks

Memory as Radical Imaginary: Indigenous Women's Spirituality in Art and Activism

- Shari Valentine, Henderson State University

From Maori artists (Kawiti, 2017) to Water Protectors (2017), memory and spiritual traditions challenge "facts" creating futures embedded in radically different worldviews (Rappaport, 1998). From the Haudenosaunee (Wagner, 2001) to LaDuke (2002) and Mankiller (2011), indigenous women's culture and spiritual values resist colonization and create resilient futures. Embracing traditional spirituality in indigenous communities provides radical contexts for organizing resistance. Drawing upon indigenous scholars and personal interviews with activists, this presentation spotlights indigenous women finding freedom beyond colonization through art and activism (Nader, 2014) centered in and celebrating indigenous spirituality.

203. Science as a site of feminist and queer reimagination

2:45PM - 4:00PM
ROOM 207

Bodies Upon The Gears: Desubjugating Makerspaces

- Ginna Husting, Boise State University
- Katrina Pietromica, University of Arizona

What on earth do makerspaces have to do with feminism, desubjugated knowledges, just futures, and radical inclusion? Most makerspaces are currently inhabited and controlled by white, cis-male, economically/academically privileged users. We offer an alternative model for making feminist, anti-racist makerspace in the heart of hierarchical, corporatized universities. Space design can include feminist/intersectional, critical race praxis. We present data and experiences from our university makerspace in critical dialogue with feminist, critical-race, and settler-colonial critiques of maker/hacker culture. Making can both fuel neoliberal dreams; but intentional design can reimagine making and knowing in transgressive ways.

Queer laboratories

- Samantha Archer, University of Connecticut

Over the past decade, many science studies scholars have called for engagements with the natural sciences as sites for queer and feminist reinvention (Wilson 2015, Willey 2016, Frost 2016). While there has been renewed interrogation of the material by feminist scholars (Alaimo and Hekman 2008), both the laboratory and laboratory practice have remained sites in need of queer and feminist reconfiguration. Through several case studies, we demonstrate how we begin to reentangle that which was never really separate. In this paper, we map out the ways in which queer epistemologies can alter scientific knowledge production in and through the laboratory.

Reimagining Feminist Activist Research

- Leslie Rebecca Bloom, Roosevelt University

This paper explores using moral psychology and neuroscience research for reimagining feminist activist fieldwork practices, community work, and knowledge distribution to be more effective within the current conditions of toxic political partisanship, social media influences, and civic divides. I offer recommendations for innovative strategies to craft research to be more persuasive, adaptable, and useful for political advocacy and social activism.

Revolutions in Science?: Willful Methods and Feral Feminist Sciences

- Christoph Hanssmann, San Francisco State University

Having long challenged the production and idealization of authoritative scientific knowledge, feminists also presently contend with widespread science denial. This paper examines how certain activists and scholars reject such grand narratives of truth and fabrication in favor of "feral feminist science" practices. Drawing on feminist engagements with "willfulness" (e.g., Ahmed 2014; Willy & Subramanian; Giordano 2017), I describe how the "willful methods" of feminist knowledge production—often enacted beyond

university settings—disorient and potentially reorganize scientific inquiry. Looking to "research justice" (Jolivette 2015) and related frames, I describe the feminist implications of non-university-centered feral feminist science.

204. Recentering and Decentering China: Mapping Geopolitics through Queer Affect and Imaging Alternative Futurity

NORTH AMERICAN ASIAN FEMINIST COLLECTIVE CAUCUS

2:45PM - 4:00PM
ROOM 208

The panel interrogates the theoretical juncture between geopolitical formations and queer affect in various realms, including curative and therapeutic biopower, queer bodies in pink economies, the very notion of "queer" in the knowledge production of Chinese queer studies, and the de/mobilization of how homonationalism is dis/mobilized in queer Taiwanese activism.

MODERATOR

- Amy Brainer, University of Michigan-Dearborn

The Transplantation of Affective Homonormative Politics and the Diagnosis of Ego-Dystonic/Shameful Sexual Subjects (or, Why Chinese Doctors Continue to Cure Homosexuality and Why Few People Care?)

- Suisui Wang, Indiana University

This paper interrogates Chinese medical and mental health profession's continued treatment of homosexuality. Going beyond biomedical model and attentive to geopolitical situatedness, I find that the demedicalization debate in the 1990s was initially entangled in the cold-war anti-cultural-imperialism ideological landscape. Furthermore, the lingering diagnostic category of "ego-dystonic homosexuality" works with the emerging therapeutic governance (Yang 2015) to continuously privatize and channel queer desires into medical scrutiny and regulation. The ego-dystonic/syntonic binary in medical practice is further complicit with the homonormative visibility based on shame/pride, creating the selective negligence of continued medicalization and remedicalization among Western media and domestic LGBT activists.

Desiring Queer Bodies and the Affective Economy

- Shuzhen Huang, Bloomsburg University of Pennsylvania

This essay investigates how queer affect is invoked in order to foster a domestic queer market in mainland China. Informed by Ahmed's (2004) notion of emotion as economic, I draw on Hesford's (2005) concept of affective identification and Wingard's (2013) notion of branding to reveal how queer bodies are mobilized, commodified, and branded in pink economy. Situating Chinese queer subjects in the geopolitics of transnational queer flows, I argue that the emerging pink economy is a complex site where queer emotions are exploited to create affective relationships between bodies before discursive cues work to trigger and guide the audience.

From "Cock Sucker" to "Cool Child": What "Queer Left" can tell us about what left in "Queer"?

- Shana Ye, University of Toronto

The geopolitical landscape of post-Cold War has produced many entanglements in Chinese queer studies. Tracing the rise of ku'er—the "cool child" (Chinese translation for "queer"), whose values of vitality and futurity rest on discursive death of gayness and actual loss from HIV/AIDS, this essay maps out how the self-constituting practices of LGBT liberalism in China simultaneously advance Western imperialism and circumscribe certain queer population for subjugation and elimination. Yet centering on gay everyday life marked by neoliberal disposition and revolutionary resistance, this paper asks what a politics from the "queer left" can offer to imagine an alternative future.

Homonational Taiwan and Queer China? Affective Geopolitics and the Question of Sovereignty

- Wen Liu, University at Albany, SUNY

The framework of homonationalism conceptualizes queerness as a subjectivity that can be recruited by right-wing nationalist interests (Puar, 2007). Queerness, in many ways, has become a de facto anti-nation subjectivity. However, unlike white Western queers who may afford to claim statelessness, racialized queers are bound to negotiate and encounter the issue of nation-states. In this paper, through an affective geopolitical perspective, I examine the entangled geopolitics between Taiwan and China that has affected queer activist discourses in Taiwan, where nationalism is not only a tactic of the elites but a melancholic longing and imagination for alternative queer futurity.

205. Imagining Decolonial/Unsettling Futures: Pedagogical Tactics, Challenges, and Transgressions in Queer and Trans* Studies Classes

2:45PM - 4:00PM
ROOM 209

Queer and trans* theories build their own colonizing frameworks when they universalize Western notions of sex, gender, and sexuality instead of being attentive to identities, embodiments, and desires rooted to place, culture, and tradition. Panelists discuss unsettling colonialist knowledge production and pedagogical practices and explore concrete tactics for contesting and de-centering Western, white, and settler epistemologies that otherwise result in erasure of non-Western and indigenous gender and sexual identities in the classroom. This exploration includes how to engage indigenous and non-indigenous students in imagining social justice work for queer and trans* people that is also invested in decolonial/unsettling futures.

MODERATOR

- Erica Chu, University of Illinois at Chicago

PRESENTERS

- Nishant Upadhyay, University of Massachusetts Darthmouth

- A. Ikaika Gleisberg, Metropolitan State University of Denver
- Ari Burford, Northern Arizona University
- Erica Chu, University of Illinois at Chicago

206. Going Green: Realities that Hinder the Integration of Ecofeminism into Mainstream Feminist Discourse

2:45PM - 4:00PM
ROOM 210

MODERATOR

- Kehana Elizabeth Bonagura, The New School

Climate Change, Sex Trafficking and the Inclusion of Environmental Refugees Within Feminist Discourse.

- Shannon Marie Raczynski, Manhattan College

Climate change hinders women's experience globally, yet these issues have been neglected within mainstream feminist discourse. Climate change produces an influx of environmental refugees, resulting in a drastic acceleration of sex trafficking, with 90% of the trafficked victims being women. This has been under examined within mainstream feminism, due to the politics and power dynamics regarding refugees and sex trafficking. Drawing on the work of feminist scholar Nicole Molinari, I argue that in order for ecofeminism to be integrated into western notions of feminism, proper political actions must be taken to aid environmental refugees and prevent sex trafficking transnationally.

Including Climate Change, Resource Security and the Experience of Indigenous Women Within the Feminist Agendas of Developed Nations

- August Kissel, Manhattan College

This paper examines how environmental injustice is intrinsically related to gender injustice, though ecofeminism has not been at the forefront of western feminist movements. In developing countries indigenous women are the primary natural resource managers. Climate change puts constraints on food security and resources, affecting these women most significantly. With barren lands, women are forced to find new means of survival and are unable to further their education. Based on the framework offered by feminist, Emmanuel Levinas, this paper argues that climate change is a feminist issue that requires both ethical and political attention from developed nations.

How White Feminism Hinders Environmental Justice Movements and Ecofeminist Efforts.

- Kayli Ann McTague, Manhattan College

Environmental injustices disproportionately impact marginalized populations; the forefront of the ecofeminist movement is predominantly marginalized women, whose efforts are not granted the same visibility as issues that concern mainstream white feminism. This paper employs an anti-colonial framework to position women of color at the forefront of the ecofeminism movement by examining the ways female environmental activists in Flint and Detroit, MI have shifted public consciousness of water into a human rights priority. Utilizing the theories of Karen J. Warren, this paper protests that issues of intersectionality have prevented ecofeminism from entering mainstream western feminist discourse as a legitimate cause.

Ecofeminism, Veganism and Intersectionality: Combating Minority Marginalization and Climate Change.

- Kehana Elizabeth Bonagura, The New School

Within a patriarchal capitalist society, the parallels between the maltreatment of land and minority women by the food industry are alarming. The effects of the meat and dairy industry should be prioritized within vegan, intersectional feminism and ecofeminism movements alike, as environmentally deleterious meat and dairy farms are disproportionately situated in minority communities. Based on a combination of media analyzes and literature reviews, this paper asserts that veganism, intersectionality and ecofeminism must be adopted into mainstream feminism to properly address how the meat and dairy industry contributes to climate change, as well as the institutional discrimination of minority communities.

207. Trans Spatial Practices -- Relationality, Space, and Power

2:45PM - 4:00PM
ROOM 211 (LCD)

MODERATOR

- Emily Thuma, University of California, Irvine

Genie's prostitution bag—trans methods, friendships, & The Trans Cultural Landscape Analysis Fieldwork Model

- A. Anthony, University of Maryland, College Park

In 2016 I spent time with Genie, a vibrant Black transgender woman. That afternoon Genie had me document the contents of her "prostitution bag." Taking up this year's call to vision feminist frameworks and Genie's curated daily necessities, this paper will focus on Casa Ruby, an LGBT social service non-profit organization in D.C. I will elaborate a trans cultural landscape analysis and fieldwork model that demonstrates how space stages the expansive possibilities of gender transition and how space also transitions to hold these changes in gender and presentation.

Cages Between Us: Transgressive QTBIPoC Relationalism Against Feel Good Carceral Feminism

- Ren-yo Hwang, Mount Holyoke College

Using a critical participatory action research and transformative justice frame, this paper will investigate the difficulties of supporting (from outside) and sustaining (from inside) an advocacy group run by transgender women of color inside California State Prison at Corcoran. This paper will explore the transgressive abolitionist potential of mutual aid as both a methodological approach to action research, as well as unpacking its limits. Further it will ask, how might research with those placed within trans*-designated carceral spaces necessitate the formation of long-term alliances, however unwieldy and without the foreseeable promises of 'success ' or good feelings?

Tisha, Rita, and Mary Lee

- Treva Carrie Ellison, Dartmouth College

This paper follows the archival flight of three Black gender non-conforming femmes, Tisha, Rita, and Mary Lee, in 1950s print journalism to outline the contours of Black trans feminist politics. Beginning with a booking photograph of the trio, I use Krista Thompson's concept of shine to outline the multiple vectors of power that circumscribe production of the photo. I argue that the story of Tisha, Rita, and Mary Lee beckon us to re-think the contradictions of civil-rights era progress through project and promise of Black gender, a part of what Preciado terms an emerging pharmaco pornographic regime of power-knowledge.

208. Wikipedia and Women's Studies: How Students are Contributing to the Public Scholarship of Feminism

2:45PM - 4:00PM
ROOM 215 (LCD)

Wikipedia is one of the world's most widely read websites, with a broad reach to over 500 million monthly visitors. Its volunteer contributors are nearly 90% male—a gender disparity reflected in the content. In December 2014, the National Women's Studies Association and Wiki Education Foundation began a partnership to improve Wikipedia's underrepresented coverage of topics related to women and women's studies. Instructors assign students to expand or create articles related to the course topic, using Wiki Ed's tools and instructional materials to design Wikipedia assignments that provide a positive learning experience.

Wiki Ed has supported 60 courses within the discipline through this partnership. More than 1,500 students have added over a million words to Wikipedia, largely on topics about feminism, sexuality, and gender studies. At this workshop, Wiki Ed staff will highlight Wikipedia's gender gap, review NWSA's impact to Wikipedia, and discuss the educational benefits of editing Wikipedia. Join us to learn how to build a Wikipedia assignment and how your students can participate in a writing project with real-world implications that go beyond the classroom.

PRESENTERS

- Jami Mathewson, Wiki Education Foundation
- Jenn Brandt, California State University Dominguez Hills

209. When Revolutionary Paths Collide with Neoliberalism: Navigating Transnational Feminist Narratives of Progress

SOUTH ASIAN FEMINIST CAUCUS, TRANSNATIONAL FEMINISMS CAUCUS

2:45PM - 4:00PM
ROOM 216 (LCD)

This panel addresses the question: How do transnational feminist utopian and revolutionary projects involve complicated terrains and power struggles against the backdrop of neoliberal globalization and structural inequities. The panel specifically explores the complex relationship between the South Asian feminist movement and the progressive leftist movement, neoliberal feminist subject formation through microfinancing, and feminist-nationalist-neoliberal cultural anxieties around "child marriage." Along the way, it questions who can engage in transnational feminist solidarity building and how discourses of the "new woman" intersect with shifting notions of local and global neoliberal heteropatriarchy and transnational feminist narratives about women's agency in the Global South

Women's Agency within Left Political Parties and the Birth of Feminist Organizations in Bangladesh

- Seuty Sabur, BRAC University

This paper provides a historical overview of how nationalism, secularism, and socialism contoured the 1960s and 1970s Bengali feminist movement. It unravels the contested relationship between the Bengali feminist movement and the progressive leftist movement and their connection with the Bengali nationalist movement, transnational feminist calls, and religious discourses. It explores what kind of agency and power feminists enjoyed within the formal political parties. What led them to form separate feminist organizations? What are the implications of these histories and the ideologies feminists accepted, contested, rejected for the women's movement in Bangladesh today.

"Child Marriage" and Feminist/Transnational Narratives of Progress

- Dina M Siddiqi, BRAC University

This paper addresses the proliferation of writing, funding opportunities, and projects around "child marriage" in Bangladesh in the past decade. It asks why child marriage has become the site of feminist and nationalist cultural anxiety at this particular conjuncture. Extending the pioneering work of Shenila Khoja-Moolji, it explores the dilemmas facing "local" feminists as they grapple with a topic that is of global orientalist and neoliberal interest. What kind of transnational feminist vision is possible in the circumstances? It takes debates around the 2017 Child Marriage Restraint Act and the prohibition against "marrying one's rapist" as the point of departure.

Who can be a Transnational Feminist Activist? Exploring the Politics of Access, Language, and Funding

- Nafisa Tanjeem, Lesley University

This paper critically investigates the politics of transnational feminist solidarity building in Bangladeshi garment labor organizing. It asks what it means for Bangladeshi women grassroots labor organizers, who are often restricted by national borders and neoliberal socio-economic-political forces, to engage (or not engage) in transnational solidarity building. It specifically questions why some Bangladeshi grassroots feminist and labor organizing initiatives can engage in solidarity building with their transnational allies while others cannot make it. It investigates the politics of access, language, and funding that shapes the nature of participation in transnational feminist activist networks.

Made in Bangladesh: The Romance of the New Woman

- Elora Halim Chowdhury, University of Massachusetts Boston

Recent visual and literary depictions of women's participation in the apparel industry in Bangladesh illustrate the emerging and contradictory identities of the empowered woman—the object of neoliberal development policy—as well as structural inequalities that constrain their autonomy. Drawing on socially engaged photographs, short story, ad campaigns, and film, I investigate how the discourses of the "new woman" intersect with shifting notions of local and global patriarchy, globalization and women's emancipation, and with transnational feminist narratives about women's agency in the Global South. The paper discusses possibilities for a critical visual schema for engaging feminism and human rights.

210. Revolutionary and Radical Imaginaries in Feminist Print Culture and Publishing

2:45PM - 4:00PM
ROOM 217

Working Around Anti-Feminist Publishing Hierarchies

- Julie Shayne, University of Washington Bothell

This presentation approaches the topic of publishing feminisms by articulating the publishing hierarchy as an anti-feminist institution. I will ask how said hierarchy, for those bound by the traditional expectations of blind peer-review publishing, holds power over the research agendas of feminist and activist scholars. I will discuss the risks scholars are forced to take in the face of these anti-feminist norms, especially in our attempts to mediate power imbalances in research. I will offer a personal example of a successful work-around.

Revolutionary Imagining: Zines as a Space for Reimagining Utopia

- Aiesha Turman, Union Institute & University

A more just future is one where those who have been pushed to the margins are able to be centered. If we are to define utopia, it must include the ability to assert and insist upon one's agency. With that, I put forth that zine-making is a utopian practice, particularly Black feminist zine-making. It acts as a culture in movement that empowers, harmonizes, historicizes, transforms, critiques, and makes room for joy. In mining the Feminist Zine Archive at Barnard College, I illustrate how these texts are liberatory and act as a repair of the self.

Pedagogies of Publishing: Exploring an Intersectional Feminist Journal Praxis

- Shahar Shapira, Simon Fraser University
- Ela Przybylo, Simon Fraser University

In "Pedagogies of Publishing," we reflect on teaching senior-level undergraduate students the praxis of feminist publishing. The 400-level course, "Intersectional Feminist Journal Praxis" is a project-based course that bridges feminist practice and theory, scholarship and activism. In the seminar, students collectively develop an inaugural issue of an online undergraduate journal, and partake actively, at all levels, in feminist publishing and feminist future-making. Our talk explores how new forms of publishing can foster intersectional feminist action, multiple voices and inter-media collaboration, deeper understanding of the dynamics of power flows and in justice, and cross-pollination between popular and academic feminisms.

211. Unsettling the environmental subject: toward a radical feminist materialism

2:45PM - 4:00PM
ROOM 218

MODERATOR

- Mary Thomas, The Ohio State University

A feminist environmental justice account of Korryn Gaines' life and death

- Catherine Jampel, Clark University

Korryn Gaines imagined a world without lead poisoning and where she could move as an independent motorist. Gaines' traffic stops and confrontations with police ended in 2016, when Baltimore County police fatally shot her. Environmental injustice and gendered violence shaped Gaines' life and perspective and are implicated in her death. This paper builds on previous work about disability and environmental justice (Johnson 2011; Kafer 2013; Jampel 2018) through an explicit attention to race and gender. Female anger, motherhood, and especially spaces of home and "the road" shaped the environmental and racial injustices of Gaines' life and responses to her legacy.

The Greening of Human Rights in Iran: A Decolonial Feminist Approach to Universal Human-Environment Rights

- A. Marie Ranjbar, The Ohio State University

In this paper, I trace the trajectory, visibility, and corresponding legibility of environmental justice protests in Iranian Azerbaijan to reverse the desiccation of Lake Orumiyeh. This paper uses feminist decolonial and materialist theory, combined with an empirical analysis of the Orumiyeh protests, to show how rights discourses are being expanded beyond humanist framings in Iran (Lugones 2000, 2003; Sundberg 2014). Through an analysis of how the Orumiyeh movement has 'greened' human rights in Iran, I argue that these protests are an example of how relational ontological approaches can broaden conceptualizations of universal rights, reflecting new imaginings of environmental justice.

The Eugenics of Rocks

- Kathryn Yusoff, Queen Mary University of London
- Mary Thomas, The Ohio State University

Attention to geophysical forces of the earth within and extant to social worlds coheres in the geohumanities by organizing responses to environmental crisis through recuperation of liberal humanism. We suggest that one example of this problematic recuperation entails a logic of cataloguing geologic material in the Anthropocene discourse that we call

a "eugenics of rocks". We consider the example of the US settler colonial state to speculate on the racial, sexual, gender, and colonial legacies of extraction to illustrate this argument. We seek a feminist politics of materialism that pushes past banal versions of matter as independent of humanism's investments.

212. Challenging Whiteness in the classroom: Reducing resistance and increasing engagement in social justice education

2:45PM - 4:00PM
ROOM 219

Navigating White students' resistance is a major challenge for social justice education. Whether evidenced by silence, denial, disconnection, or rage, resistance has the power to thwart learning and derail discussion. Many educators have minimal training in how to address these emotions and interpersonal dynamics, leaving them to figure out what works through trial and error. In this workshop, we use our background in clinical multicultural psychology and transformative pedagogy (Freire, 1970; hooks, 1994) to explore manifestations of resistance and share strategies for addressing such resistance in teaching about race and other systems of power and privilege.

PRESENTERS

- Roxanne Donovan, Kennesaw State University
- Grace S. Kim, Boston University
- Karen L. Suyemoto, University of Massachusetts Boston

213. Against homogenizing narratives of the transnational: Interrogating caste, agency and empire

2:45PM - 4:00PM
ROOM 220

MODERATOR

- Taylor York, University of Maryland

From Post to De-colonial Feminisms? Challenging Epistemic Injustice from the Space of Trans-modernity

- Jayati Lal, Syracuse University

When news spread that Harvard feminist legal scholars were constituting a 'task-force' to advise the Indian government on revisions of rape and the sexual assault laws in the wake of the 'Delhi Rape', and following the release of the government appointed Judicial report that incorporated the testimony of over 80 women's and civil rights groups, Indian feminists issued an open letter to the Harvard feminists. Utilizing irony and humor as a form of decolonial politics, their letter highlights the erasure of their activism. I examine this event as a symptom of epistemic injustice in transnational feminist political projects.

Iranian Diasporic Writings and Politics of Futurity: Perks and Perils of Feminist Imagination

- Yalda Nafiseh Hamidi, Stony Brook University

Iranian diasporic feminist authors in America and Europe created an imaginary version of Iran in their writings, as a democratic and feminist-friendly homeland. They reject to accept Iran on the map, which refused their belonging to the nation as good Iranian women and caused their diaspora. In this paper, by re-reading of three novels of this genre, Foreigner by Rachlin, Persepolis by Satrapi, and Reading Lolita in Tehran by Nafisi, I argue for constructing Iran as transnational feminist praxis. On the contrary, I examine how discriminatory xenophobic, Islamophobic, and empire-building elements can find their way into this feminist genre.

Savarna Scholars in the US Academy: Is Anticaste Thought on Our Personal and Political Agendas?

- Taveeshi Singh, Syracuse University
- Poonam Argade, Syracuse University

This presentation is the culmination of a conversation between the authors (Poonam Argade and Taveeshi Singh) about interrogating how caste travels across national and religious boundaries, and aligns itself with location-specific, structurally embedded relations of power. The objective of this conversation is to: (1) raise questions about what it means to embody dual subjectivities of woman of color and savarna (that is, with caste) in the Global North, and (2) turn the lens on the researcher, or the knowledge producer, in the US academy. We hope to build upon conversations on caste that were begun at last year's NWSA conference.

214. "Is Another World Possible?" Locating Justice Imaginaries within Contemporary Biopolitics

2:45PM - 4:00PM
ROOM 221

This roundtable brings feminist participants from different disciplinary backgrounds to collectively analyze how imaginaries of justice are conceived of and made to work in specific gendered contexts of the Global South. With shrinking forces of democracy globally and in situations which are increasingly shaped by governance feminism which strengthen the biopolitical arm of states and transnational organizations, how do we methodologically locate the emergence of justice imaginaries in specific political economic and cultural contexts?

MODERATOR

- Debarati Sen, Kennesaw State University

PRESENTERS

- Banu Subramaniam, University of Massachusetts Amherst
- Cara Wallis, Texas A&M University
- Srirupa Prasad, University of Missouri
- Debarati Sen, Kennesaw State University

215. Dreaming and Doing: Psychoanalytic Readings

2:45PM - 4:00PM
ROOM 222

In 2017, the journal Transgender Studies Quarterly published a special issue on "Transpsychoanalytics." We wish to utilize this moment to generate new dialogues and critical collaborations between psychoanalytic, feminist and queer theory. We are particularly interested in reading, psychoanalytically,

for moments of fissure in gender, sexuality and race. This roundtable is an invitation to read moments of feminist breakdown as internal and constitutive, rather than signs of externally induced derailment. Six participants will provide brief psychoanalytic readings of pressing issues in contemporary feminist and queer theory: sexual violence, colonial medicine, queer maternity, black nihilism, madness, and revolutionary perversions.

MODERATOR

- Suyun Choi, Emory University

PRESENTERS

- Ryan Kendall, Emory University
- Azeen Adnan Khan, Dartmouth College
- Elissa Marder, Emory University
- Samia Vasa, Emory University
- Elizabeth A Wilson, Emory University

216. Breaking Free from Chains: Undoing Patriarchal Carceralities in Pakistan, India, Diaspora, and Beyond

2:45PM - 4:00PM
ROOM 223 (LCD)

MODERATOR

- Shreerekha Subramanian, University of Houston, Clear Lake

Pinjra Tod: Break the Cage Movement in India

- Alka Kurian, University of Washington, Bothell

This paper focuses on Pinjra Tod, a contemporary feminist movement against sexist curfew rules in university halls in India. Using a global vocabulary of rights, and led by India's millennial youth, this movement aims to disrupt brahminical control over women's lives across familial, communal, and institutional contexts. By centering women's autonomy and unconditional freedom and rejecting societal infantalization of women, this rights-bearing discourse signals a shift in Indian feminism. To make my argument, I draw on Monika Fludernik's work on patriarchy as a manifestation of prison, and Shilpa Phadke's work on loitering as a radical act for women's freedom.

Dismantling the Carceral: Abolition Dreams

- Shreerekha Subramanian, University of Houston, Clear Lake

This paper takes up the prison as a site of theoretical impasse, a site of suffering that is cemented and cobbled together by structures of capital, patriarchy, and authority into forms of a social injustice that continues to punish the poor and the dispossessed. How can the theoretical levers provided by Michele Alexander's work on American caste and systemic disenfranchisement, Angela Davis's movement for abolition democracy, Jacqui Alexander's practices of feminist spiritual possibilities, and Nicole Fleetwoods's methodologies for reading the arrested moment of affect help in undergirding new ways of dreaming up revolutions that move the walls, concrete, metaphoric, implacable?

Queer Feminist Performativity and Transnational Solidarity in Pakistan

- Fawzia Afzal-Khan, Montclair State University

"Taking as a point of departure Sedgwick's exhortation to deconstruct binary categories of sexuality, I question straight/homo sexual categories of analysis to build an archive of the performative in Pakistan and its diaspora, attentive to sex and gender expressiveness across multiple registers, genres, classes and levels of complexity.

I explore the use of social media as a tool for genderqueer liberation by asking: What negotiations/border crossings are being enabled or shut down in our electronic age? Can queerness in the Pakistani context be understood as enacting feminist transnational solidarities, perhaps through a label such as Queer South Asia?"

217. Challenging Invisibility through Palpable Aesthetics: Caribbean Feminist Aesthetics and Resistance

2:45PM - 4:00PM
ROOM 224 (LCD)

This roundtable addresses the intersection of arts and activism in Caribbean women's art and Caribbean feminist movements that challenge invisibility through literature, visual art, and performance. Two artist-scholars present their own creative work, while humanities scholars discuss Caribbean women writers and artists who expose the realities of undocumented migration and embodied trauma, and examine women's recent activism in rural, urban, and virtual Caribbean spaces. The speakers address the English, French, and Spanish Caribbean and their diasporas while engaging art and activism rooted in local and regional feminisms.

MODERATOR

- Rosamond S. King, Brooklyn College

PRESENTERS

- Gabrielle Civil, California Institute of the Arts
- Gladys M Francis, Georgia State University
- Rosamond S. King, Brooklyn College

218. Unethical Production, Ethical Consumption and Women's Alternative Economic Experiments

2:45PM - 4:00PM
ROOM 301

MODERATOR

- Alesha Doan, University of Kansas

Imagining Justice Economies: Worlds of Ethical Consumerism

- Evangeline (Vange) Heiliger, Oberlin College

This paper applies queer of color critique and transnational feminisms to interrogate the recent mainstream American turn towards "doing economics differently." Using data I collected between 2004-2017, I analyze ethical consumer projects that seek racial, sexual, gender, and other forms of social justice, and their conservative co-optations. I argue that while American ethical consumerism articulates a troubling vision of economic and environmental justice for those whose bodies and lives are marginalized in existing social contracts, there are, nonetheless, moments when these "worlds of ethical

consumerism" are queerly bent against normative ideologies of dominant capitalist economies, providing radical possibilities for justice.

Re-imagining justice: Immigrant women and social activism in Toronto

- Suzanne Narain, University of Toronto

In this paper, I explore the ways in which immigrant women in urban areas of Toronto are engaging in activism and alternative ways of being political and imagining social and economic liberation. Immigrant women are at the forefront of advocacy, holding the state accountable for neoliberal policies and practices that severely impact the lives of the most marginalized through acts of dissent and transformative justice.

219. The Future of Feminist Education: Rethinking the Boundaries Between High Schools and Universities

2:45PM - 4:00PM
ROOM 303 (LCD)

This roundtable focuses on outreach to high school students in northeast Indiana through the Gender and Justice Institute (GJI). GJI, which debuted at our university in April 2016, is a three-day educational workshop focused on feminism and social justice for local 14-18 year olds. Each institute consists of curriculum designed and facilitated by majors enrolled in the women's studies capstone course. Speakers will include five GJI student-instructors, as well as the capstone instructor, who will explore the challenges and possibilities for insurgent feminist knowledge praxes in a Midwest red state and in a city known as the "city of churches."

MODERATOR

- Janet Badia, Indiana University-Purdue University Fort Wayne

PRESENTERS

- Janet Badia, Indiana University- Purdue University Fort Wayne
- Ann Brake, Indiana University- Purdue University Fort Wayne
- Eden Mickelson, Indiana University- Purdue University Fort Wayne
- Nikole Sanders, Indiana University- Purdue University Fort Wayne
- Emily Beard, Indiana University- Prudue University Fort Wayne

220. The Future of Water: Feminist Perspectives

2:45PM - 4:00PM
ROOM 304 (LCD)

MODERATOR

- Tanya Ann Kennedy, University of Maine, Farmington

Gender and the Embodied Dimensions of Water Pollution in WV Fuel women-led resistance movements

- Bethani Turley, West Virginia University
- Martina Angela Caretta, West Virginia University

Feminist geographers study how water management is gendered and how productive use of water is privileged over reproductive uses. West Virginia's water quality is threatened by extractive industries. The impact of contamination is gendered, but women's knowledge of the effects of industrial development is often discredited for being unscientific, and environmental changes affect individual/community identity and sense of place (McHenry 2017; Sangaramoorthy et al. 2016). Women in WV lead the resistance movements against industry destructive practices. This paper explores how embodied experiences produce local knowledges that inform the current debates around extractive industries.

From "mother's water" to "water's mother": a multi-pronged feminist approach to water activism

- TJ Boisseau, Purdue University

Water is a fundamentally gendered resource yet few concentrated campaigns to enshrine access to clean water as a human right and public good in public policy and international law have explicitly recognized or expressed this in their strategic planning, tactics, and organizational structure. Corporate Accountability (founded in the 1970s as Infact, sponsor of the first transnational consumer boycott of Nestlé for its marketing of infant formula to women with limited access to clean water) presents a unique approach to protecting water from transnational corporate monopolization and control while expressing a multi-layered feminist commitment in its leadership structure and strategic thinking.

221. The Heart of Gender Justice: Intersectionality, Health Equity and Economic Security

2:45PM - 4:00PM
ROOM 305 (LCD)

In this experiential workshop, NewMexicoWomen.Org (NMW.O) will share the key findings from our recently published report, The Heart of Gender Justice: Intersectionality, Economic Security, and Health Equity. The report is based on a 3-year listening tour of New Mexico where groups of women and girls participated in dialogues that were used to set the funding priorities for NMW.O, the state's only fund of its kind that works to advance opportunities for women and girls statewide so that they can lead self-sufficient, healthy and empowered lives.

PRESENTERS

- Patricia Marina Trujillo, Northern New Mexico College
- Fatima Y van Hattum, NewMexicoWomen.Org

222. Re-imagining Belonging in Asia and Asian America

2:45PM - 4:00PM
ROOM 309 (LCD)

MODERATOR

- Kimberly D McKee, Grand Valley State University

Korea Queer Culture Festival: The Radical Space of Queer Resistance

- Juwon Lee, The Ohio State University

This paper analyzes the ways in which the Korea Queer Culture Festival (KQCF) creates a radical space for queer possibility and national belonging in the particular social, historical and political context of South Korea. By exploring the KQCF's relation to the public, social movement history, and the notion of modernity, I challenge the universalizing claim that the KQCF is a capitalist and imperial practice that celebrates LGBTQ Koreans' consumerism and the global hegemony. Considering contemporary homophobic and transphobic practices that often threaten the safety of queer Koreans, I argue that we interpret the KQCF as a space of grassroots activism.

Spect-Acting Transnational Adoption in Immersive Theater

- Jieun Lee, University of Georgia

This paper analyzes the immersive theater piece Hello My Name Is… (2017) by Korean adoptee playwright and scenic designer Deb Sivigny. This theatrical event takes the spectators through various rooms and visual installations to create interactive and interpretive experiences of transnational adoption from South Korea to the United States and Korean adoptees' birth searches in South Korea. Employing Boal's concept of "spect-actor," I argue that Hello My Name is… renders the spectator not just a passive witness but an active participant of the transnational adoption experience, to realize a new understanding of Korean adoptees' liminal belonging across time and space.

Daughterhood and the Diaspora: Asian-American Women on Defining Home, Belonging, and Gender Identity

- Andi Remoquillo, University of Texas at Austin

This paper seeks to dismantle Orientalist constructions of "the" Asian-American household by grappling with the question of how anti-colonial practices can be recognized in first generation and trans-racially adopted women's (re) negotiations of their gender and racial identities. Within these (re)negotiations, narratives of belongingness/unbelongingness also emerge as Asian-American women (re)assert their subjecthoods first within the household and in public spaces. Through the use of feminist ethnography, this paper analyzes the varying ways that women's biological or adopted parents have shaped perceptions on gender, race, and culture while also emphasizing the ways in which women generate individual agency outside of their familial networks.

The hyperreal: Chinese American surrealist memoir

- Ginger Ko, University of Georgia

This paper examines two works, Maxine Hong Kingston's The Woman Warrior: Memoirs of a Girlhood Among Ghosts and Jenny Zhang's Sour Heart, and their relationship with American exotification of the Asian American experience and relegation of the immigrant writer to folkloric symbolism and Oriental inscrutability. The first-person narratives of the works invite many readers to interpret the stories as memoir, but this paper argues that while both Kingston and Zhang draw upon their respective autobiographical experiences, these works of fiction also utilize surrealist magnification in order to investigate and critique language and notions of belonging in Chinese American literature.

223. Sensing in the Interval: Aesthetics and Alternative Forms of Minoritarian Collectivity

2:45PM - 4:00PM
ROOM 310 (LCD)

MODERATOR

- Kareem Khubchandani, Tufts University

"Could We Go to a Movie and Cry Together?": Prince, Vibrational Vulnerability, and the Political Possibility of Androgyny

- Christine Capetola, University of Texas at Austin

What can the vibrations of a Prince song teach us about different ways of inhabiting flesh—and being together? In this paper, I contend that the vibrations of Prince's "If I Was Your Girlfriend" work as a sensation, or what Amber Musser describes as a simultaneous subjective experience and means of experiencing the world. I explore how Prince's use of music technology—and embodiment of his female persona Camille—reflects an attempt to access femaleness through the materially felt experience of sound and vibration. By interweaving Camille's vocals with the song's vibrations, Prince accentuates an arrhythmic relationality grounded in the oscillations of flesh.

A Queer Conspiracy: Hearing Difference in Tejal Shah's Between the Waves

- Lakshmi Padmanabhan, Dartmouth College

What would it mean to make love to trash? Experimental video artist, Tejal Shah's "Between The Waves" visualizes a lush feminist dystopia at the end of the world. With images of bodies – human, plant, and other life – brought together in shifting relations of intimacy amidst landfill waste, beaches and swamps, the installation documents moments of care as the ethical response to the ruin that surrounds them. I pay attention to the indeterminate sounds of aspiration, arguing that the extradiegetic sonic interchanges between breath, mechanical sound and natural phenomena articulate Shah's aspiring for a posthuman aesthetics.

Inhabiting the Void in the Visual Cuts of Andrea Chung and Kara Walker

- Kelly Chung, Dartmouth College

If, as Evelynn Hammonds posits, black women are dominantly portrayed as absent, empty, and not doing, this paper examines black feminized modes of inhabiting the void of non-being to survive within the impossible conditions of slavery and its aftermath. It does so by turning to artworks by Kara Walker and Andrea Chung, who do not represent but remove and cut out the enslaved black woman from the sugar plantation setting, leaving a white vacant silhouette of where she once was. In doing so, I explore how mobilizing the void, that is, absence, opens up black women's sexual and reproductive possibilities.

224. Revolutionary Space: How Physical Environments Shape Identity, Equity, and Knowledge Production

2:45PM - 4:00PM
ROOM 311 (LCD)

Physical environments shape us and we shape them in return. The lack of equity in the field of Architecture itself and the settler colonialism and historical white supremacy of physical environments in the U.S. have meant that conversations in Gender and Identity Studies about design are rare. Participants will present on physical space and equity as it relates to higher education and learning broadly conceived such as: social justice centers like the Arcus Center, bell hooks Institute, and Cassandra Voss Center; campus decolonization projects; intersectional identity spaces and their function; and western imperialist architecture in schools.

MODERATOR

- Jeanne L Narum, Learning Spaces Collaboratory

PRESENTERS

- Nicole Truesdell, Brown University
- Lisa Brock, Kalamazoo College
- Jennifer Graham, Georgia College
- M. Shadee Malaklou, Beloit College
- Linda Strong-Leek, Berea College
- Armaghan Ziaee, University of Cincinnati
- Jaime Flores Gonzalez, St. Norbert College
- Karlyn Crowley, St Norbert College

225. Trans Kids (On the Margins)

TRANS/GENDER-VARIANT CAUCUS

2:45PM - 4:00PM
ROOM 312 (LCD)

This panel proposes a framework that de-centers the white, binary-conforming (Bucar & Enke, 2011; Stryker & Currah, 2014) relatively wealthy trans child with parental support that tends to dominate mainstream and social media representations of trans kids (Saketopoulou, 2011; Meadow, 2014). Papers draw on queer feminism/critical race/assemblage theory (Snorton & Haritaworn, 2013; Haritaworn et al, 2014) and critical childhood studies (Stockton,2009; Hodgson,2013) within an anti-poverty/anti-colonial/prison abolition framework (Gilmore, 2007; Spade, 2011; Quinn & Meiners, 2013; Coulthard, 2014) to center the ways in which more precarious trans kids are disabled (Siebers, 2008) by white supremacist, colonial and binary normative cisgender environments.

Reshaping Queer and Medical Methodologies towards Just Engagement with Trans Children

- Gabby Benavente, University of Pittsburgh

This paper argues that in addition to medicine, queer discourses are complicit in enacting violence against transgender children. I note that the very perceived hospitality of queer studies to transgender work (Stryker,2004,214) erases the ways in which queer theory is complicit in transantagonistic violence. Transgender children are dehumanized through the field's theoretical "mystification," adapting a term coined by Julia Serano. Neither medicine nor queer studies engage with the material lives of transgender children, but both delegate the exceptional weight of gender, a system constructed and institutionalized by cis people, to the trans child.

How to Bring Your Kids Up Trans: The Racialization of Care

- Julian Gill-Peterson, University of Pittsburgh

The twentieth century history of gender's plasticity uproots the normalizing narrative circulating around trans children today, especially its lack of attention to race. This paper shows how white trans children were reduced by medicine to living laboratories, proxies for techniques aimed at altering gendered phenotype. For trans children of color, by contrast, the racialization of plasticity tended to disqualify them as less plastic and therefore less deserving of care, frequently intensifying systems of incarceration. The discourse of plasticity has prescribed one narrow form of futurity through whiteness, while denying a future to those who are barred from its shelter.

Minding the Margins: Assemblage theory and the biopolitics of transgender kids

- Ann Travers, Simon Fraser University

Given the range of complex experiences trans kids are vulnerable to, it is crucial to situate transgender kids within broader relations of power and oppression, yet much existing scholarship tends to focus on relatively privileged, rather than socioeconomically marginal, children. In this paper I draw on critical race/assemblage theorizing from trans scholars of color and allies to outline the importance of an integrated anti-oppression approach for understanding and supporting more precarious transgender kids.

Responding to Trans Kids (On the Margins)

- erica ruth meiners, Northeastern Illinois University

The discussant for this panel, Dr. Erica Meiners, is a Professor of Education and Women's and Gender Studies at Northeastern University whose publications focus on queer feminist/critical race analyses of children, young people and the carceral state in the United States and Canada.

226. All over the world: Transnational Futurisms

2:45PM - 4:00PM
ROOM 313 (LCD)

MODERATOR

- Marsha J. Tyson Darling, Adelphi University

Global South Futurisms: Muslim Superheroines and Radical Creative Imagination

- Shirin Edwin, New York University Shanghai

This paper examines the Littatfan Soyayya or romance fiction in Hausa in Nigeria; Muslim superheroines in the animated series Burqa Avenger in Urdu from Pakistan; and the children's literature series Jannah Jewels in English in North America. I argue that these creative feminist projects employ

"shifting" techniques, where women shift from centers to margins and even shift the margins to the centers; reimagine audience (Nfah-Abbenyi, 1991; Nkealah, 2016); and provocatively counter the cooptation of their bodies and agendas as "echo chambers" for freedom (Abbas, 2014). I foreground these techniques as Muslim women's creative and radical contestations of their global de-centering.

La verdad de las mujeres: Performing Utopian Justice in Post-Conflict Colombia

- Tania Lizarazo, University of Maryland, Baltimore County

Colombian feminist collectives have been denouncing violence against women (beyond active conflict zones) before official peace negotiations even began. I explore La Ruta Pacífica de las Mujeres' Truth and Memory Commission through its two reports Memory for Life and La Verdad de las Mujeres as an alternative to state-sanctioned justice. As a performance of justice, the staging is not intended to replace official tribunals but to create a space for women's repertoire (Taylor 2003). By performing justice, La Ruta interrupts violence with a space of potentiality where women's stories coexist alongside the archive to imagine what is not yet possible.

Mestiza Translation: The Notion of Change in Borderlands and I Ching

- (Brena) Yu-Chen Tai, National Taiwan Normal University

Analysis of how indigenous epistemologies, such as Nahua thought, have influenced Gloria Anzaldúa's works is abundant, but the influence of Chinese spirituality on her thought has been rarely explored in current scholarship. To fill in the gap, this paper will perform what I term as "mestiza translation" to translate Anzaldúa's theory on liminal thinking and inclusive politics delineated in Borderlands through the philosophical notion of change in I Ching. Using I Ching as an epistemological anchor for East Asian readers, the paper suggests that mestiza translation could serve as an enabler to disseminate Anzaldúa's thought transnationally.

Misappropriated Narratives and Stifled Resistances: Chinese Feminist Movement in An Era of Little Pink

- Jiling Duan, Indiana University Bloomington

This paper argues that the Chinese regime has successfully mobilized the youth (the little pink) to cater its agenda through both the hegemonic and post-hegemonic means. I also argue that feminist resistances are now jeopardized by China's tightening space for progressive advocacies, the booming state-led fabrications and nationalistic ideology that the little pink represents. I discuss the possibility of future intersectional feminist activism that advocates for government accountability in terminating violation of women's rights while not having complicity in the little pink discourse.

227. Starving for Attention: Exploring the Emergence of Fatphobia in Childhood

2:45PM - 4:00PM
ROOM 314 (LCD)

MODERATOR

- MaryAnn Kozlowski, University of Kentucky

Weighing Our Children: The Affective Marketing and Childhood Trauma of Diet Programs

- Shawna Felkins, University of Kentucky

On February 7, 2018, Weight Watchers launched a new program offering free membership to teenagers aged 13-17. The program was quickly criticized with a deluge of tweets with the hashtag "#wakeupweightwatchers." Using the work of Dierdra Reber and her concept of "headless capitalism," I analyze the affective strategies used by Weight Watchers to market diets for children. Specifically, I combine autoethnography of my own experience of trying the program as a fat child and previous research on Weight Watchers to explore how fatphobia in childhood creates and sediments trauma in the corporeal and the lasting impacts of such violence.

"I don't want to be fat like you": Cross-Generational testimonies on the policing of fat, feminine bodies

- Rory Barron, University of Kentucky

Using both oral history and autoethnography, this paper examines cross-generational perspectives on feminine, fat bodies and the policing of these bodies in the family sphere and the public sphere. Looking at the author's childhood and adult experience with an analysis of the gendered regulation of bodies, this paper analyzes the different ways that masculine and feminine fat bodies are perceived, how the owners of these bodies perceive themselves, and how they internalize and perpetuate barriers mapped onto fat bodies, revealing how the family can be used as a transformational site and a site that regulates expectations of the public sphere.

(Fat) Girls Like Us: Fat Girlhood Through the Lens of Popular Culture

- MaryAnn Kozlowski, University of Kentucky

In this presentation, I focus on challenges involved in coming of age as a fat girl. I ask: what are fat women and girls taught about their bodies, sexuality, love, and partnership from family members? What does fat girlhood look like, in terms of sexualization of the fat girl body and interpersonal treatment by peers and family? I pursue these questions as well as analyze popular culture representations of fat girlhood and adolescence from films Now and Then, Grease, Precious and Real Women Have Curves. I use these cultural artifacts as a way to contextualize my own fat girlhood.

228. Somewhere Over the Tipping Point: Ripping Open the Space-Time Continuum for Persons with Disability

2:45PM - 4:00PM
ROOM 315 (LCD)

MODERATOR

- Ari M Eisenberg, Rhodes College

Disabled Queer Feminist as Possibility for Relationality: Physical Embodiment as Theoretical Cartography

- Tanya R. Brinkley, Georgia State University

This presentation is an auto-ethnographic work using feminist scholarship to analyze pain as object of analysis throughout this body cartography. The researcher interrogates how we all as disabled queer feminists continue to think of feminist theory to subvert patriarchal hierarchies around us and form assemblages that make those structures more compatible at work, home and in our lives. This presentation includes analysis of Deleuze and Guittari's rhizomatic process, Grosz's analysis of Deleuze and Guattari in A Thousand Tiny Sexes as agential, Musser's use of sensation and an exploration of asexual as identity while discussing Chodorow and Cerankowski and Milks.

Beyond Third-Space Classrooms : Disability Activism at Academic Conferences and Expos

- Nancy L. Reichert, Kennesaw State University

Last year disability activists confronted U.S. senators in hallways and hearings, placing their wheelchairs and sprawling their bodies across floors. In Academe, disability studies have mainly occurred in a small number of classrooms called "third-space classrooms." To "tip" the social constructs related to disabilities, academe, like disability activists, must make issues of disability more visible by venturing beyond the classroom.

229. Gestational Death Worlds: Imagining Reproductive Justice for the Living-Dead

2:45PM - 4:00PM
ROOM 401

MODERATOR

- Jey Saung, University of Washington

9 Months to Life: Pregnancy, Carceral Toxicity, and Fetal Necropolitics

- Vic Overdorf, Indiana University

I examine the crucial intersections of death and toxicity in carceral spaces, arguing that incarcerated pregnant women are kept on the constant brink of death. Institutional neglect and toxicity in prison environments cultivate a fetal necropolitical state in which the carceral system dictates who does and does not make it into the world. The prison controls environmental toxicity, quality of medical care, and often pregnancy itself based on rape and access to birth control. Women are kept in a perpetual state of social death, and pending physical death, hinging upon the perceived value of their lives, and their reproductive capabilities.

Technologies of Self: Endocrinology in the Historical and Contemporary Medical Management of Intersex and (In)Fertility

- Mel Lynwood Ferrara, University of Arizona

This paper explores discourses on hormones, racialization, sexuality, and understandings of the (in)fertile intersex body in relationship to the state. I examine medical literature, patient narratives, and popular media on early endocrinology and trace these accounts to the contemporary pharmaco-pornographic moment. I explore the treatment of Klinefelter Syndrome in which individuals, who frequently experience low fertility or infertility are prescribed exogenous testosterone. Focusing on the ways endocrinological logics have been co-constitutive of eugenic sciences, I discuss the impact this has had on the management of intersex bodies at the intersection of the carceral state and medical industrial complex.

The Pregnant Body in Concentration Camps: The Co-Existence of Resistance, Reproductive Justice, and Necropolitics

- Teresa Hoard-Jackson, Indiana University Bloomington

This paper will explore the little-known narratives of Jewish women during the Holocaust and their experiences with life, (near) death, and pregnancy in the necropolitical landscape of the concentration camps. The paper will also explore the multiple meanings of the pregnant body by examining the female body as "territory and machine," while also underscoring the institutional regulation and systematic erasure that they have faced. Their stories of resistance and struggle illuminate how marginalized women fight for reproductive liberty and challenge Thanatopic regimes that seek to control women's fertility.

Suspending Animation: Gendering Time of Death through Reproductive Technology

- Lindsey N Breitwieser, Indiana University

This paper uses the continued gestation of a fetus within a brain-dead pregnant woman to illustrate the biological life/death binary's role as a technique of necropolitical governance. Although politically neutral in theory, I argue that a declaration of brain death operates in practice as a mechanism to gender clinical and legal time of death. By simultaneously declaring maternal death and fostering fetal life, physicians demonstrate their capacity to strategically suspend animation such that a brain-dead pregnant woman must exist in a state of living-death until her role as fetal incubator has been fulfilled.

230. Queering Visual Culture: Imagining Identities' Radical Elsewheres

2:45PM - 4:00PM
ROOM 402

MODERATOR

- Angel Lemke, Union Institute & University

Queering Muslim American Identity: Race, Religion, and Anti-Identity in Usama Alshaibi's Profane

- Taneem Husain, Keene State College

Using Usama Alshaibi's 2011 film as a lens, this paper envisions a "queer" Muslim American identity by insisting on the possibilities of both a sexually perverse Islam and a perversely Islamic sexuality. Profane centers on Muna, a Muslim Arab-American professional dominatrix who works to reconcile her perverse sexuality with her religious and national identities. By doing so, she creates a demonic, monstrous subject that, while liminal, uses both sexuality and racialization to question the boundaries of these various identity categories. Ultimately, this demonic anti-identity questions the necessity of identity at all.

Radical Collaboration and the Creation of Queer Spaces in My Little Pony

- Tiffany M. Salter, Bates College

Brony culture has dominated most popular and academic conversation about My Little Pony: Friendship is Magic, centering men's identification with and sexualization of the young female horse characters in the cartoon series. Queerness abounds as some fans come for the promise of non-normative gender identification and others come for furry fantasy realness. But little attention has been paid to the construction of queer feminist utopic space within the series. This paper traces the Kingdom of Equestria as an anti-patriarchal safe space for radical feminist collaboration wherein the friendships, desires, and needs of girl ponies take precedence.

Queer Intimacy and Filmic Technologies in Black Women's Fictions

- J. Brendan Shaw, Central State University

Both Martha Southgate's 2005 novel Third Girl from the Left and the 2014 film Dear White People (dir. Justin Simien) represent Black women using filmic technologies as a means not simply to tell a story but also as an element of erotic intimacy. The classic reading of Black women's relationship to the camera is one of fetishization and/or erasure. These two fictional texts offer a vision of Black women entering a queer relationship with the camera which allows exploration of new f orms of bodily connection. Black women's bodies become extended and expanded through their intimate encounters with these non-human apparatuses.

231. Reimagining the Curriculum from the Margins

2:45PM - 4:00PM
ROOM 403

MODERATOR

- Laini Kavaloski, SUNY Canton

Explorations in the Core: Writing in/at the Margins

- Katharine P Zakos, Oglethorpe University

While the core curriculum at many colleges and universities is evolving, there are exceptions—many traditional liberal arts institutions continue to maintain the importance of teaching "the canon." At one such institution, faculty were encouraged to develop "explorations" sections of canonical courses that would offer innovative content while still retaining the underlying theme of the course (in this case, the conceptualization of the self in narrative). I would like to share the takeaways from this experience with other scholars and, hopefully, begin a dialogue about strategies and best practices when diverging from traditional works and methodologies associated with the core.

Imagining Social Justice in Counselor Education: A Non-Binary Trans Perspective*

- Tuesday Obourn, SUNY Brockport

This paper examines prevailing ideas about identity development from psychology that still permeate counselor education and their effects on the professional identity development of counseling students. From my position as a non-binary trans* counselor education graduate student, I engage in dialogue with faculty in my program about privilege, oppression, intersectionality, and my experiences of marginalization within the program, in an attempt to imagine new possibilities for social justice within counselor education programs.

Teaching Liberation Through Comics and Graphic Novels

- Adriane Brown, Augsburg College

This paper envisions the liberatory potential of the First-Year Seminar in training students to resist the norms of the university, to see themselves as intellectuals, and to value knowledge production outside of the academy. I discuss my experiences teaching a course on comics and graphic novels produced by people of color and LGBTQ people who use this medium to articulate their own stories and experiences of Americanness, including texts like Kindred, Black Panther, and Bitch Planet. I contend that the First-Year Seminar offers an irreproducible opportunity to train students as revolutionary scholars who see the university as theirs to reshape.

What are You?: Using Gender Identity to Teach First Year Composition

- Michael Rex, Cumberland University

Using a combination of pop culture, theory, and performance based assignments, I argue that helping students understand, challenge, and remake their own gender identities, allows them to improve their writing skills.

I use these ideas in First Year Composition courses so that we do not have to have specialized audiences – these are methods can introduce the ideas of Gender Fluidity into every day discussions, leading to a more open and embracing world view. I find this especially helpful for small, rural high schools, colleges, and universities which do not have Gender Studies programs or a campus culture of inclusion.

232. Re-imagining Korean Motherhood: Creating and Contesting Concepts Associated with Korean Womanhood

2:45PM - 4:00PM
ROOM 404

MODERATOR

- Seung-Kyung Kim, Indiana University

Benefited, yet Trapped: Intensive Motherhood Ideology and Defining Female Achievement in Contemporary Korea

- Eunsil Oh, Harvard University

Although Korea has the highest female educational attainment in the world, this has yet to translate into better labor market outcomes for women. Based on in-depth interviews with highly-educated mothers, this study demonstrates how Korean women born in the 1980s benefited, but were constrained by the ideology of intensive motherhood. Women were raised to be successful and high achieving, but also to be mothers who sacrifice their own desires and aspirations for their children.

Furthermore, the analysis on the mother-daughter linkage shows how families play a critical role in shaping women's definition of what makes life worth living.

Two Mothers of Transnational Adoptees: Transnational Child Rearing by Korean Birth Mothers and American Adoptive Mothers

- Sina Lee, University of Maryland

This paper traces the circuit of transnational adoption through the case of Korean adoptees by U.S. couples. Adoptees as transnational subjects blur the boundary of nation, state, and normal family. They have been adopted to maintain the normality of white, middle-class, heterosexual families in the U.S. from being subject to an "abnormal family life" in Korea. Furthermore, this contradictory circumstance reveals who can perform maternity and who cannot. By comparing the narratives of birth mothers and foster mothers of adoptees, this paper explores how maternity, motherhood, the normative family, and love are constructed socially, globally, and transnationally.

Swinging the Hammer: Korean Women as Gatekeepers of Cultural Authenticity

- Justin Sprague, University of Maryland, College Park

This paper examines the ways that Korean women exert agency in constructing brands that create (and expand) the parameters of cultural authenticity. With millions of followers on social media and her video channel, I analyze the "brand" (including cookbooks and web presence) of popular Korean chef, Maangchi. This includes how she has established herself as an expert of what is "authentically Korean" by employing tropes of Korean womanhood/maternity, a contributing factor to her success. By analyzing Maangchi's performances of Koreanness, I assert that she becomes a gatekeeper, while reaping monetary and social benefits by curating what is considered authentically Korean.

233. Welfare Struggles, Infrastructural Labors, and Reproductive Work

2:45PM - 4:00PM
ROOM 405

This roundtable considers how U.S. feminist activists and cultural workers have responded to and shaped transformations in social reproduction since the 1970s. Exploring topics that range from the regulation of service workers' bodies, to the cultural redefinition of cooking as non-work, to black feminist interventions into the politics of housing, welfare, and social infrastructure, this roundtable aims to retheorize reproductive work as a key site for mobilizing alternative futures.

MODERATOR

- Tracey Deutsch, University of Minnesota

PRESENTERS

- Ariella Rotramel, Connecticut College
- Rosemary Ndubuizu, Georgetown University
- Tracey Deutsch, University of Minnesota

234. Futures of Justice and the Radical Reimagining of Utopia

2:45PM - 4:00PM
ROOM 406

MODERATOR

- H. L. T. Quan, Arizona State University

Methodologies of the Oppressed: Black Radical Feminist Organizing in Contemporary Movements

- Onyekachi Ekeogu, Arizona State University

This paper centers organizing approaches in contemporary left movements to delineate pathways to ways to political action for left, radical movements. It examines relationships between tactics and resources by highlighting the techniques of black radical feminist organizing. It focuses on Ella Baker and Patrisse Cullors as examples to understand connections between organizing philosophies, the identification of resources, and the development of tactics. Asking how much of the tactical selection depends on access and how much of it depends on necessity, this paper is part of a larger project on black feminist praxis in the digital age.

Reproducing In(Dignity)

- Ashley Quinn, Arizona State University

Analyzing recently proposed legislation regarding the inadequate availability of feminine hygiene products in Arizona prisons, this paper argues that both normalized and aberrant instances of the control, exploitation, and abuse of women's bodily integrity in prisons reproduce systematic means of "selectively controlling the destiny of entire communities through the bodies of women and individuals" (Ross & Solinger 2017). In this midst, however, this analysis illustrates that such degradations have historically been and are consistently contested, revealing insurgent imaginations that disrupt what is socially embraced in the name of security, rehabilitation, and justice.

Suicide as Fugitivity: Stranded Beyond the 'Bridge of Pain'

- Andrew Brown, Arizona State University

Kalief Browder attempted suicide was being tortured on Rikers Island to escape the agony of his condition. Upon his release, Browder remained deeply haunted by the ghosts he encountered there, and took his own life on June 6, 2015. María Lugones' (2003, 2006) concept of "curdled logic" problematizes the dehumanizing claim that his suicide was an irrational corollary of his compartmentalized psychological state. I affirm that the act was a technique of fugitive resistance; a complex assertion of dignity which invokes a heterotopian space that constitutes the external distinction between refusal and consent to endure a life of indignity.

A Muslim Funeral Prayer as Spontaneous Heterotopia

- Kyla Pasha, Arizona State University

On February 2018, Pakistani human rights lawyer and feminist elder, Asma Jahangir, died suddenly of a heart attack. Her funeral has taken on an iconic life as Pakistan's first known

funeral prayer in which women prayed publicly, side-by-side with men. Conducting a phenomenological analysis and using published testimonies of first-hand experiences, I argue that Jahangir's funeral was a sudden rupture in Pakistani Muslim patriarchy, serving as Foucault's heterotopia—a fleeting space of alterity that nourishes its inhabitants and incenses those who seek to limit what is thinkable, doable, grievable.

235. Teaching Social Justice, Fighting White (/Cis) (/Male) Supremacy

2:45PM - 4:00PM
ROOM 407

As feminist professors in times of extraordinary injustice, it is our responsibility to prepare students to engage in real world activism and empower them to see themselves as producers of knowledge. Following Freire's critical pedagogy and hooks' transgressive teaching, this workshop will explore the feminist, antiracist pedagogical strategies that we use to decolonize our classrooms and transform our students into scholars and activists. In addition to presenting our own tactics, we will open the space for attendees to think about and discuss how to incorporate similar strategies across disciplines, campuses, and communities.

PRESENTERS

- Amanda Kennedy, Curry College
- Sarah Lindsey Augusto, Curry College
- Bethany M Coston, Virginia Commonwealth University
- Liz Coston, Virginia Commonwealth University

236. Decolonial Feminist Futurities in Theory and Practice

2:45PM - 4:00PM
ROOM 214

MODERATOR

- Cindy Cruz, University of California, Santa Cruz

The Other & The One: Afro-Latinx Spirituality and Worlds/Otherwise

- Yomaira C. Figueroa, Michigan State University

In this paper I engage the decolonial poetics and decolonial love manifested in the Afro-Latinx works of Daniel Jose Older's YA novel Shadowshaper and the music/videos of Afro-Cuban French singers Ibeyi. I trace how these artists reimagine Afrofuturities by troubling tropes of racialized blackness and centering Afro-Atlantic religious syncretisms. Older and Ibeyi show how an engagement with syncretic practices can aid in the critique of racism, heteropatriarchy, and ecological destruction. Rather than imagine utopian liberation or dystopian futures, these Afro-Latinx writers produce worlds/otherwise and cull practices and knowledges spanning centuries to fashion new possibilities for Black life and lives.

In the Wake of Nassar: A Decolonial Feminist and Transformative Justice Vision for Responding to Gender-based Violence in Universities

- Xhercis Mendez, California State University Fullerton

The Larry Nassar case, which thus far has resulted in over 250 survivors coming forward, is a watershed moment for institutions seeking to address sexual assault on campuses through Title IX and its reform. This presentation will examine current approaches to dealing with gender-based violence, highlighting key ways in which institutional responses foregrounding Title IX compliance do little to disrupt the colonial conditions that make this violence possible and pervasive. More importantly, I propose a transformative justice framework that challenges the carceral and colonial logics and processes operative in university responses to sexual assault and other forms of gender-based violence.

The Situated Knowledge of People of Color: Past and Future

- Daphne V. Taylor-Garcia, University of California, San Diego

This presentation revisits the term "people of color" in the context of women and queer people of color community organizing efforts. The racial category has a complex history that provides the opportunity to think relationally while being attentive to the specific histories of enslavement, colonialisms, manumission, survivance, and marronage. To speak to the specific situations of people named under the term "people of color" in the 18th and 19th centuries demands relational analyses that confront the relationship between structure and individual situations and provides an argument for why the term continues to be relevant for contemporary politically active colonial/racial subjects.

237. Liberationship: Black Queer Feminist Lovership as Revolutionary Praxis

2:45PM - 4:00PM
CRYSTAL BALLROOM AF

The participants in this workshop, through dialogue with two Black queer feminist scholars, pedagogues, and creative practitioners, will theorize liberatory lovership as a provocative and revolutionary and potential-filled emancipatory praxis. Blending and challenging rhetorics of respectability, liberation, and transgression, this exploration of "Liberationship" affords a candid conversation about the (desired and possible) intercourse between pleasure, liberation, and the erotic as a resource. This workshop asserts liberationship as a sex/ual, intellectual, political, and spiritual rhetoric, that both engages the nexus of a theoretical Black sexual politics and revels in a praxis of delectable embodied lovership.

238. Re-thinking Radical, Part 1: Black/Queer liberatory frameworks, Publics, and the Law

2:45PM - 4:00PM
CRYSTAL BALLROOM BE

MODERATOR

- Alysia Mann Carey, University of Chicago

Choreographies of Resistance: Black Pain, Joy, and the Operation(s) of Care *Christopher Paul Harris, New School for Social Research*

This paper uses expressions of pain and joy to narrate and theorize contemporary patterns of black resistance. In particular, it explores the way young black folks in and around the Movement for Black Lives (M4BL) "operationalize care," as both a defining characteristic of their self-elaboration, and as an approach to politics. More than a prefigured political program with a concrete vision of liberation, I argue that M4BL outlines an ethical commitment. In doing so, the movement reinscribes blackness not simply as a relational category, but as a method of analysis, critique, and disruption towards the possibility of a world otherwise.

Black Publics and Counterpublics: (Re) Situating the Queer and Feminist Work at the Margins of the Black Public Sphere

- Jenn Marcella Jackson, University of Chicago

This paper is an investigation of existing public sphere literature and its capacity to provide a theoretical framework for today's Black social movement groups. Fundamentally, this work challenges existing race-based, feminist, and queer "counterpublic" theories of the public sphere to argue that these conceptions of public life do not properly grapple with the multiple and interlocking social identifications and political agendas of those actors who are situated at the margins of civic life. As such, this paper asks: how can contemporary Black Politics, and the larger body of public sphere scholarship, properly account for the intersectional movement groups of today?

Born To Fly: BlaQueer Fugitivity, The Language of Freedom, & the Branding of (Out)Law(s)

- Tabias Olajuawon Wilson, University of Texas, Austin

BlaQueers have been—and remain—fugitives by law and the embracement of this fugitive criminality may open pathways to autonomies and languages of freedom. As fugitives from justice, we are understood as the legal property, debtor and irritant of state; enduring what Hartman has called the "afterlives of slavery." The blood of the Black—and particularly the BlaQueer—Fugitive provides the ink of jurisprudence, continuing through the Fugitive Slave Law of 1793 to deportations and ongoing police violence. How do we imagine both life and flight together; as projects, predicaments

239. White Feminist Queer Crip Trans*: Meditations on Anti-Blackness and Race

2:45PM - 4:00PM
CRYSTAL BALLROOM CD

MODERATOR

- Tatsiana Shchurko, Ohio State Universit

Black Dissonance in Trans*

- Meredith Lee, University of California, Irvine

This paper argues that the debate between transgender and transracial identity not only renaturalizes gender within the discourse surrounding transgender identity and politics but disregards blackness as a structural position—an ontology—rather than an identity. Indeed, blackness is not a category of racialization but a position that places black bodies outside of civil society. I consider the recent debate within both the academy and popular culture through Rebecca Tuvel's unfortunate article "In Defense of Transracialism" as well as the various liberal and radical articles on Rachel Dolezal and Caitlin Jenner.

White Death as Utopic: A White Queer Feminist Meditation

- Shannon Winnubst, The Ohio State University

I argue that any white queer feminist claim to radical resistance must include white death, representationally and otherwise. I approach the question through the division in queer theory between Muñoz's invitation to create brown queer utopias and the commitment in white queer theory (Edelman, Dean, Winnubst, Kafer) to undermining the politics, ethics, and affects of enshrining "the future." By engaging Dionne Brand's Door of No Return and exploring recent representations of white death, such as Dee Rees' Mudbound and Ryan Coogler's Black Panther, I argue that white death must become central to the white queer feminist labor for radical justice.

Disability, Race, and Trauma: On Methodological Haunting

- Alison Kafer, Southwestern University

Does a disability studies informed by whiteness refuse the framing of "disability as loss" for itself by framing disability only as loss within communities of color (Kim 2016)? Does "trauma" then get stuck to particular populations, removing it from political analysis within disability studies? In this speculative essay, I suggest that resistance in disability studies to deal with trauma and death is a mark of the field's whiteness, examining the possibilities for a feminist queer crip politics that addresses death beyond disavowal (Hong 2015). Can we have a movement that makes for livable lives without disavowing the space of death?

240. NWSA Constituency Group Reception

2:45PM - 4:00PM
SALON EAST

Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's constituency groups.

241. Beyond the Hashtag: Imagining Black Feminist Futures Through Black Women's Rhetorical Practices

4:15PM - 5:30PM
ROOM 202

This roundtable will address how Black feminist rhetorical practices help us to think about social justice and also help us to move towards a more just future. It examines how we can use black women's bold and audacious language to create and organize toward the end

NWSA CONSTITUENCY GROUP RECEPTION

Hilton Atlanta, Salon East
Friday, November 9
2:45 p.m. to 4:00 p.m.

Come meet the chairs and members of NWSA's caucuses, interest groups, and task forces. Learn how to join and become an active participant in one or more of NWSA's constituency groups.

Caucuses

Caucuses focus on groups that are under-represented within society or NWSA.

Aging and Ageism
Community College
Feminist Mothering
Girls and Girls' Studies
Graduate Student
Indigenous Peoples
Jewish
Lesbian
North Asian American Feminist Collective
Queer and Trans People of Color
South Asian Feminist
Trans/Gender Variant
Transnational Feminisms
Undergraduate Student
Women of Color

Interest Groups

Interest groups focus on areas of scholarly inquiry.

Animal Studies/Animal Ethics
Asexuality Studies
Confronting Campus Sexual Assault
Contingent Faculty
Disabilities Studies
Distance Education
Early Modern Women
Fat Studies
Feminism and Activism
Feminist Masculinities
Feminist Media Studies
Feminist Pedagogy
Feminist Spirituality
Feminists for Justice In/For Palestine
Law and Public Policy
Arts and Performance
Publishing Feminisms
Reproductive Justice
Third Wave Feminisms
Gender, Women's, and Feminist Studies (GWFS) PhD

Task Forces

Task Forces focus on an issue relevant to NWSA that can be addressed through action.

Anti White Supremacy
International
Librarians
Science and Technology
Social Justice Education

These two groups focus roles that are vital to the NWSA mission.

Program Administration & Development
Women's Centers

of the world as we know it. In the words of Octavia Butler, "All that we touch, we change. All that we change, changes us." The speakers will interrogate the Black feminist rhetorician and examine various Black women's rhetorical practices for the strategies toward change these speakers, thinkers and writers release into the world.

MODERATOR

- Elaine Richardson, Ohio State University

PRESENTERS

- LaToya L. Sawyer, St. John's University
- Elaine Richardson, Ohio State University
- Tamika L Carey, University of Virginia
- Gwendolyn Deloris Pough, Syracuse University
- Carmen Kynard, John Jay College

242. AMC: Colored No More: Reinventing Black Womanhood in Washington, D.C.

4:15PM - 5:30PM
ROOM 204-205 (LCD)

Home to established African American institutions and communities, Washington, D.C., offered women in the New Negro movement a unique setting for the fight against racial and gender oppression. Colored No More traces how African American women of the late-nineteenth and early twentieth century made significant strides toward making the nation's capital a more equal and dynamic urban center. Drawing from these differing but interconnected African American women's spaces, this book excavates a multifaceted feminist, cultural history of struggle toward a vision of equality that could emerge and sustain itself. Upward mobility to equal citizenship for African American women encompassed challenging racial, gender, class, and sexuality status quos. Colored No More maps the intersection of these challenges and their place at the core of New Negro womanhood.

AUTHOR

- Treva Lindsey, The Ohio State University

PRESENTERS

- Nadia Brown, Purdue University
- Brittney Cooper, Rutgers University
- Barbara Ransby, University of Illinois at Chicago

243. Taking Back the Campus: Imagining an End to Gender-Based Violence in Higher Education and Beyond

CONFRONTING CAMPUS SEXUAL ASSAULT

4:15PM - 5:30PM
ROOM 206

The #MeToo and #TimesUP movements underscore that gender-based violence is pervasive and deeply rooted in systems of power and privilege (Buckley 2018, Zacharek et al. 2018). The media's spotlight, combined with changes of the Trump/DeVos administration's guidelines regarding compliance with Title IX, compel us to envision college campuses where confronting gender-based violence is a priority! Using an intersectional framework, participants in this roundtable will discuss the opportunities and challenges facing faculty, students, and administrators, committed to radically transforming campus policies and cultures related to gender-based violence (Taylor 2015, Wooten & Mitchell 2015).

PRESENTERS

- Heidi Howkins Lockwood, Southern Connecticut State University
- Carol A. Stabile, University of Oregon
- Nancy Chi Cantalupo, Barry University
- Susan Marine, Merrimack College
- Simona Sharoni, Merrimack College

244. Sacred Spaces as Healing and Resistance

4:15PM - 5:30PM
ROOM 207

This interactive workshop will be an exploration of religious sites that de-centers Christianity as the primary mode of spirituality. This workshop will be a queer black feminist revisioning and re-imagining of healing and artistic spaces. These alternative spaces can be regarded as religious sites that heal as well as challenge internal and external systems of oppression. We are seeking to reimagine a practice of vulnerability that centers social justice through the workings of African-derived religions.

PRESENTERS

- Marcelitte Failla, Emory University
- Tiara Raven Marie Jackson, Emory University

245. Talk Playful Stories: A North American Asian Feminist Pedagogical Arts Workshop on Imagining Justice

NORTH AMERICAN ASIAN FEMINIST COLLECTIVE CAUCUS

4:15PM - 5:30PM
ROOM 208

In imagining justice, we begin by turning to the arts and employing Maxine Hong Kingston's tradition of Talk Story in order to "take our differences and make them strengths" (Lorde). Join us in this workshop, as North American Asian Feminist (NAAF) scholar-activists share how we employ the story-telling arts to move beyond consciousness-raising of our oppressions to the project of finding freedom in the very margins we occupy. Our goal is for participants to take away several pedagogical activities designed to channel fear into resilience, break down barriers to strengthen communal interconnections, and disrupt the status quo to re-imagine justice.

PRESENTERS

- Mignonette Chiu, Hunter College
- Cecilia Herles, University of Georgia
- Jennifer A Yee, California State University Fullerton

246. Tendings: Bodymindspirits of the Future

DISABILITY STUDIES INTEREST GROUP, PERFORMANCE STUDIES INTEREST GROUP

4:15PM - 5:30PM
ROOM 209

This workshop offers an artful space for engagement and resource-sharing, bringing contemporary art-based approaches to bear on sitedness, on our bodies' interaction with the built environment, on being in space with others, on being interdependent and in caring relations. Petra Kuppers will lead disability culture exercises from the Tendings curriculum, developed with mental health system survivor Stephanie Heit and a wide range of other allies in travels across the US and beyond. Tendings are everyday collaborative practices that combine experiential anatomy, disability culture, eco-specific investigations, somatic exercises, and writing.

MODERATORS

- Jina B. Kim, Smith College
- Elizabeth Currans, Eastern Michigan University

PRESENTER

- Petra Kuppers, University of Michigan

247. Afro-Futurism as Healing Praxis

4:15PM - 5:30PM
ROOM 210

MODERATOR

- Jennifer Freeman Marshall, Purdue University

Decolonial Visions of Human Rights in Nnedi Okorafor's Binti

- Emily Davis, University of Delaware

Drawing on Rosa-Linda Fregoso's work on decolonizing human rights, I consider how Naijamerican sci-fi writer Nnedi Okorafor's 2015 novella, Binti, animates a decolonial vision of human rights and restorative justice. Okorafor's text, with its "future in which people of color move unfettered through the stars, befriend aliens, make peace between warring factions," feels distant from our political reality, as Amal El-Mohtar notes. But it opens an essential space for imagining radical futures.

Embodied Empathy in Opposition to Climate Change in Octavia Butler and N.K. Jemisin

- MaryKate Messimer, University of Arkansas

N.K. Jemisin's 2015 novel The Fifth Season creates characters who have a preternatural empathy with the earth, who can feel and shape the land through their own bodies. These characters function as a rather literal incarnation of queer ecological theories that suggest that humanity must reshape its relationship to the environment to value the nonhuman and even the nonliving as kin. Jemisin's characters embody the earth and cannot ignore or misunderstand the environmental catastrophes they cause and experience, allowing the novel to reject the dystopian impulses that shape most fiction in our contemporary era of climate change.

Exploring the World of the Different: Crip Futures in Contemporary Literature

- Anna Hinton, Southern Methodist University

This paper discusses how contemporary writers-of-color represent trauma, healing, and alternative, crip futures. In these works, healing involves envisioning futures that de-emphasizes patriarchy and makes space for queerness and disability. By exercising critical, creative analysis of present socio-political conditions, characters revise the past and envision possible futures with fluid and porous national identities, geospatial borders, as well as bodies. These works creatively articulate Alison Kafer's yearnings for "more accessible futures, an elsewhere--and, perhaps, an "elsewhen"--in which disability is understood otherwise: as political, as valuable, as integral (3)."

First We Must Decolonize the Imagination: Examining the Liberatory Potential of Women of Color Speculative Fiction Writers

- Kristin Alder, Texas Woman's University

If we are to decolonize our societies, we must first decolonize our imaginations (Imarisha). This paper looks at the work of Zainab Amadahy, Nnedi Okorafor, and Sabrina Vourvoulias and considers how they denaturalize onto-epistemologies of speculative fiction while simultaneously dismantling oppressive social ideologies and structures. As examples of Indigenous futurism, Afrofuturism, and Chican@futurism respectively, these works have unique counter-hegemonic potential. Through their portrayals of radical subjectivity, the suspension of fixed binaries, and the wedding of Western techno-culture science and non-Western beliefs, these works imagine liberatory futures.

248. Visibility and Integratability: The Material Production of the Knowing and Known Citizen within Educational Institutions

4:15PM - 5:30PM
ROOM 211 (LCD)

MODERATOR

- Durell M. Callier, Miami University

Crip Time Travel in the Able-Supremacist University

- Ashley Taylor, Colgate University

Disability studies scholars have named and challenged the multitude of ways that the university exists as an able-supremacist space, fictionally constructed as if the body-minds that occupy it are normal – and exceptionally normal. Furthering this critical work, I describe a formally-inclusive course that attempted to enact a "fugitive space" within able-supremacy. I explore how students' engagement with the concept of crip time laid bare the tensions - and potential - surrounding contestations of rigor, productivity, and who counts as a knower.

Outsourcing Surveillance: Screening at the Border, Tracking within the Academy

- Brenda N. Sanya, Colgate University

This paper examines how U.S. immigration policies, which center state security and enhanced tracking systems, broaden government scrutiny into the academy. Using four cases studies of African scholars, this paper enumerates how the proliferation of record keeping coopts academic institutions, making them function as part of a de

facto apparatus of the Department of Homeland Security. Moreover, I contend the public imaginations and social realities of being "exceptional," "Black," and non-citizen creates social boundaries that go beyond their exceptional "extraordinary ability" legal characterization to reveal the limits of citizenship and immigration laws.

"We don't have those kinds of students here": In/visibility and inclusion for trans youth*

- Susan W Woolley, Colgate University

Drawing on interviews and ethnographic observations, this study examines how NYC K-12 teachers implement NY State Education Department guidelines for creating supportive school environments for transgender and gender non-binary students. I look at how the existence of trans* youth in schools is understood through logics of in/visibility. In this work, I question how transgender and gender nonconforming students are recognized and legitimized in educational spaces. By examining such logics and practices, this paper challenges how we think about inclusion for trans* students in schools.

249. We Gon' Learn Today: Re-imagining transnational feminist participatory action research

4:15PM - 5:30PM
ROOM 215 (LCD)

In this interactive workshop, facilitators inform the imagining of just transnational feminist participatory action research (TFPAR) projects. Facilitators bring rich experiences, from over fifteen years with this work, and offer various tensions they learned in maroon spaces, that they could and cannot have within white-settler institutions. This workshop is open to/designed for anyone interested in or curious about TFPAR, but who might be in a space/place with limited support for engaging with TFPAR. Each panelist will present a brief case-study of their research followed by small working group discussions facilitated by panelists. We all gon' learn today!

PRESENTERS

- LeConte Dill, New York University
- Patricia Krueger-Henney, University of Massachusetts Boston

250. Reimagining the Sexuality Studies Curriculum Through Asexualities and Decolonial Pedagogies

ASEXUALITY STUDIES INTEREST GROUP

4:15PM - 5:30PM
ROOM 216 (LCD)

Over the past ten years, there has been a surge in the production of scholarship on asexuality. With the growth of the field, questions have arisen about how to incorporate this work in the classroom. Accordingly, the Asexuality Studies Interest Group is sponsoring a session focused on questions of pedagogy: how do we teach about asexualities, and how does the teaching of asexualities reshape our classrooms and pedagogical practices? This panel examines those questions specifically in women's, gender, and sexuality studies classes and in relation to legacies of decolonial and embodied pedagogies.

MODERATOR

- Ianna Hawkins Owen, Williams College

Asexual Pedagogies: Erotics and Tensions

- Ela Przybylo, Simon Fraser University

Drawing on the experience of designing and teaching the first ever university course offered on asexuality, this paper reflects on interdisciplinarity, intersectionality, and new media pedagogies. In particular I reflect on how the course analyzed asexuality intersectionally in conversation with racialization, settler colonialism, gender, ability, religion, and science. I engage with two fieldtrips that the students and I undertook, one to the UBC Sexual Health Lab and the other to the local Vancouver ace-meetup, and how these shaped class understandings of asexuality. I conclude by discussing possibilities for the development of asexual pedagogies in the gender and sexuality studies classroom.

Pedagogies of Silence and Absence: How Teaching Asexualities Brings Students to New Critical Methodologies

- KJ Cerankowski, Oberlin College

This paper takes seriously La Paperson's charge to "theorize in the break," specifically in sexuality studies courses. The history of sexuality has been charted through desire, practice, and identity, but has rarely been examined through the lenses of "absence" or "silence." What can we unearth about the construction of sexualities when we examine history's silences? This presentation offers a case study in teaching a course that centers reading for absence as a methodology, exploring how students grapple with the fullness and presence of silence in order to develop new critical tools in the study of sexuality.

Vulnerability in the Classroom: (A)sexualities and the Politics of Educational Intimacy

- Alyson K. Spurgas, Trinity College

In our current political climate, it is crucial to rethink vulnerability and intimacy in the classroom. From the #metoo movement and questions of consent and boundaries within all kinds of power relationships, to attacks on professors from the radical right via media platforms such as Campus Reform, professor watchlists, and other tactics employed explicitly to get critical and leftist professors fired, the student-teacher relationship, and the positionality of professors within educational power structures, more generally, is increasingly fraught. In this paper, I engage theories of decoloniality and asexualities to consider vulnerability in the classroom within this murky (and risky) terrain.

Shifting Sexual Education: Asexuality, Disability, and How to Combat Misrepresentation

- Lauren Barbour, The College of New Jersey

This paper will challenge dominant assumptions about asexuality, disability, and the way we teach sexual education. The newly-emerging field of asexuality

studies has so far focused on the mainstream conception of asexuality as non-sexual thoughts, actions, and beliefs. Drawing on the work done by disability studies and educational research scholars, we would like to shift this thinking and conceptualize an anti-oppressive sexual education that is inclusive of asexual identities.

251. Feminist Interruptions and Refusals: The Politics of Publishing in the Field

4:15PM - 5:30PM
ROOM 217

Feminist Interruptions and Refusals is a new Gender Series for Palgrave Macmillan that will create a publishing space for activist-scholarship grounded in robust feminist, queer, trans, Indigenous, Black, ChicanX/LatinX, POC, and crip engagements and disruptions of the everyday. Flipping publishing hierarchies on its head, this series will be edited by junior faculty, variously and precariously positioned within the academic industrial complex. Our workshop will reflect a "speed dating" event where interested authors can "pitch" their manuscript or publishing projects with individual editors.

PRESENTERS

- Lena Carla Palacios, University of Minnesota
- Dana Olwan, Syracuse University
- Corinne L Mason, Brandon University

252. Between Respectability and Radical Potential: Women's, Gender, and Sexuality Studies in Troubled Times

4:15PM - 5:30PM
ROOM 218

At a time when women's, gender, and sexuality studies (WGSS) is under constant threat, what does it mean to do work that closely examines the field? This roundtable features scholars whose work explores challenging topics in WGSS, including: the rise of contingent faculty, the (mal)treatment of women of color, and the effects of institutionalization on WGSS knowledge production. The participants will engage in discussion on the difficulties of doing this work in the current reactionary political climate, arguing that critique – including of our own field – is not only important, but necessary for the creation of a more just university space.

MODERATOR

- Gwendolyn Beetham, University of Pennsylvania

PRESENTERS

- Gwendolyn Beetham, University of Pennsylvania
- Maria do Mar Pereira, University of Warwick
- Marisa Camille Allison, George Mason University
- Sekile M. Nzinga-Johnson, Northwestern University

253. Coalescing Academic Space: Remaking Curriculum in Trump's America

4:15PM - 5:30PM
ROOM 219

In this intersectional feminist, practice-based study, the authors (re)examine the symbiotic relationship between the futures of knowledge production and feminist pedagogical practices to engage with and create activism in current curriculums, programming, and other methods of resistance. Using opposing regional locations (a rural Southern campus and an urban East coast university) the authors of this paper encourage a remaking of academic engagement to shift traditional pedagogical and cultural conceptions of "feminist" and "activist" within the contested spaces of the neoliberal academy. We will unpack traditional conceptions of student affairs activities, which seek to build homogenizing spaces on college campuses.

PRESENTERS

- Jacqueline E Adams, Bowling Green State University
- JoAnna R. Murphy, Rowan University
- Kacey Long, University of Michigan

254. Traversing Academic Maroonage: How Black Women's Kitchen Tables Conjure Radical Spacemaking

4:15PM - 5:30PM
ROOM 220

The university is a colonizing space that has marooned Black women since its inception. As a result, we have had to learn how to make our own spaces by conjuring new and different ways of knowing and being. At the "kitchen table" we have imagined, built, and utilized this sacred site to strategize, reenergize and produce knowledge. Through conversations about anti-diversity work, radical community building, and rejections of hegemonic academic normativity, a group of black women academics situate the kitchen table as a site/sight of possibility, adversity, and futurity.

MODERATOR

- Caitlin O'Neill, University of Texas at Austin

PRESENTERS

- Nicole Truesdell, Brown University
- Courtney J. Patterson-Faye, Wesleyan University
- Whitney A. Peoples, University of Michigan
- Caitlin Elizabeth Gunn, University of Minnesota

254b. "The Mamalogues:" A Reading of Lisa B. Thompson's "The Mamalogues"

4:15PM - 5:30PM
ROOM 221

The Mamalogues portrays the experience of parenting while black, unmarried, and middle class in the age of anxiety. During a single mother's retreat women share their angst about racial profiling on the playground, their child being the "only one" at their school, and the politics of soccer in the hood. The satirical comedy follows the agonies and joys of motherhood as these moms lean in, stress out and guide

precious black children from diapers to college in a dangerous world.

PRESENTERS

- Lisa B. Thompson, University of Texas at Austin
- Diana R. Paulin, Trinity College

255. The Decolonial Turn

4:15PM - 5:30PM
ROOM 223 (LCD)

MODERATOR

- Ida Windsidnoma Djiguimde, Towson University

Decolonizing Kink: Indigenous Resurgence and Sexual Sovereignty

- Adria M Kurchina-Tyson, Queen's University

Indigenous-led conversations around resurgence, while dealing more overtly with kin- and citizenship, also necessarily include the erotic. This paper extends queer Indigenous scholarship on gender and role-fulfillment to practices of kinky sexuality and kinship. Specifically, my research explores the ways in which traditional Anishinaabek principles of governance center consent and bodily sovereignty in the fulfillment of role-based relationships and sexual, familial negotiations of power. This work problematizes dominant narratives of kinky sexuality that exoticize Indigenous sexual cultures, while intervening in contemporary Indigenous traditionalisms from a queer, consent-based theoretical perspective.

Indigenous Women and Tourism in Peru: Re-Envisioning Gender

- Maribel Morales, Carthage College

This paper examines how gender roles in indigenous communities in Peru are being reimagined in the context of community-based rural tourism, where many women are challenging traditional gender roles by adopting leadership positions and actively contributing to the economy of their families and communities. Tourism offers women opportunities for income-generation and entrepreneurship and I argue that it has the potential to contribute to greater gender equality and the empowerment of women. This paper explores the role of weaving cooperatives and other entrepreneurial projects lead by women, like Cristina Suaña, in re-envisioning gender relationships and its impact on gender equality.

Resisting 19th Century Sentimental Biopolitics in E. Pauline Johnson's Performance Art

- Megan Vallowe, Dalton State College

This presentation considers how the performance art of Mohawk poet E. Pauline Johnson resisted sentimental biopolitics in the late 19th century. In order to recover Johnson's performances as an ephemeral resistance, this presentation considers letters, performance attire, poetry performed, and newspaper reviews. In doing so, I discuss how Johnson juxtaposed the Romanized myth of the Indian Princess with an aristocratic Anglo-American persona, in ways that revealed how those myths supported a settler-colonial racial hierarchy that dehumanized indigenous Americans.

Translating across ontologies: feminist decolonial perspectives

- Claudia de Lima Costa, Federal University of Santa Catarina

This essay places Latin American feminisms in conversation with academic/activists who claim the need to decolonize knowledge. By emphasizing an intersectional approach to understand the gendered character of coloniality, decolonial feminists seek innovative ways of articulating new epistemologies that question the divisions between human/nonhuman; nature/culture. In focusing on the issue of translation - based not only on a linguistic paradigm, but on an ontological one - I will argue that a politics of translation is crucial to the decolonial turn, and to build partial connections across different ontological formations to confront the equivocations or mistranslations that hinder feminist alliances.

256. The Future will not be televised: Afro-futurist Readings of contemporary Film & TV

4:15PM - 5:30PM
ROOM 224 (LCD)

MODERATOR

- Nneka D. Dennie, Davidson College

Better Never Means Better for Everyone: Blackness in Hulu's The Handmaid's Tale

- Mia Victoria Lawrie, University of Washington

"The Handmaid's Tale" is television adaptation based on Margaret Atwood's novel about a Christian totalitarian police-state that overthrows the US government, and forces working class and poor women to serve as reproductive surrogates, propagating the future of the elite. Despite the source material's insistence that Gilead was a white supremacist state, the showrunner's decided to cast Black actors in two crucial roles in the series. Through character analysis, I speculate how the insertion of Black characters changes the story's narrative and the ideology of post-apocalyptic Gilead, questioning for whom this is dystopian narrative and for whom is it repeated history.

Heaven, A Place on Earth?: Queer Temporality Beyond the Corporeal in 'San Junipero'

- Mia Victoria Lawrie, University of Washington

Set in the not-so-distant future and the iconic 1980's, Black Mirror episode "San Junipero" portrays two women experiencing queer love, disability, grief, and eventually death. The titular town, a simulated reality in which the dead can live forever, and the elderly can visit, demonstrates how technology can be used to benefit those on the margins. Exploring the significance of the utopian possibilities and limitations of the episode, I argue that "San Junipero" operates on "queer-" and "crip time" allowing its inhabitants to live in a usable past, while simultaneously having access to a futurity that outlasts their physical form.

Listening for Pachuca and Black Girl Groups

- Veronica Paredes, University of California, Los Angeles

Listening for Pachuca and Black Girl Groups is a collection of short video essays that explore representations of musical groups composed of pachucas / Chicanas, Black women and girls in American films set in the 1940s, 50s, and 60s.

Queen Latifah as Black Queer Televisual Auteur

- Lauren Herold, Northwestern University

This paper explores Queen Latifah's career in television in relation to the relative absence of scholarly work on Black female television actors and producers. Alongside theme #1, this paper takes the Afrofuturist iconography of Latifah's performance The Wiz Live! (NBC, 2015) as a case study for the emergence of a Black queer-inclusive fantasy world on television. Looking at Latifah's decades-long career, this paper asks, how can scholars examine the queer cultural production of a celebrity who keeps her sexual identity ambiguous?

"This Embrace with Broken Things": African-American Past and Future in Marvel's "Black Panther"

- Mary Amanda McNeil, Harvard University

This paper examines the 2018 Marvel Movie, "Black Panther," alongside the works of scholars who contend with the ruptures of white supremacy while attending to and imagining black futures.

257. Feminist Epistemologies from the Global South: From Revolutionary to Decolonial to Cosmopolitan

4:15PM - 5:30PM
ROOM 301

MODERATOR

- Voichita Nachescu, Rutgers University

Changing China: the Dream and the Real

- Meryl Altman, DePauw University
- Sharon Wesoky, Allegheny College

A collaboration between a scholar of Chinese feminisms and a feminist theorist who has worked mainly on the US and Europe, this paper seeks to outline paradoxical cross-currents between Chinese and Western feminism, and also to re-claim the revolutionary inheritance of Chinese feminism. We examine how Chinese feminist theorizing in the 21st century continues the revolutionary project of Chinese feminism, advocating for gender equality while also imagining alternatives to China's contemporary neoliberal, nationalist project. As Chinese feminists resist patriarchal tendencies in both the Chinese Communist Party and neoliberalism, we trace continuities between past and present through transnational currents.

Chinese Feminists' Political "I-Portrait": Reimagining Cosmopolitanism and Gender Equality from a Century Ago

- Weiling Deng, University of California, Los Angeles

The cultural revolutionary repertoire of the New Culture Movement in early twentieth century, which irreversibly involved and arguably enlightened China in the constructed discourses of modernity against/with the East-West divide, is frequently invoked by the Chinese feminists today. Focusing on the transformed meaning of individual(ism), on which a package of the imaginations of justice, democracy, and equality is grounded, I examine the voice of "I" in Chinese feminists' self-portrayal on social media that reiterates and reinvents China's first enlightenment movement. This research sheds light on the understudied, transnationally informed theorization of Chinese social problems made by the Chinese feminist cosmopolitans.

Postcolonial Secular Feminist Sectarianism and the Conscripting Logics of the War on Terror

- Nadia Guessous, Colorado College

When founding members of the Moroccan feminist movement declared their independence from male-dominated leftist political parties and movements in the 1980s and created autonomous organizations, they chastised the left not only for its sexism but also for its sectarianism. Yet, the leftist feminist promise of an inclusive feminist movement has been far from realized in the past three decades. This paper offers a transnational feminist reading of this hampered feminist utopia that highlights the relationship between secular forms of feminist exclusion (Mahmood, Scott, Brown) and the conscripting logics of both colonial modernity (Scott) and the war on terror (Puar, Masad).

258. Imagining Alternative Ways of Thinking and Being in the World: Applications of Relational Spirituality

4:15PM - 5:30PM
ROOM 302

MODERATOR

- Claire L. Sahlin, Texas Woman's University

Reimagining the Nature Narrative: Acknowledging the Spirit of All Entities

- Pamela White Wolsey, Texas Woman's University

The separation of humans from nature serves as a normalized narrative within settler colonialism and molds present-day experiences of nature. Native practices that shared a connection to the landscape have been replaced with hierarchies and delineations that work both to conceal the interconnections that exist and to erase accountability for the destructive practices that have led to environmental degradation. Drawing from Indigenous and spiritual activist theorizing, this paper reimagines the nature narrative for the purpose of our Earth's future by acknowledging the spirit in all entities, human and nonhuman, as a way to resituate oppressive frameworks.

Lessons from NoDAPL and Native Feminisms: Spiritual Activist Models of Kinship

- Christina Cavener, Texas Woman's University

When the No Dakota Access Pipeline movement occurred, many groups—led by indigenous youth and a Council Lodge—acted in solidarity to protect water and Native ancestral burial sites. Native Americans' resistance toward the pipeline was grounded in a deeply-felt relational spirituality that understands the kinship of all things, human and

nonhuman. Drawing together groups from seemingly disparate communities, this spiritual activism transcended boundaries of language, culture, and nation to protest destruction. I argue that we can learn from Native feminisms and NoDAPL's spiritual activist kinship model to effectively decolonize activism and forge deeper connections that further environmental justice.

The Face of War

- Veronica Popp, Texas Woman's University

A Woman in Berlin (1945) is a testament to the survival of women in Berlin, post WWII. The writer is 34-year-old journalist. To avoid rapes, women had arrangements with officers in the Russian army to protect themselves and neighbors. The text is clear; women's value was within their bodies as spoils of war. Rape was constant; therefore, women chose their rapists. I argue, using Anzalduan theories including, Coyolxauhqui and Soy un amasmiento, this text provides an opportunity to heal from fragmentation, and knead together light and dark as a source of healing, adding a face to war and occupation.

259. The Emerging Girlhood Scholar Model as Vehicle for Feminist Identity Development and Ethical Allyship

4:15PM - 5:30PM
ROOM 303 (LCD)

Inspired by SUBTHEME #3, The Girlhood Project (TGP) actively challenges and reimagines feminist identity development and the creation of learning communities which opens spaces for deep self development, reorienting and unlearning. In its eleventh year, TGP continues to foster diverse university community partnerships including a multilayered service-learning and research program exploring intersectional girlhoods in the context of intergenerational feminist girls' groups. Our model, situating identity development, feminist praxis, opening up understandings of girlhood, continues to expand our collective understandings of new ways of knowing about girlhood at the intersections of gender, sexuality/ies, race, class, and belonging.

MODERATOR

- Kathryn Van Demark, Lesley University

PRESENTERS

- Ann Mechem Ziergiebel, Salem State University
- Amy Rutstein-Riley, Lesley University

260. Ethics of Sustainability: Restoration and Self-Care

4:15PM - 5:30PM
ROOM 304 (LCD)

MODERATOR

- Sonya Ramsey, University of North Carolina at Charlotte

Reimagining Futures without Violence: Challenging the equation of freedom with independence

- Amy Piedalue, University of Melbourne

Highlighting the critical insights of grassroots women's collectives in Hyderabad, India and Seattle, U.S.A., this paper explores the innovative work of Muslim and South Asian women in (re)imagining justice in response to domestic violence. The creative energy, community-embedded praxis, and audacious visions of these organizations offer pathways to 'demand the impossible' - women's freedom from violence. They weave together resistance to gendered violence and state violence. At the same time, their work challenges the globally dominant discourse that 'leaving' - or gaining 'independence' from family (and community) - is the best way to secure freedom from violence or 'gender justice' for survivors.

Theorizing Justice for Black Women: Integrating Black Feminist Praxis into Restorative Justice Scholarship

- Abigail Barefoot, University of Kansas

Restorative justice offers a re-imaging of justice outside of carceral punishments by using the community to develop systems of accountability and repair. Despite restorative justice's intersectional roots, the academic field of restorative justice often erases the contributions and experiences of Black women in favor of a hegemonic approach that universalizes restorative justice's approach to gender-based violence. Through analyzing community-based restorative justice organizations, I argue integrating Black feminist theory into restorative justice scholarship allows for a more intersectional analysis which re-centers the lived realities of Black women and provides a more holistic approach to using restorative justice to address gender-based violence.

Urgency with heart: Making space for emotional labour in antiviolence work

- Emily Rosser, University of Windsor

This paper lays theoretical groundwork to explore the relationship between emotional labour and the sustainability of urgent antiviolence work. The paper is situated in foundational antiracist feminist scholarship by Audre Lorde and Sara Ahmed, and a range of transnational feminist work on human rights. It builds on my previous research demonstrating how urgency circumscribed the emotional worlds and the knowledge produced by human rights workers documenting wartime sexual violence. Embedded in a sexual violence prevention context in the unfolding #metoo movement, this paper outlines theoretical affinities between disparate struggles for accountability and sustainability, to further develop collective feminist capacity.

Who Cares About Black Women: Burnout, Self- Care and Contemporary Black Women's Activism

- Osizwe Raena Harwell, The Kindezi School

This project examines activism, burnout, and self-care in the lives of activists, artists and cultural workers Ruby Doris Smith Robinson, Bebe Moore Campbell, Ida B. Wells Barnett and the Sisterhood Order of Boa Morte in Bahia, Brazil. By examining transnational and cross-temporal activist and cultural practice of black women I extrapolate a vision of sustainable activism and self-care that rejects notions of "dying for the movement" and imagines black

women's wellness as radical social change and political capital.

260b. Bad Form: Queer, Broke & Amazing Project: A Sneak Peek at C.A. Griffith & H.L.T. Quan's Documentary Film

4:15PM TO 5:30PM
ROOM 305 (LCD)

BAD FORM: QUEER, BROKE AND AMAZING! features individuals and organizations of LGBTQ people from one stop sign, rural towns to megacities across the U.S. who are doing amazing work to survive, thrive and build communities that are besieged by poverty and low incomes. More than a chronicle of suffering, BAD FORM explores how broke, queer and trans people and their allies challenge us to think beyond marriage equality and toward sustainable communities, livable life and new visions for economic justice.

MODERATOR

- C. A. Griffith, Arizona State University

PRESENTER

- H. L. T. Quan, Arizona State University

261. Community College Caucus Business Meeting

4:15PM - 5:30PM
ROOM 306

262. Librarians Task Force Business Meeting

4:15PM - 5:30PM
ROOM 307

263. Queer and Trans of Color Business Meeting

4:15PM - 5:30PM
ROOM 308

264. "Opposing" Opposition—Un/Learning the Episteme of Statist Violence

4:15PM - 5:30PM
ROOM 309 (LCD)

MODERATOR

- Nashra Mahmood, University of California, Los Angeles

Between the National and Global—The Mastery Masculinity as the Bridge

- Charlie (Yi) Zhang, University of Kentucky

Donald Trump is framed as a contentious rival trumpeting a nationalist worldview with the Chinese president Xi Jinping, who emerges as the new cosmopolitan leader of globalization. Drawing upon a variety of public resources, including media coverage and propagandist materials, this essay, however, seeks to untangle the epistemological and ideological liaison—what I call "mastery masculinity"—that integrates the two. Despite their disparate persona as a predatory misogynist/a benevolent paternal protector, I argue they both build their political power on the domineering and unrelenting masculinity that paves the way for imposing authoritarianism as the collective threat to the world.

Not in Your Imagined Future: China's "Missing Girls" and the Epistemology from the Disappeared

- Xin Huang, University of Wisconsin-Milwaukee

This paper explores the transnational connection between the "missing girls" in China and the "disappeared" in the 1970s due to state terror in the Southern Cone. It considers the "missing girls" with other theoretical categories of modern subjectivity, such as the precariat, the surplus, the disposable, the queer, and in relation to the centrality of disappearance to modern biopolitical governance across the world. Examining the political implications of bringing the disappeared back "alive," it asks, how does an epistemology accounts for those who "are not supposed to be here" shape gender politics today and the nation's imagination of the future?

Reclamation or Revolt? Towards an Insurgent Understanding of Intimate Nationalism

- Danmei Xu, University of California, Los Angeles

This paper analyzes the gendered and sexual performances, street violence, and affective circulations of nationalist protests erupting across contemporary urban China as a theatrical archive that counterintuitively puts pressure on the coherence of "Chineseness" and disassembles the post-socialist nation. Such volatile and affectively charged spaces, I contend, demand a more capacious understanding of state violence and resistance as such. Writing against the antinormative turn of queer studies (Wiegman and Wilson 2015), I return to the site of "normativity," that is, mass nationalist mobilizations, as an insurgent space abounded with a felt sense of critique, controversy, and contestation.

Chinese Leftover Women's Refusal to Embrace Marital Autonomy: Rethinking Feminist Relational Theory

- Qian Liu, University of Victoria

Current research studies on women's choices in family formation generally focus on women's autonomy, or autonomous choices. Feminist scholars in the field of family have started to use relational theory to discuss women's choices in marriage, childbearing, and parenting. Feminist relational theory has a strong attachment to autonomy. However, my interviews with 72 Chinese women show they refuse to embrace autonomy in marital choices. I argue that autonomy should not be the focus when feminist relational theorists apply relational theory to analyse the choices of women whose worldviews are not organised around values like autonomy, individualism, and equality.

265. "Sighted Eyes, Feeling Heart": Life and Work of Lorraine Hansberry

4:15PM - 5:30PM
ROOM 310 (LCD)

Sighted Eyes/Feeling Heart is the first-ever feature documentary about the visionary playwright who crafted the groundbreaking A Raisin in the Sun. But the film tells the story of an extraordinary gifted and committed writer and activist. Short film clips will be interspersed in the

conversation with Tracy Heather Strain, film director, and Cornelius Moore, of California Newsreel, the film distributor.

MODERATOR

- Margo Okazawa-Rey, Fielding Graduate University

PRESENTERS

- Cornelius Moore, California Newsreel
- Tracy Heather Strain, sightedeyesfeelingheart.com

266. Rural, Land-based Visions of a More Just World

4:15PM - 5:30PM
ROOM 311 (LCD)

MODERATOR

- Andrew Mazzaschi, Signs: Journal of Women in Culture and Society

Planting a Good Life: Women's Organic Work in Maine

- Clark A Pomerleau, University of North Texas

The back-to-the-land movement that pulled people to rural Maine resulted in individual and organizational breakthroughs for sustainable living. Baby boomer women had room to cultivate their talents and rethink relationships to societal institutions. They helped found the country's oldest organic trade and education organization, the Maine Organic Farmers and Gardeners Association (MOFGA 1971). Interviews with these women reveal overlapping concerns to harmonize people with the rest of nature. These environmentalist farmers have worked locally and through MOFGA against dominant values to link rebuilding the soil to nutrition, vegetarianism, and animal welfare.

Women of Color Living in Lesbian and Feminist Land Communities

- Julie R. Enszer, University of Mississippi

Women living and building Arco Iris, "a spiritual community for womyn and children of color" based in Arkansas, regularly contributed to Maize, a magazine for women's land-based communities. Juana Maria Paz documented her experiences living on women's land from 1976 through 1980 in a small chapbook, The La Luz Journal. Women writing and publishing in Maize recognized the challenges of building land-based communities and the challenges of building multi-racial coalitions. Yet the vision of both persisted. This paper explores women of color's contributions to print culture from land communities and how land communities grappled with race and racism

This Land Is Our Land? Interconnection and Political Praxis in Rural Feminism

- Agatha Beins, Texas Woman's University

Country Women, a feminist magazine published in northern California in the 1970s, articulated an antiracist vision of feminism, but the magazine did not consistently grapple deeply with race as an identity category. This elision occurred in part because of the vision of interconnection contributors explicitly and implicitly articulated. Women's interaction with the land sculpted a place-based understanding of interconnectedness between living and nonliving beings and at local and planetary scales. While contributing to a powerful critique of capitalism and imperialism, it reveals the challenge of creating new worlds while attending to the material realities of the present moment.

267. Feminist and Queer Embodiment as Political Imagination

PERFORMANCE STUDIES INTEREST GROUP

4:15PM - 5:30PM
ROOM 312 (LCD)

During her keynote address at the 2017 NWSA annual conference, Angela Davis claimed that when imagining justice, words are not enough—we need art. Using their bodies as vehicles for imagining the role of art in freedom making, the artist-scholars on this panel will explore: the politics of the archive in relation to queer Latinxs in Los Angeles; the significance of the "booty" in relation to the legacy of slavery, Jim Crow, mass incarceration, and sexual objectification; a mestiza Latina pedagogy centering oppositional consciousness; and the ways that fat physicality can offer a future imaginary of embodied justice.

MODERATOR

- Jessica Nydia Pabón-Colon, SUNY New Paltz

Finding Sequins in the Rubble: Voices of the Queer Latinx Archive in Los Angeles

- Eddy Francisco Alvarez, Portland State University

Inspired by Anna Deveare Smith's Twilight: Los Angeles, E. Patrick Johnson's Sweet Tea: Black Gay Men of the South, and the work of Virginia Grise and Monica Palacios, this choreo-talk is a performance essay about queer Latinxs in Los Angeles. Methodologically, I stitch together over ten years of research, developing a framework called finding sequins in the rubble. As a performance it is an embodiment queer Latinx LA through sonic, visual, and archival material, and oral history interviews. It also functions to resist and interrogate the physical archive and democratize the way research is shared and witnessed.

Ode to an Unapologetically Free and Sacred Booty

- Cara Hagan, Appalachian State University
- Sonja Maria Thomas, Colby College

Through film and dance performance, the presenters explore the presence and significance of the booty in Black vernacular dance in modern and post-modern dance forms. This presentation discusses how Black vernacular dance teaches us about the legacy and effects of constructions of racism like slavery, Jim Crow, mass incarceration, and sexual objectification. Further, they explore the ways in which women of color feminists exposing the violence of racism through creative expression may be misread as originators of the violence itself, preventing feminist solidarity across racial lines.

Collaborations among Embodiment, Performance and Academia

- Patricia Pedroza Gonzalez, Keene State College

Mestiza consciousness is an analytical tool based in the work of Gloria Anzaldúa that allows us to bridge oppositions and exclusions. Many academics recognize that decolonization is necessary because of the lack of non-Eurocentric ways of knowing within the production of knowledge. Thus, this presentation shows a performativity exercise mediated by language, colonized social practices, folklore, dance and spiritual rituals. This presentation reflects Gonzalez's personal quest to engage and understand a mestiza Latina pedagogy in order to pursue embodied ways of knowing, healing, and agency.

Things I Learned from Fat People on the Plane: performing new visions of justice through the body

- Kimberly Dark, California State University, San Marcos

In her solo-play, Things I Learned From Fat People on the Plane, Dark focuses on stories about stigmatized fatness, while her body is performing resistance to social stigma based on size and gender. The body that doesn't fit in normative spaces - like airplane seats, conference chairs, lifejackets, and aisle ways - is constantly visible and simultaneously invisible. Performance brings it into being – not only scrutinized, but seen. This session invites discussion of Dark's embodiment in a performance excerpt. Specifically, how her embodiment adds a layer of "future imagining" to a story that occurred in the past.

268. Podcasting for Imagining a New World: A Primer on Podcasting for Public Intellectuals

4:15PM - 5:30PM
ROOM 313 (LCD)

This workshop will encourage conversation about the role podcasting can play in disrupting cultural and political conversations by reimagining what media creators and production look like. The panelists created a feminist activist podcast from the ground up in the wake of the 2018 election and will share the lessons learned to support others considering using podcasting.

PRESENTERS

- Colleen Clemens, Kutztown University
- Amanda Morris, Kutztown University of Pennsylvania

269. Queering Care and Cure

4:15PM - 5:30PM
ROOM 314 (LCD)

Speakers dialogue about a range of theoretical, ideological, and activist interventions to normative modes of care and cure by thinking through how care practices are queered in alternative healing contexts and by a range of bodies and embodiments. This queered notion of care critiques how medical science and the medical industrial complex are entwined with capitalist and neoliberal forms of subjecting and subjugating bodies to forms of violence.

MODERATOR

- Shawna Lipton, Pacific Northwest College of Art

PRESENTERS

- Luz Maria Gordillo, Washington State University, Vancouver
- Alexandra Fine, University of California, Davis
- Andrea Miller, University of California, Davis
- Alison N Sperling, ICI Berlin

270. "Radiant Black: Imag(in)ing Blackness within Queer & Trans Visual Cultures"

4:15PM - 5:30PM
ROOM 315 (LCD)

Despite myriad watershed moments within popular culture and many critical interventions by Black queer theorists, activists, and artists across generations, queer and trans identities are still whitewashed within (white) mainstream media. Black queer and trans people still face invisibility within popular media, but also hypervisibility within normative "gay" places and spaces where we are often policed and antagonized. The hegemony of queer whiteness as "unraced," coupled with white supremacy, allows white queer people the space to disavow their race privilege while simultaneously reifying people of color as the racial Other.

PRESENTERS

- Kaila Adia Story, University of Louisville
- Kai M. Green, Williams College
- La Marr Jurelle Bruce, University of Maryland, College Park
- Mecca Jamilah Sullivan, Bryn Mawr College

271. Just Bodies?: A Dialectic Exploration of Feminist Utopian Visions of Reproductive Justice

4:15PM - 5:30PM
ROOM 401

MODERATOR

- Jennifer Lynn Miller, University of Texas at Arlington

Global Commodities or Critical Subjects?: An Analysis of Rent-a-Womb Discourse

- Laina Hanninen Saul, Independent Scholar

A 2007 Associated Press headline read "Giving birth outsourced to India." Nearly 10 years later, a headline in the LA Times read "India Scales Back 'rent-a-Womb' Services." Both articles are about Indian women offering paid surrogacy to Westerners. This project analyzes articles about paid surrogacy to challenge the protectionist idea that wombs are global commodities and surrogates only victims. Instead, using Beauvoir's idea of embodied risk and concrete freedom, I suggest that surrogates are subjects possessing choice and agency. However, such agency is constrained by policies seeking to protect them from a choice that provides a previously unimagined–even utopian–future.

Reproductive Futures: Second Wave Feminist Technotopias Meet Post-Millennial Possibilities

- Jennifer Lynn Miller, University of Texas at Arlington

Maternal mortality, caregiver discrimination, and the inaccessibility of reproductive technologies suggest reconceiving reproductive politics is an urgent task. This project offers a theory of reproductive presents and futures by bringing emerging technologies like skin cell cloning and artificial wombs into conversation with second wave texts ranging from Shulamith Firestone to Marge Piercy. Through a critique of current constraints including religious morality and capitalist logic, this presentation seeks to provoke critical engagement with utopian possibilities for a future that does not reproduce the injustices of the past and present. Reproduction serves as case study and trope for a bold vision of tomorrow.

272. Women's Centers Business Meeting

4:15PM - 5:30PM
ROOM 402

273. Rethinking Mothering, Violence, Intimacy and Organizing; Harnessing Black and Caribbean Feminist Theories of the Human

4:15PM - 5:30PM
ROOM 404

MODERATOR

- Roberta Hunte, Portland State University

'Governing' violence in the context of intimacy

- Halimah DeShong, The University of the West Indies

Feminist intellectuals have long exposed the structural violence of normative gender and sexuality, enshrined in Caribbean legislative response to gender-based violence (GBV) (Robinson 2004; Alexander 2005; Lazarus-Black 2003 & 2007). Inspired by these and other anti-colonial feminist frameworks (Wynter 2003; Lugones 2010 & 2016; Mendez 2015; DeShong 2018), I examine the 'governing' of GBV interventions in St. Vincent and the Grenadines based on interviews with 16 members of the criminal justice system and activists, and Caribbean GBV legislation. Harmful assumptions about race, gender, class and sexuality persist in these attempts at remediation.

Perceptions of race related stress on African American maternal health.

- Roberta Hunte, Portland State University

Maternal and infant health are indicators of current and future health, yet large disparities in maternal and infant outcomes exist between African Americans and whites (Lu & Halfon, 2003). This paper shares initial findings from a study exploring the sources, impact, and perceptions of race-related stress over the life course of black women, and discusses coping strategies, and transformative visions of women to reduce maternal health disparities. In conversation with Gumbs, Martens, and Williams (2016) this research investigates how oppression is perceived in the body, navigated, and the potential of transformation.

Caribbean Feminist Theories of the Human and Contemporary Life

- Tonya Haynes,The University of the West Indies

The analysis presented here mines Caribbean feminist theories of the human, particularly Sylvia Wynter's (Wynter 2003, Haynes 2016), for their radical potential in helping us think ourselves out of the inter-locking and multifaceted ecological-economic crises which threaten global and regional survival. Placing Wynter's work in conversation with contemporary Caribbean feminist activists and scholars, it juxtaposes moments of conservative retreat from the subjunctive possibilities of Caribbean feminisms with key moments of rupture, in order to both document and strategize from Caribbean feminist and queer organizing and thought.

274. Teaching in the Sunken Place: The City, The Self, and the School

4:15PM - 5:30PM
ROOM 405

This roundtable envisions Black Feminist Pedagogy as the theoretical linchpin to insurgent practices that prioritize embodied teaching within the contemporary imperialist white supremacist capitalist milieu. We reframe educational spaces as creative, liberatory projects where economies of participation are demonstrated and encouraged to construct sites of future possibility, in opposition to the commodification of black and brown bodies within educational institutions. The rountable explores how black and brown bodies--ours as well as those of our students--survive and thrive within this inherently hierarchical and hegemonic space. We provide concrete strategies for critical disruptions of the neoliberal co-optation of "diversity."

MODERATOR

- Jessica E Birch, Bowling Green State University

PRESENTERS

- Maria Inez Velazquez, The Ohio State University
- Tamyka Morant, University of Maryland College Park
- Yasmin Secada, East Harlem Block Nursery
- Kerrita Mayfield, Holyoke High School

275. Re-membering the Future: Race, place and archives

4:15PM - 5:30PM
ROOM 406

MODERATOR

- Adriane Brown, Augsburg College

Archipelagic Afrofuturism: Imagining New Geographies in Midnight Robber

- Amanda Ong, University of Wisconsin-Madison

Drawing from the emergent field of archipelagic American studies, this paper reads Nalo Hopkinson's Midnight Robber as a work of archipelagic Afrofuturism because it combines Afro-Carribbean folklore with futuristic technology to reimagine the possibilities and limits of black women's geographies. Set 200 years in the future on the Caribbean-colonized planet of Toussaint, Midnight Robber

uses technology to demonstrate how the historical trauma of slavery reverberates throughout space and time. By speculating on the different ways that black bodies experience technology in the wake of slavery, Hopkinson also presents a possible politics of liberation for those in search of a new geography.

Atlanta is a Sea of Bones: Memory, Space, and Black Queer Social Place

- Ashley Coleman Taylor, Agnes Scott College

This paper explores queer and trans performance, embodiment, and ancestral memory through the story of a nightclub which served as a safe space for black queer and trans community-building and self-making in the "black gay mecca." Employing oral histories from black LGBT community members, I highlight the Marquette, the south's oldest black queer club as a site of legacy, gender performance, and belonging. This exploration offers a counternarrative to the foreboding, fast-paced gentrification of the city and erasure of black sites. By centering the Marquette, I ask what role these memories might play in the future of the southern metropolis.

Black Feminist Dystopian Thought as History and Historiography

- Alys Eve Weinbaum, University of Washington

Black feminist speculative fictions are associated with utopianism and Afrofuturism —with acts of imagination that move us beyond racism, sexism, and colonialism into an alternative future. While this association warrants exploration, this paper suggests focus on a related if distinct association between black feminism and dystopianism. It argues that black feminist dystopianism constitutes a political resource that can transform our present into the historical past, and, in so doing, constellate slavery, colonialism, and genocide with present realities. Such dystopianism simultaneously instructs us in how to mobilize the creative imagination historiographically, and in how to catalyze radical transformation of present realities.

Exploding the Spectacle: The Urgency of (Re) Graphing Blackness in Kindred

- Kiana Murphy, University of Pennsylvania

This paper broadly considers the way black cultural objects challenge the fixity of race and also teach us to see and read blackness otherwise/elsewhere. Closely examining Kindred and its graphic novel adaptation, this paper will also posit the radical potentialities of the black body/flesh as it is imagined in the speculative mode. What would it mean to consider Octavia Butler as an early black feminist theorist of the flesh? What radical futures does the vanishing black woman activate? How is the spectacle of the black body revised in Butler's novel and exploded in the graphic novel?

"Hiding Under the Covers: Horror's Exclusion of Racial and Gender Diversity"

- Jonina Luisa Stump, Union Institute & University

Horror narratives mix the perverse with fear of the unknown. The immersion opens audiences to reflect on integral parts of the genre: femininity and displacement. Hogle suggests it's the "unconscious" base of gothic horror which "seem[s] to [hold] patriarchal structures" (12). Whether the monster kills the couple having sex in the woods, or chases down the final girl, women's roles are underscored and denied, while minorities are ignored. Although books like Venus Hum (2008) and films like Get Out (2016) have broken barriers, overall, the chance for reflection and inclusion is missed by horror stories of the past and present.

276. Teaching to Imagine: Speculative Pedagogy across Multiple Worlds

4:15PM - 5:30PM
ROOM 407

This workshop convenes a conversation among educators who don multiple mantles – scholar, artist, cultural producer, organizer, activist – about the intersection of the speculative and the pedagogical. Participants will share their practical and imaginative tools for teaching with and towards the speculative not only as a subject matter, but as a strategy and a forum for critical thinking. What skills, what tools, what practices do we teach and learn to reimagine everything, make other worlds possible, and envision other possible worlds?

MODERATOR

- Eva Peskin, University of Maryland

PRESENTERS

- Alexis Lothian, University of Maryland, College Park
- Laurie Fuller, Northeastern Illinois University
- Regina Yung Lee, University of Washington

277. Distance Education Interest Group Business Meeting

4:15PM - 5:30PM
ROOM 438

278. Indigenous Peoples Meet-Up and Maker Space

4:15PM - 5:30PM
4TH FLOOR LOBBY

PRESENTERS

- Ashley Glassburn Falzetti, Eastern Michigan University
- Qwo-Li Driskill, Oregon State University

279. Re-thinking Radical, Part 2: New social movements and the radical Black Feminist Politic

4:15PM - 5:30PM
CRYSTAL BALLROOM BE

MODERATOR

- Jenn Marcella Jackson, University of Chicago

Reclaiming Chicago: Black Women Against State Violence

- Michaela Machicote, University of Texas at Austin

This paper examines black women's involvement in organizations that focus on women's empowerment, and how they use a feminist and queer lens to identify and combat

anti-black state violence. I argue that Black women experience gendered racism (misogynoir) at home in their relationships, at work, in their pursuit of an education and in their daily lives circulating through the social world. This gendered racism manifests itself in black women's experiences with physical, structural, and symbolic violence in the everyday and forces Black women to be intersectionally strategic in how they combat it.

Black Feminism and Collective Intimacy: Towards a Hemispheric approach to Contemporary Black Politics and Social Movements

- Alysia Mann Carey, University of Chicago

This paper interrogates the role of intimacy in contemporary Black mobilizations throughout the Americas. I argue that Black women's experiences with anti-black violence are often articulated and interpreted through a collective lens, whereby Black women use a language of intimacy to describe their experiences with state violence, and also use domains of the intimate to empower themselves, families, and communities. Drawing on collaborative research with Black feminist organizations in Brazil and Colombia, I analyze the ways that a politic of collective intimacy provides a way to resist state violence, hold community and family members accountable, and envision justice beyond the state.

280. Awards Toast

6:00PM - 6:30PM
SALON EAST

Celebrate NWSA award and scholarship winners

281. Shabbat

6:30PM - 7:00PM
ROOM 203

The Jewish Caucus hosts Shabbat.

282. On the 2&4: A Diasporas Dance Party

9:00PM - 11:55PM
OFFSITE

On the 2 and 4 is something people of color just know. It's in the beat of our music, the sway of our hips, and the rhythm of our hearts. Join those of us of the QTPOC persuasion for an unparalleled night of sensory delight as we celebrate the music and dances of our many diasporas. The NWSA QTPOC caucus welcomes all attendees of the NWSA and ASA conferences to move our scholarship to the dance floor. Let the music be your lit review and your dance the theory/method nexus!

QUEER AND TRANS PEOPLE OF COLOR CAUCUS

MODERATOR

- Marlon Murtha Bailey, Arizona State University

PRESENTERS

- Moya Bailey, Northeastern University
- Taryn Danielle Jordan, Emory University
- Ashley Coleman Taylor, Agnes Scott College

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6:30PM - 7:00PM
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PRESENTERS

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7:00AM - 6:00PM
ROOM 201

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions. Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Maternal Care Room Saturday

8:00AM - 6:15PM
ROOM 439

Room 439, on the fourth floor of the Room, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Child Care Saturday

8:00AM - 6:15PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

Quiet Space Saturday

8:00AM - 6:15PM
EXECUTIVE BOARD ROOM

Exhibit Hall Saturday

9:00AM - 6:00PM
SALON WEST

Check out the latest titles in women's studies, learn about publishing, and strike up a conversation with organizations offering potential speakers, resources, and partnership opportunities.

284. Yoga for Every Body: Yoga as a Practice of Freedom Saturday

7:00AM - 8:00AM
CRYSTAL BALLROOM LOBBY

Everyone is welcome. No previous experience is needed.

PRESENTER

- Becky Thompson, Simmons College

285. Ms. Committee of Scholars Meeting

7:15AM - 8:45AM
ROOM 306

286. NWSA Constituency Group Breakfast

7:30AM - 8:30AM
SALON EAST

287. Building Environmental Futures from Women's Voices of Past Economic Development

8:00AM - 9:15AM
ROOM 202

Damn the dam! Analyzing the gendered impacts of a large-scale irrigation project in northern Ghana

- Elisabeth Garner, Pennsylvania State University

Women's limited access to irrigated farming is well documented; however, few examine this from a systems approach. This paper explores the gendered impacts of irrigation projects on intersecting environmental and economic structures. In-depth interviews explore this case in an indigenous community in northern Ghana. A large-scale dam project increased the access to and ease of irrigated farming while simultaneously decreasing the informality and availability of land. As women adjust their livelihood strategies, the outcome is environmental and economic inequity grounded in social and gendered dynamics of land, water, markets and agriculture.

Erasures of fisher women's voices in Mumbai's "sustainable" development

- Aparna Parikh, Pennsylvania State University

This paper shows how indigenous women disproportionately bear the burden of neoliberal development. Drawing on experiences of fisher women in Mumbai's Bhandarwada village, I examine impacts of the growth of the neoliberal service sector in close proximity to the community. Land infill for this development and resulting pollution has destroyed fishing-based livelihoods, altering patterns for livelihood, social reproduction, and natural resource governance along gendered lines. Women's voices are silenced even in resistance to this development. Marshalling insights from feminist political ecological scholarship, I argue that women's experiences showcase how patriarchal norms are reconfigured yet persist in response to neoliberal development.

More Water for the Asparagus than for the Workers

- Maria del Rosario Castro Castro Bernardini, Pennsylvania State University

This paper explores the intersection of labor and gender in the context of water scarcity in the development of Peru's asparagus industry. Scholarship shows that this industry plays an important role in the Peruvian economy at the cost of labor vulnerability and water depletion. Within this dynamic, my qualitative field-based research examined the gendered dynamics of workers at asparagus fields and at home. The study reveals that the existence of a water crisis might intensify the vulnerability of labor conditions and the hardships of domestic chores, in a context of the clear gender division of labor.

Listen to The Women: Sustainability & Maya Indigenous Rights and Self-Empowerment

- Roselyn Costantino, Pennsylvania State University

Through their post-genocide activism (1981-1990), Guatemalan Maya women, despite extreme exclusion and discrimination, have created spaces in local, national and international spheres for substantive change in attitudes about their power to impact civil society crises. Their knowledge, resilience and drive for social justice have forced action on issues of indigenous land rights, environmental devastation, national sovereignty and "citizenship," as they act on global economic and environmental crises facing Guatemala/Central America countries. Through a10-year qualitative

research project and existing eco-feminist criticism, I theorize triggers for and impact of their activism as indigenous women in a developing country subjected to first-world neo-imperialism.

288. Mid-Career Faculty Mentoring Program

8:00AM - 4:00PM
ROOM 203

With tenure behind you, what's next?

This new National Women's Studies Association mentoring program is designed to pair mid-career faculty members with senior faculty mentors who can help the mid-career scholars navigate the next stages of their careers.

Whether you want to decide how to plan your research agenda, commit more time to service and community involvement, and/or position yourself for promotion to full professor, this mentoring program can help you find answers.

Mentoring sessions will take place Saturday, November 10 at times that will be assigned based on availability of mentors and mentees. Pairs can also arrange to meet at a different time on their own if both members prefer and make arrangements.

This program is coordinated by Ayana Weekley, Associate Professor of Women's Studies at Grand Valley State University.

289. AMC: The Revolution Has Come: Black Power, Gender, and the Black Panther Party in Oakland

8:00AM - 9:15AM
ROOM 204-205 (LCD)

This book examines the impact of women's experiences, internal politics and political repression on the evolution and dissolution of the Black Panther Party in Oakland, California. Spencer shows how members interpreted, implemented, and influenced party ideology and programs, how they dialogued about gender politics, and organizational priorities. Challenging the belief that the Panthers were a projection of the leadership, Spencer draws on interviews with rank-and-file members, FBI files, and archival materials to examine the impact the organization's internal politics and COINTELPRO's political repression had on its evolution and dissolution. Spencer also centers gender politics and the experiences of women and their contributions to the Panthers and the Black Power movement as a whole, providing a panoramic view of the party's organization over its sixteen-year history.

MODERATOR

- Sarah Soanirina Ohmer, Lehman College

AUTHOR

- Robyn Spencer, Lehman College

PRESENTERS

- Tiyi M. Morris, The Ohio State University
- Mary Phillips, Lehman College
- Akinyele K. Umoja, Georgia State University

290. Pushing Back, Failing Forward, and Slowing the Machine: Resisting Neoliberal Knowledge Production

8:00AM - 9:15AM
ROOM 206

In this workshop, we will speak from our unique positionalities (program administrators, tenured faculty, teaching faculty, contingent faculty) within a rural R2 university that caters to a large student population who feels they have no agency within knowledge production. We will first briefly individually address our own experiences attempting to facilitate student agency of knowing and unknowing via avenues of approachable intellectualism, slow pedagogy, co-construction of knowledge, and failing forward as a revolutionary strategy of empowerment. We will then facilitate breakout discussions on these topics around how we as feminist educators practically employ pedagogical strategies in and beyond the classroom.

PRESENTERS

- Risa Whitson, Ohio University
- Kim Little, Ohio University
- Loran Marsan, Ohio University
- Kelly Choyke, Ohio University

291. Intersectionality's Promises: Women of Color navigating insitutions

8:00AM - 9:15AM
ROOM 207

MODERATOR

- Crystal M Moten, Macalester College

"Feminism will be Intersectional or it will be Bullshit": Politics and Intersectionality in Feminist Theory and Practice

- Rhiannon Love Auriemma, Northwestern University

Intersectionality is the mainstream theoretical contribution in feminist theory. The concept promises endless inclusion of subjects, making it attractive for the study of identity. Feminism in its institutional forms has invested in neoliberal projects of diversity and inclusion. A sanitized version of intersectionality becomes attractive because of its hopeful stake in inclusion and diversity. This paper focuses on the depoliticizing effects the institutional demand for intersectionality has had. The paper articulates how common uses of intersectionality focus on individuals and the amount of privilege they have (or lack) rather than how institutions privilege some over others.

My Dildo Called Nicaragua: Exploring the Rhetorical Strategies of Queer Women of Color Author-Activists in the 1980s

- Sonja Annalise Benton, Montana State University

As I finished my undergraduate time at MSU, I encountered Gloria Anzaldua and Audre Lorde, and was struck by how deeply they spoke to me. The activists doing work around me were using the same kind of language and talking about the same kind of concepts. Why is their brand of activism so lasting, even in an age which they never managed to see? And what about their choices-from their integration of the personal, to their anger, to their use of multi-lingualism, and beyond-can create a lasting model for activist language?

"This is what a Native Looks Like": Academic Feminist Spaces and the "Logic of Elimination"

- Judy Rohrer, University of California, Berkeley

In this paper I share ways I have seen native colleagues and their knowledges (native, feminist, and otherwise) denied and rejected in progressive/feminist academic spaces. The attempts I witnessed to eliminate/disappear/erase these colleagues fell into three broad categories: not being recognized as "real" natives; not being seen as adequately feminist; and disappearing behind/into a near totalizing Black-white racial binary. These occurrences are homegrown demonstrations of the structural persistence of settler colonialism manifest in the "logic of elimination."

What Does it Mean to Be Seen?: Black Women's Negotiations of Professional Spaces

- Alexis Grayce Stanton, University of Virginia
- Lindsey Burnside, University of Michigan

Black feminist theorists discuss the nuances of Black women's engagement in "professional" spaces (Collins, 2000; Omolade, 1994). While hooks (1990) describes the importance of Black women supporting, respecting, and seeing one another despite their social positions, environments such as academia and other workplace institutions, may inhibit positive connections. This study will utilize focus groups to investigate the role of cultural, as well as gendered and racialized social expectations in Black women's daily lives and professional settings. We hope to highlight Black women's vigilance in navigating these spaces, and elucidate how institutions can be restructured to support these positive connections.

292. Against Professionalization

8:00AM - 9:15AM
ROOM 208

MODERATOR

- Margot Weiss, Wesleyan University

Education as the Practice of Freedom—Not Finance: Strategies in Feminist Pedagogy for Reclaiming Higher Education from the Neoliberal Corporatized University Model

- Sarah Tucker Jenkins, University of Virginia

Colleges and universities in the U.S. are being managed to an ever-increasing degree like corporations (Bok, 2003; Brown, 2015; Giroux, 2002). This shift de-emphasizes critical thinking, and removes any focus on the public good. This paper will use feminist pedagogy (Bondy et al., 2015; Gayá & Brydon-Miller, 2016; hooks, 1994; Llewellyn & Llewellyn, 2015; Mountz et al., 2015; Thayer-Bacon, 2013) to analyze possible solutions to the rise of neoliberalism and consider ways that universities, as well as communities and individuals, can benefit from a feminist/liberatory approach to higher education.

Expansive creativity: Mapping mechanizations of legitimation and of resistance in graduate professional development

- Ariana Hajmiragha, Tufts University

Drawing on qualitative research at a private, R1 university, this paper considers the hegemonic functions of neoliberalism, the university, and professionalization (Falcón et al., 2014; Harney & Moten, 2013), particularly with respect to graduate education. I explore professional development as an example of hegemony constantly responding to crisis (Gramsci, 1971) and reimagine what graduate professional development might entail. Inspired by critical feminist scholars and critical race theorists, I propose a new approach to career and personal development: expansive creativity. This approach resists the neoliberal status quo while imagining new possibilities for the relationship between graduate scholarship and work.

Telling new stories in academia: Subjectivity and neoliberalism entangled

- Susan Cannon, Georgia State University
- Teri Holbrook, Georgia State University

The authors of this paper, three university professors and a doctoral student, are all engaged in cross departmental/disciplinary work that asks them to consider how they are produced and read in the academy. They think with Haraway (2016) about the future of the universities, schools, and knowledge production and ask what other stories might be told and enacted of becoming researcher while engaging in doctoral studies, going up for tenure and promotion, resisting disciplinary boundaries, and on and on... and how these stories and becomings come to matter.

The leaderfull moment: Problematizing the 'everyone-can- be-a- leader' model in higher education

- Nicole Ferry, City University of Seattle

Contemporary theories of leadership suggest that everyone can be a leader given the proper training, and leadership research has largely concentrated on identifying the specific processes or behaviors of leaders to improve leadership development efforts. Considering a socio-political-economic and historical understanding of leadership—with special attention to the rise of the neoliberal moment—this presentation proposes a critical examination of the 'everyone-can- be-a-leader' model as an ostensibly inclusive approach and looks at how such meritocratic narratives may legitimate and normalize systemic inequality and inequities.

293. Coming to Terms with "Identity": Identity Politics of the Neoliberal University

8:00AM - 9:15AM
ROOM 209

MODERATOR

- Theresa Hice Johnson, University of California, Santa Cruz

Belonging and Knowledge Production: Toward a Feminist Ethnography

- Stacey Hunt, Auburn University

Despite feminist critiques of the limits of identity politics as the basis for knowledge production, group membership is now a tacit prerequisite both in women's studies and American universities generally in order to study

any given group. Liberal models of diversity employed by universities reduce individuals to static, exclusive group membership, and they have surprisingly coincided with feminist's increasing reliance on identity politics in order to make knowledge claims. In this paper I consider the potential of a radical feminist ethnography as a way to overcome these binds, recognizing experiential knowledge while not being reduced to it.

Critical Solidarity in the Neoliberal University

- Chris Cartright, Georgia Southern University

Across the US, campuses will celebrate Women's History Month in March. This celebration is a salient example of how neoliberalism can co-opt identity politics in ways that are often unseen, but can have the unintended structural impact of alienating potential allies and already marginalized groups like trans-women. The hegemony of this neoliberal discourse is illustrated through our packaging of diversity initiatives often at the expense of deep critical engagement and analysis of the matrix of domination. We argue that Women's History Month and other identity-oriented programs can inadvertently work to reify difference, even as they should work to foster solidarity.

Gender Equity or Corporate Strategy: Queering the Critique of Title IX

- Sara Lewis, San Francisco State University

This paper examines the effects of the Title IX Industrial Complex, by which I refer to the interdependent relationship between government, university, and corporation to manufacture a neoliberal illusion of gender equity on college campuses. Publicly understood as a feminist intervention, I argue that the implementation of Title IX through compliance driven institutional structures serves to regulate gender and sexuality according to binary logics which reinforce the social hierarchies on which the university is dependent. What are the limitations of institutionalized gender equity? Who gets rendered invisible through the structures that exist, and at what benefit to the university?

Whiteness, Inheritance, and Haunting: Transforming futures through connection with our ancestors

- Ilana Turner, University of Minnesota

This paper examines the disconnect, among white people, between the inheritance of wealth and accountability to the systemic violence that created contemporary wealth. Through a collage of personal reflection, family history, and historical account, this paper interrogates the structured forgetting that makes such ongoing participation in racial capitalism possible. Drawing on frameworks of memory and haunting, I imagine how deliberate connection with our ancestors might transform the future by demanding intergenerational accountability from white people for our inheritance of, and continued participation in, white supremacy.

Critical Solidarity in the Neoliberal University

- Jane Veglia Rago, Georgia Southern University

Across the US, campuses will celebrate Women's History Month in March. This celebration is a salient example of how neoliberalism can co-opt identity politics in ways that are often unseen, but can have the unintended structural impact of alienating potential allies and already marginalized groups like trans-women. The hegemony of this neoliberal discourse is illustrated through our packaging of diversity initiatives often at the expense of deep critical engagement and analysis of the matrix of domination. We argue that Women's History Month and other identity-oriented programs can inadvertently work to reify difference, even as they should work to foster solidarity.

294. Back to the Roots: Re-envisioning Liberal Arts Education

8:00AM - 9:15AM
ROOM 210

This panel consists of Berea College students critiquing the institutions dedication to social justice and change. Berea College was founded in 1855 on the principle of educating both black and white students, men and women. Even so, throughout Berea's history, the administration has limited its full potential. In this panel, we will be discussing how to break down these limitations and achieve a higher standard of liberal arts education.

PRESENTERS

- Keven Woods Jr., Berea College
- Dayzaughn Graves, Berea College
- Liam Taylor, Berea College

295. Envisioning Mutlispecies Justice

8:00AM - 9:15AM
ROOM 211 (LCD)

Imagining Multispecies Justice Through Non-Human Eyes

- Harlan Eugene Weaver, Kansas State University

Discourses of dog rescue today are increasingly interwoven with the language and material expectations of whiteness and white saviorism. In troubling these dynamics, this paper interrogates the kind and quality of justice involved in such moves to salvation. Turning to alternate modes of engagement such as "harm reduction"-styled welfare work that brings together and prioritizes anti-racist and anti-capitalist interventions, this paper envisions a form of multispecies justice through which marginalized humans and animals might come to thrive, together.

Re-framing "The Pig Bomb": Feral Intimacies as Potentiality

- Logan N. O'Laughlin, Duke University

Populations of wild and feral hogs are exploding across the U.S. and these aggressive beasts are invading family farmers' property -- or so goes the refrain from interviewees of The Discovery Channel's show Pig Bomb (2012). This paper troubles the trope of wild hogs as a hyper-reproductive invasive species by examining how captive pigs were instrumental to European colonization of North America. This context is missing in contemporary narration of white farming families as rightful landowners

under attack. In response, this paper proposes sitting with ferality as a means to think decolonially about borders and property.

Articulating Feminist Politics of Work and Welfare through Animal Retirement

- Juno Salazar Parrenas, The Ohio State University

A herd of dairy cows are "retired" in the German state of Nordrhein-Westfalen. Given that many elderly women entitled to retirement rights in the German welfare state experience uncertainty regarding retirement—retirement earnings correlate with a lifetime of earned income—the choice of "retirement" is a curious one. Drawing from ethnographic work about retirement and geriatric care in nonhuman animals, this paper engages with feminist socialist critiques of work in examining human and nonhuman welfare; it asks: what forms of multispecies economic justice are possible in more than human worlds?

Crows peck at it: Jetsam on busted shorelines of the fracture commons

- July Hazard, University of Washington

Being at a shore is an occasion of awareness, and the self that perceives there lapses into jetsam. This scattered personhood coincides with other coastal scatter and fragmentation, and (re) collects itself in recognition, of crows, for instance. I consider several sets of birds at different altered shorelines—crows along Seattle's Montlake Cut, night herons at the outlet of Lake Merritt in Oakland, and gulls on Dead Horse Bay at the edge of Brooklyn—and their various quarries. Studying what they peck at can lead to recognition of a constantly rearranging post-capitalist relation of justice that unworks species boundaries.

Cruising Toxicity: Salmon signals toward justice in Puget Sound

- Cleo Assan Woelfle-Erskine, University of Washington

Coho salmon returning from the ocean to urban creeks encounter a stew of toxins washed off the streets, and die precipitously before they can spawn. This 'pre-spawning mortality' is a signal of larger contamination that amplifies death legacies of colonial encounters, of poisons that concentrate along shoreline corridors of industry. Among humans, this contamination disproportionately burdens black, brown, and indigenous bodies. Placing Muñoz's 'brown commons' along creeks and into the tidal zone, I map a diffuse call and response around Puget Sound waters. I look for traces of just multispecies futures reflected somewhere in these toxic ebbs and flows.

296. Wither Geopolitics? Queer and Trans Studies and Their Discontents

8:00AM - 9:15AM
ROOM 215 (LCD)

MODERATOR

- Maya Mikdashi, Rutgers University

Geo/objects, or Area Impossible

- Anjali R. Arondekar, University of California, Santa Cruz

The origin story of neoliberalism has centered the project of U.S. empire and queer studies such that the geopolitical appears only in the guise of resurgent markets, emerging fiscal possibilities, risky terrains marked by the incursions of U.S. capital. I will engage with "geopolitical" forms of knowledge that refuse and/or challenge the emphasis on development and globalization as sites of dissent, to raise two central issues: (1) that 'geopolitical' epistemes continue to be discounted as 'local' and/or 'parochial' ; (2) that 'geopolitical' categories are historically located social phenomena with specific genealogies that are routinely in spaces of contest and translation.

Discipline and Publish: At the Queer and Middle East Studies Crossroads

- Maya Mikdashi, Rutgers University

This paper examines the methodological and disciplinary questions that arise at the intersection of queer and Middle East Studies. In particular, I focus on questions related to language, historical, and ethnographic training in both fields and the epistemological, methodological, and political contradictions that may flourish at the intersection of "Middle East Studies" and "Queer Studies." This paper will also address how these contradictions may manifest on the academic job market.

Queer Moves: Queer theory, mobility, and empire

- Mary Marchan, University of Minnesota

From the common narrative of 'coming out' to new academic concepts, like 'queer diaspora' and 'queer migration,' much of queer theory has privileged mobility as definitive of queerness. This paper investigates the trope of mobility in queer theory, and asks, "What becomes fixed in the mobilization of queer?" Specifically, I interrogate the ways in which the trope of mobility in queer theory may (re)produce imperial narratives that, on one hand, emphasize travel, exploration, and discovery for specific bodies, while fixing other bodies in place; and on another hand, write certain places as 'global' and others as perpetually 'local.'

Improperly Queer: Queer and Trans Studies Texts and Subtexts

- Sima Shakhsari, University of Minnesota

The fields of queer and transgender studies remain invested in epistemes that center the U.S. knowledge production industries. From hiring practices to curriculum development, promotion, and tenure, the standards of the "field" compel scholars to reproduce the Euro-American canon. In this paper, I ask what is considered to be a properly queer text for a queer and/or transgender studies course? Has the quest for antinormativity produced its own norms wherein geopolitical concerns that neither privilege the U.S. sexual formations, nor indulge in the celebration of antinormativity become too queer for queer/ trans studies courses?

297. Radical Futures: Post-Socialist Dream Making and Bio-Political Challenges Across Borders

8:00AM - 9:15AM
ROOM 216 (LCD)

MODERATOR

- Nicolette Gable, The College of William & Mary

Chicken Attack: E-Democracy and #MeToo in Post-Socialist Estonia

- Helis Sikk, DePauw University

There have not been many hashtag social justice campaigns as transnational in their scope as the #MeToo movement. This paper takes a critical look at the campaign in Estonia and explores the role of online feminist communities in shaping democracy in post-socialist Eastern Europe. Estonia is known for its investment in digital society since its re-independence in 1991 with the introduction of e-taxes, e-voting, e-healthcare, and e-residency. This paper argues that there are alternative effects to state sanctioned e-democracy that are found in feminist challenges to bio-political state discourses of female animality.

The Traumatic Insemination of Bedbugs: Interspecies Intimacy and Reproductive Futurism

- Lindsay Garcia, The College of William & Mary

In the mid-twentieth century, the bedbug was eradicated in the US by the chemical DDT. Following the Berlin Wall's fall in 1989, the borders between post-socialist countries and the West reopened, ultimately leading to bedbug resurgence. Bedbugs infest through "traumatic insemination" whereby the female's abdomen is pierced by the male's sword-like penis. This paper argues that bedbug's queer reproduction and ability to cross geopolitical and skin borders trouble the notion of reproductive futurism. Through the discourses of transnational feminism and queer theory, this paper deconstructs the national, racial, species-oriented, and class-based hierarchies that bedbug infestations and interspecies intimacy uphold.

Reproducing the Estonian Nation in the Context of Neoliberal Biopolitics

- Raili Marling, University of Tartu

Estonia's assertive pronatalist public discourse stands in tension with the gender policies of the EU, of which Estonia is a member. Estonian women are regularly exhorted to bear children for the nation. Simultaneously, Estonia has prided itself on its technological and market orientation and hence Estonian women are also expected to act as good neoliberal subjects. Building on the work of Michel Foucault, Wendy Brown and Jemima Repo, the present paper seeks to interrogate the troubled marriage of nationalism and neoliberalism in the Estonian context to ask, more broadly, how the biopolitical contributes to 21st century understanding of nationalism.

298. Models for Activist-Scholar Publishing: Opportunities and Challenges in our Current Climate

8:00AM - 9:15AM
ROOM 217

In this roundtable, three editors and one scholar will engage in a discussion of what role scholarly book publishing plays in the future of universities and knowledge production. The editors all come from presses that publish in Ethnic Studies, Black Studies and Women's, Gender and Sexuality Studies, although their models differ (open access/digital first by Beth Bouloukos at Amherst College Press, traditional university press by Brian Halley at UMass Press, and trade by Beacon Press Editorial Director Gayatri Patnaik). The scholar, Nancy Naples, is a long-time editor of a cutting-edge book series with SUNY Press, Praxis: Theory in Action.

PRESENTERS

- Beth Bouloukos, Amherst College Press / Lever Press
- Nancy A Naples, University of Connecticut
- Gayatri Patnaik, Beacon Press
- Brian Halley, University of Massachusetts Boston

299. Troubling Gender, Troubling Sex

8:00AM - 9:15AM
ROOM 218

"Ain't I a Woman, too?": Toxic Black Femininity, Normalized Transphobia, and Black Trans* Women's Safety

- Sunahtah Jones, University of South Florida

During discussions regarding the pervasiveness of transphobia, especially in the context of how it affects Black trans* women, toxic Black masculinity is largely interrogated because Black trans* women are mostly attacked and murdered by Black cisgender men (Hunter & Robinson, 2018). However, the roles that Black cisgender women and toxic femininity play in the violent and systematic subjugation of Black trans* women is largely ignored. I will be analyzing the ubiquity of transphobia within, but not exclusive to, Black-American communities, as well as the relationships between toxic Black femininity, normalized transphobia, and high rates of violence against Black trans* women.

Cisgender Existence in a Postmodern World? Using Queer and Trans Studies to Trouble a Category

- Samuel Z. Shelton, Oregon State University

Given that postmodernity is characterized by slippages or the ongoing disruption of essentialist identity categories, the conceptualization of "cisgender" may threaten to undermine queer political projects by trapping us in the calcifying and reductive logics of modernity. If we recognize gender as a shifting set of political relations rather than merely an internal reality, then trans and cisgender existence cannot be distinguished solely on the basis of movement in or against the gender binary as everyone is in a state of perpetual motion. Maintaining this artificial distinction may threaten to undermine trans liberation movements and feminist imaginings of just futures.

Problematizing Sexual Orientation: Beyond the Cisnormative Conflations of Sex and Gender

- Emerson Parker Pehl, Widener University

There has been little interrogation of the actual definition of sexual orientation, namely is the attraction to gender or is it to sex, more specifically, to genitalia? Since sexual orientation is still rooted in conflating and dichotomous notions of gender and sex it becomes inherently marginalizing to trans and intersex people since their personhood is either reduced to their genitalia and/or a historical ignorance to the existence of ambiguous genitalia is perpetuated. Additionally, the concept of sexual orientation not only revolves around gender and/or sex, but specifically how bodies make sexual contact, which emphasizes genital pleasure through genital-to-genital contact.

300. Reshaping Women's History: Voices of Nontraditional Women Historians

8:00AM - 9:15AM
ROOM 219

This roundtable brings together contributors and editors of the newly published book, Reshaping Women's History: Voices of Nontraditional Women Historians, who will discuss themes and insights that the book illuminates including: the challenges and the rewards that many women encounter as they pursue a life of the mind and engage in activism; the significance of mentorship; the importance of financial support to feminist scholars with few resources; the state of academia including its dependence on and exploitation of contingent faculty; the commitment to not only writing histories of women but also preserving their voices in archives.

MODERATOR

- Barbara Winslow, Brooklyn College

PRESENTERS

- Julie Gallagher, Pennsylvania State University, Brandywine
- Barbara Winslow, Brooklyn College
- Rickie Solinger, Independent Scholar
- Catherine Fosl, University of Louisville
- Annette M. Rodriguez, University of North Carolina

301. Revolutionizing Misogyny: Imagining Definitions for Justice

8:00AM - 9:15AM
ROOM 220

Participants in this roundtable discussion offer NWSA participants multiple points of entry to expand and to shape the current public conversation on misogyny prompted by the 2016 election cycle and the presidency of Donald Trump. Identifying misogyny across multiple areas of U.S. American culture, participants complicate and transform widely-available definitions, demonstrating how they are largely reductive and allow a host of misogynistic behaviors and attitudes to go unnoticed or unchallenged.

MODERATOR

- Letizia Guglielmo, Kennesaw State University

PRESENTERS

- Stacy Keltner, Kennesaw State University
- Dorothy Marsil, Kennesaw State University
- Corinne Lambdin McNamara, Kennesaw State University
- Kristin Petersen, Kennesaw State University

302. The ART of Infertility: Blackout Poetry, Counter Narratives, and Re-imagining Infertile Identities

8:00AM - 9:15AM
ROOM 221

This workshop is designed as an experiential introduction to The ART of Infertility, an international art, portraiture and oral history project. In this session, ART of IF researchers will outline some of the counter-narrative strategies we have used to reimagine and reclaim the stories of our bodies, including scholarly research on the rhetoric of infertility (Jensen, 2016), writing poetry that makes use of medical records, and the creation of sculpture and three-dimensional art. We will also invite participants to theorize their own (in)fertility and reproductive histories through a blackout poetry exercise and follow-up self-reflection and discussion of the experience.

PRESENTERS

- Maria Novotny, University of Wisconsin-Oshkosh
- Robin Silbergleid, Michigan State University
- Elizabeth Anne Horn Walker, The ART of Infertility

303. The Future of the University: The University of Control

8:00AM - 9:15AM
ROOM 222

This roundtable critiques the instrumentalization of discourses of futurity for the purposes of regulating who "belongs" on campus and how university denizens comport themselves. How does the university attempt to lay claim on the form and content of imagination? What are the rhythms and regulations according to which reporting, disclosure, and speech are supposed to happen? How do notions of fulfillment, arrival, or resolution make differential demands on the ways in which various groups inhabit and move within the university? Roundtable participants will present a series of case studies illustrating how the university has deployed futurity as a police action.

MODERATOR

- Amy L Brandzel, University of New Mexico

PRESENTERS

- Danielle Bouchard, University of North Carolina at Greensboro
- Diane Detournay, Fordham University
- Zachary Johnson, University of North Carolina at Greensboro

304. Imagining a Mobile Intersectional Feminist Future: Rethinking Refugees, Responses to State Violence, and Post-Conflict Survival

8:00AM - 9:15AM
ROOM 223 (LCD)

MODERATOR

- Karishma Desai, Rutgers University

Queer Kinship and "the Refugee Crisis": Contesting the Racial and Sexual Discourses of Family in Canadian Refugee Sponsorship

- Natalie Kouri-Towe, Concordia University

Over the past two years, Canada's refugee sponsorship initiative, #WelcomeRefugees, has captured public interest, particularly through stories in the media that feature the intimate relationships that develop between refugees and their sponsors. Investigating how kinship is deployed, contested, and shaped in these stories by normative, hetero-patriarchal, and racial formations of the family in Canada's sponsorship program, this talk proposes a re-envisioning of responses to "the Refugee Crisis" through queer theories of kinship.

The "migration crisis" and the social imaginary of bordering

- Leila Whitley, University of California, San Diego

In the context of what is understood as a "migration crisis" in Europe, the Mediterranean sea has become both a site of tragedy and of intense focus. This paper examines the relationship between focus on this space, and transit across it, and the production of social imaginaries of bodies as in and out of place within Europe. It argues for the significance of the body for theories of borders and bordering – a body that is, to a large extent, lacking in much current border studies scholarship – by drawing on feminist and critical race theory.

The Syrian refugees are here, and they are struggling – now what?

- Gada Mahrouse, Concordia University

The arrival of Syrian refugees to the West has prompted countless informal and grassroots solidarity groups, initiatives and programs offering basic supports and services. A successful subset of these programs are food-related, collective kitchen initiatives that invites refugee women to prepare and sell meals. Using collective kitchen examples as case-studies, this paper brings together insights from critical humanitarian and transnational feminist theories to examine how the these initiatives help to represent refugees differently.

From refugee protection to double punishment: Examining the institutional production of immigration penality

- Nora Butler Burke, Concordia University

Trans women refugees in Canada are frequent targets of criminal law enforcement, and are commonly ensnared in a nexus of double punishment - subjected to both criminal and immigration penality. This paper examines immigration penality through the institutional texts that coordinate the work of immigration and border control agents, and situates these texts in conversation with migrant trans women's own encounters with law enforcement. Drawing on feminist legal theory, this paper reflects on methodological approaches to research and advocacy at the intersections of refugee protection and immigration penality.

305. The "management" of campus sexual assault: "call outs," "damage control" and dialogue

8:00AM - 9:15AM
ROOM 224 (LCD)

MODERATOR

- Diane Harriford, Vassar College

Containing the Damage: K-12 schools as sites of assault and regulation of gender and sexuality

- Darla Linville, Augusta University

In this paper, I imagine "containing the damage" to signify both attempts made by schools to control bullying and harassment, and to signify that schools are the spaces that deploy damaging narratives gender and sexuality. Read through queering frameworks, the research on bullying and harassment demonstrates the complicated ways that schools attempt to regulate conversations about gender and sexuality. This paper reimagines this knowledge production in schools, and envisions new possibilities for these "lessons."

Lessons from Women-led Nonviolent Campus Actions against Sexual Assault

- Domale Keys, University of California, Los Angeles

The recent #MeToo movement reminds us that one in four to five women experience some form of sexual violence during college (Fisher et al. 2000), a manifestation of what the nonviolent strategist Rev. James M. Lawson Jr. terms plantation capitalism (Sharma, 2016) on college campuses. As women have long used nonviolent organizing to address concerns (Codur and King, 2015), this study analyzes nonviolent actions women students employed at two college campuses between 2013-2017 to curb levels of sexual assault. It concludes with ways campus groups can better target the sources of power at institutions to make lasting change.

Sexual violence at Canadian universities: An intersectional analysis of policies and prevention efforts

- Emily Colpitts, York University

This paper reflects on the preliminary findings of a qualitative research project that critically analyzes how sexual violence is conceptualized in policies and prevention efforts at selected Canadian universities through an intersectional feminist framework. Specifically, this paper seeks to explore whether and how the experiences of those who are typically marginalized in mainstream research and responses to violence are reflected in conceptualizations of sexual violence and the prevention efforts that they inform within these institutional cultures.

Trophies > Trauma: The Culture of Violence Against Women in Athletics

- Dessie Clark, Michigan State University

Recently, a host of scandals involving athletic departments and violence against women have dominated the news cycle. The goal of this study was to understand those who act as gatekeepers between athletes and

institutions, athletic officials. Despite the creation of prevention programming for athletic officials, no one addressed whether these individuals are willing or able to carry out these education and awareness efforts. In this study, athletic officials were asked about sexism, sexual/domestic violence, the degree to which they perceived these issues to exist in sport, and initiatives designed to target these issues.

An (incomplete) feminist history of 'call-out culture.'

- Kiera Anderson, Simon Fraser University

In response to Subtheme Three, this paper explores how feminists have used 'call-outs' as an insurgent form of knowledge production; by sharing stories of abuse and warn others about predatory or abusive individuals. I examine how feminists in the 1990's and early 2000's used online and offline media in tandem to share stories of abuse and warn others about predatory or abusive individuals. I consider how race, class, gender identity and sexual orientation have affected the nature and visibility of particular call-outs, and how call-outs have also been weaponized to target marginalized individuals.

306. Feminist Radical Epistemologies: Crossing Boundaries

8:00AM - 9:15AM
ROOM 301

MODERATOR

- Penny Ann Weiss, Saint Louis University

Reading Resistance in the Works of María Lugones and Leanne Betasamosake Simpson

- Carol Lynne D'Arcangelis, Memorial University

This paper builds on María Lugones's efforts (2008) to bring into conversation bodies of scholarship that have remained largely disconnected: Indigenous feminist thought in North America and decolonial feminist scholarship from Latin America. To do so, I read the work of Leanne Betasamosake Simpson (Michi Saagug Nishnaabeg) (2011, 2017) in light of Lugones's understanding of resistant subjectivities (2003, 2008, 2010), asking to what extent Simpson's ideas about resurgence vis-à-vis colonial dispossession resonate with Lugones's notions of decolonial feminism and de-coloniality. I also consider what any dissimilarities indicate about the contingency of resistance in relation to history, geography and sociopolitical context.

Sending Out the Call: The Black Woman (1970) and the Futures of Black Feminist Intersubjectivity

- Kimberly Lamm, Duke University

Within the subtheme of "Revolutions and Utopian Projects: Sustained, Incomplete, and Derailed," this paper explores Toni Cade Bambara's 1970 anthology The Black Woman as a multi-layered manifesto that calls out to black women to take up creative and poetic practices as crucial forms of political intervention. I am particularly interested in how the anthology addresses women of color to create and participate in revolutionary literary texts that fragment and interrupt fantasmatic images of black women in the white patriarchal imagination and thereby open spaces that allow for the unpredictable play of sameness and difference that intersubjectivity names.

The mutual comradeship of W.E.B. Du Bois and radical black women

- Charisse Burden-Stelly, Carleton College

This paper explores a phenomenon I call "mutual comradeship" during W.E.B. Du Bois' "radical period," which spans roughly 1935-1963. It explicates the ways in which Du Bois inspired a generation of leftist Black women to struggle against antiblackness, colonialism, imperialism, fascism, racist misogyny, and war-women who in turn motivated, supported, and defended DuBois in his latter, more militant years. These women's protracted engagement with socialism, communism, pacifism, Pan-Africanism, and Black internationalism, influenced, and were influenced by, Dr. Du Bois.

The other side of Chaos: Black and Indigenous Futurity, Possibility and Solidarity

- Derrika Hunt, University of California, Berkeley

This paper imagines futurity beyond the incommensurability of a liberatory project that embodies and honors both Black and Indigenous women. (Wilderson 2010; Sexton, 2014) We aim to explore the linkages between Black women's epistemologies and Native women's epistemologies to locate possibilities of futurity, revolution and freedom-making. We are taking up the Santa Cruz Women of Color Cluster's profound question: how do we build on the edges of each others struggles? How do we Black and Native American women come together to articulate a Black-Native project of freedom-making. We want to imagine a new grammar, lexicon, and ultimately a new language.

307. On Queer Revolution: Neoliberalism, the State, and the Institutionalization of the LGBTQ Movement

8:00AM - 9:15AM
ROOM 302

This roundtable is an exploration of neoliberalism's impact on queer activism and the LGBT movement in the United States, centered around two recent book publications: Katie Batza's Before AIDS: Gay Health Politics in the 1970s (University of Pennsylvania Press, 2018) and Myrl Beam's Gay Inc.: The Nonprofitization of Queer Politics (University of Minnesota Press, 2018).

MODERATOR

- Christine Cynn, Virginia Commonwealth University

PRESENTERS

- Myrl Beam, Virginia Commonwealth University
- Katie Batza, University of Kansas
- Dean Spade, Seattle University
- Emily K. Hobson, University of Nevada, Reno

308. Radical Organizing, Radical Imaginaries: Conjuring Utopias

8:00AM - 9:15AM

ROOM 303 (LCD)

MODERATOR

- Elizabeth Martin, University of Pennsylvania

La respuesta está en el Caribe: the experience of Martinique in the construction of a radical social movement in Puerto Rico.

- Vanesa Contreras Capo, Universidad Interamericana de Puerto Rico

This paper studies the struggle experience of the general strike of Martinique in 2009 as a starting point to propose a radical and intersectional struggle in Puerto Rico. Using the theory of decolonial studies, black feminism and eco-feminism will discuss the claims of Puerto Rican women and the road map proposed by La Colectiva Feminista en Construcción for an anti-capitalist, anti-racist, anti-patriarcal and anti-speciecist people's struggle.

Reinventing the Feminist Strike. Reading the Italian Case

- Miriam Tola, Northeastern University

From Argentina to Poland to Italy and the US, feminists have been going on strike. This paper looks at how the Italian feminist movement Non Una Di Meno has been reinventing the strike in a context characterized by labor precarization and the racist instrumentalization of violence against women. It shows that a strike born against gender violence has been expressing a constituent potential, that is, the urgency to radically reconfigure broader social relations. In this sense, the paper reads the feminist strike as a revolutionary practice that interrogates established notions of revolution.

Voices from the Women's March on Washington

- Tamara Daily, University of Mount Union

This article shares the results of an online survey about motivations to participate in the Women's March on Washington. 787 participants responded to three questions: Why did you choose to participate in the march? What did you hope to accomplish? And What events during the 2017 presidential election caused you the greatest concern? Responses were coded thematically. Most respondents were motivated to march for issues other than those related to gender; most respondents hoped the march would function as a show solidarity and resistance; and most respondents indicated that gender issues that arose during the campaign were largest cause for concern.

Ratchet, Rasquache: Women, community organizing, and leadership development in Mexican- and Black-Chicago

- Teresa Irene Gonzales, University of Massachusetts Lowell

Black and Chicana women in Chicago challenge and rethink conventional urban design practices and resident leadership development. This paper discusses how these women strategically partner with exogenous experts to increase resident-skill sets and neighborhood ownership. Using nonhierarchical community-organizing tactics, they accomplish this through embracing an asset-based, ratchet and rasquache approach that acknowledges various knowledges and strengths existent within marginalized, impoverished communities and strives to build something from something. This includes technical knowledge regarding urban policy, planning and zoning, creating spaces for dialogue and discussion, reimagining abandoned and blighted spaces, and focusing on understanding and addressing root causes of continued oppression.

309. Rethinking Cyborg Subjectivity, Bio-political Surveillance, and the State

8:00AM - 9:15AM
ROOM 304 (LCD)

MODERATOR

- Cassia Roth, University of Georgia

The Right to Correct: Disability, Prosthetics, and Prison

- Amanda Apgar, Pomona College

In The Right to Maim, Jasbir Puar articulates "debility" as a framework to understand how racialized bodies are "worn down" by the biopolitical state, even when doing so fails to result in formal disablement. This paper considers "correction" as a biopolitical mechanism for debilitation and capacity-building. I argue that disability precedes both debility and capacity-building when debilitation is enacted through "correctional" facilities and when capacity is increased through "corrective" technologies like "cyborg" prosthetics and prenatal genetic diagnosis. The state's "right to correct," then, may be read as a mode to render all disabled bodies docile within debilitated or capacative statuses.

Sophia, The Saudi Cyborg, and Disembodied Citizenship

- Dalal Alfares, Kuwait University

Two months after Trump's historic visit to Saudi Arabia in 2017, Saudi Arabia granted citizenship to AI robot Sophia, a China-made, white presenting, non-hijabi woman robot. Angering Saudi women who cannot legally pass on their citizenship to their children, Sophia is quoted saying she wants to "start a family." This paper studies global production of disembodied cyborg citizenship. Foregrounding gendered, racialized, and embodied processes of the construction of citizenship, I argue Sophia is a figure of coloniality that reproduces dominant Western neoliberal values. How might Sophia's disembodied, gendered, citizenship challenge state politics in relation to women in the region?

Imagining Just Technologies: Indigenous Feminisms and The Cyborg

- Sarah Montoya, University of California, Los Angeles

The proliferation of digital technology spurred the well-known articulations of feminist cyborg theory and assemblage theory by Donna Haraway and Jasbir Puar. In spite of their critical interventions, considerations of the relationship between settler colonialism, the surveillance state, and the feminist figure of the cyborg are sparse. This paper draws on the work of Indigenous feminist scholars such as Angela Haas, Kim TallBear, and Audra Simpson to interrogate the dominant historiography

of the development of digital technology and to re-imagine a feminist rendering of the cyborg that is attentive to settler colonialism and Indigenous articulations of sovereignty and decolonization.

310. The Future Uses of the Erotic

8:00AM - 9:15AM
ROOM 305 (LCD)

MODERATOR

- Sakena Young-Scaggs, Arizona State University

A Critical Analysis of Black Women in Playboy, Cosmopolitan, and Essence, 1970-72

- Ayana Weekley, Grand Valley State University

A comparative analysis of three popular periodicals- Essence, Playboy, and Cosmopolitan- during the early 1970s and traces the competing discourses that presented black women as undesirable and lacking beauty to discourses that explicitly framed black women as sexy, classy, and suitably urban. The differing missions for these publications allows for a rich analysis as all three engage with these changing discourses of race, gender, and sexuality in unique ways. This research contributes to both WGS and the emerging field of periodical studies by examining black women's sexual representations in magazines during this historically significant time period.

Afrekete as Archive: Imagining Black Femme Futures Through Audre Lorde's Zami

- Ashley Coleman Taylor, Agnes Scott College

Using Audre Lorde's biomythography Zami and its invocation of Afrekete, I explore how Afrekete's black femme erotic subjectivity informs Lorde's self-authorship and autonomy as she queers sex, sexuality, and relationships. This paper proposes that the future of the black femme, and possibilities for liberation, are grounded in a rich archive of queer erotic subjectivity. I employ the work of Omise'eke Tinsley and Jafari Allen to posit erotic subjectivity as a lens through which to explore the ways that femmes in the African diaspora engage self-making processes that shape our existential realities and our ideas of the future.

311. Iota Iota Iota Business Meeting

8:00AM - 9:15AM
ROOM 307

312. Trying Practice: The Everyday Work of Building Abolition

8:00AM - 9:15AM
ROOM 308

Abolition is the movement toward the obsolescence of prison and policing, but more importantly, this framework opens the opportunity for necessary and new questions, dialogues and labor. An abolition politic and practice requires trying; it invites us each to imagine and practice every day, to create authentic public safety. This roundtable offers examples and analysis of participants' work -- in community -- to envision, build, assess and circulate an abolitionist politic and a practice.

MODERATOR

- erica ruth meiners, Northeastern Illinois University

PRESENTERS

- Therese Quinn, University of Illinois at Chicago
- Liat Ben-Moshe, University of Toledo
- Karma Chávez, University of Texas at Austin
- Shana Agid, Parsons / The New School

313. Decolonizing Femme/Queer/Crip/Mad: Liminalities, Temporalities, and Re-imaginings

8:00AM - 9:15AM
ROOM 309 (LCD)

MODERATOR

- Prestyn Tipper Ciardhubh, Eastern Michigan University

Decolonial Un/becomings: Omnitopia and the Radical Potential of Liminality

- Tira(misu) Hall, Oregon State University

Modes of resistance that are contingent upon coherent community identity pose problems of un/belonging for those outside of this collectivity. As a non-binary trans-femme, parent, and white-coded, mixed-race Cherokee, I find myself on the periphery of many communities I engage with. Through engagement with indigenous, Two-Spirit, and/or queer (of color) arts and activisms, I trace the infinite interconnectedness of liminal knowledges, subjectivities, and ways of being. I theorize "omnitopia" as spaces and communities of assumed difference. Rather than homogenized perfection, omniotopias are oriented toward the project of un/becoming and wholeness.

Time Travel with Me: Care as Queer, Crip World-Making

- Cassandra Hall, Oregon State University

Within dominant and queer imaginaries, reproductive care is entangled with (hetero)normativity. Counter to this construction, I maintain that reproductive care is a queer thing. Caring against logics of disposability enables futures not mired in present violence. Informed by my lived experiences as a parent, I consider how transformative care emerges from the liminality of being "not quite grown," a way of being and caring that follows my positionality as a queer, crip, neurodivergent parent and survivor of childhood abuse. Through Clementine Morrigan's "trauma time," I restory dominant and queer theorizations of reproductive temporalities and orient them toward transformative futures.

Decolonizing Mad Sovereignty

- Lzz Johnk, Oregon State University

At the intersections of compulsory able-mindedness and compulsory (hetero) sexuality, Mad and neurodivergent bodyminds are cast as 'always already queer,' even as many of us are denied our sexualities within sanist/ableist structures that pathologize queerness and promote eugenicist interventions on Mad and disabled bodyminds (Kafer 2013; Ware, et al. 2014). I argue that Indigenous feminisms and Two-Spirit critique intervene on Mad Studies in

ways that aid subversive sovereignty for queer Mad/neurodivergent bodyminds of colour. These interventions have bearing on our conceptions of what constitutes 'care,' who gives 'care,' and who 'care' is for.

314. Ìyálóòde: A Feminine Gaze to Knowledge Creation, Silenced Voices and a Pedagogy of Playfulness

8:00AM - 9:15AM
ROOM 310 (LCD)

Ancestral Eyes: Bodies of knowledge, Consciousness and Spirit

- Joseph Carroll-Miranda, University of Puerto Rico

Ancestral Eyes: Bodies of knowledge, Consciousness and Spirit offers a cosmovision that breaks from traditional forms of knowledge creation. The proposed world vision embraces notions of spirit, interconnectedness, reciprocity and caretaking responsibilities with the Earth and all of its life forces. It's an incitement to voice ancestral ontologies, epistemologies and axiologies that embrace afro-Caribbean world vision. Both as an academic and practitioner, parts of Ifá corpus will be shared. Moreover, it will focus on the dimensions of philosophy, math, science and spirituality. Finally, the author will propose a research agenda to contribute to decolonized bodies of knowledge.

Ramona´s Centro: ancestral knowledge and healing

- Wilmarie Rivera Pérez, University of Puerto Rico

Ramona´s Centro: ancestral knowledge and healing focuses on the voices of women who practice espiritismo at the heart of El Cerro, a southern barrio in Puerto Rico. Through oral accounts this work describes how the "centros" became spaces of resistance, rituals and healing both respected and feared by all in the community. Till this day, altars remain hidden, guised by the veil of popular Catholicism in the basements of practitioners houses. Through organic conversations, visits to "el centro" and receiving "recetas", a body of knowledge was compiled, with these women as carriers and sources of subaltern religious and botanical knowledge.

Seditious conspiracy: Maroon spaces and Pedagogies of Play

- Paola Perea, University of Puerto Rico

Seditious conspiracy: Maroon spaces and Pedagogies of Play spawned from the vision of video games as pedagogical praxis in the scenarios of invisibilized resistance. It engages students with playful deconstruction of colonized imaginaries, power relations and identity politics of the Afro-Caribbean experience in Puerto Rico. Moving beyond the entertainment value of video games, Seditious Conspiracy, is an invitation for students to engage and access experiences their ancestors lived. It is a praxis of insurgency that breaks the chain of colonial politics and creates endless possibilities of emancipatory identities. This paper will share the lived experiences of students with playful maroon spaces.

315. Reclaiming Our Time: Re-Centering Intersectional Feminism in Research, Teaching, and Everyday Realities

8:00AM - 9:15AM
ROOM 311 (LCD)

The term intersectionality has received increased attention in popular spaces and academic circles alike. Despite its ubiquity, the concept has been warped in some cases beyond recognition. Starting with Kimberlé Crenshaw's (1989) call to cease the use of "race and gender as mutually exclusive categories of experience," this roundtable explores how intersectionality is more than a stand in for Black Feminism or a way to claim diversity for your march. Working through examples in our scholarship, teaching, and everyday lived realities, roundtable participants will clarify the critical potential of intersectionality and foreground its complexities given popular uses of the term.

MODERATOR

- Lisa M. Anderson, Arizona State University

PRESENTERS

- Archana Pathak, Virginia Commonwealth University
- Julie Torres, University of Illinois at Urbana-Champaign

316. Embodied Pedagogies: Feminist Contemplative Practices and Social Justice

8:00AM - 9:15AM
ROOM 312 (LCD)

MODERATOR

- Beth Catlett, DePaul University

Integrating Contemplative Practices and Feminist Pedagogy in Community-Based Service Learning to Advance Social Justice

- Beth Catlett, DePaul University

This paper explores ways in which contemplative practices such as yoga, meditation, and journaling can be used as primary pedagogical tools in a feminist-informed community based service-learning experience designed to promote social justice. The service-learning course that provides our case study centers on a project entitled Take Back the Halls: Ending Violence, Creating Change (TBTH), a teen dating violence prevention and community activism program designed to prevent relationship violence among teens. This paper will explore the unique opportunities as well as challenges that present when integrating these contemplative practices into critical service-learning pedagogy.

(Trying to) Teach with Tenderness in these Ignominious Times

- Becky Thompson, Simmons College

In this paper, I trace ways that contemplative practices (yoga, meditation, free writing) invite us to keep our hearts open as we reckon with multiple injustices. These practices offer a witness for experiences people have buried, welcome silence and movement, and see justice as key to our survival. Contemplative practices allow us to rethink our relationship to grading, office hours, desks, and faculty meetings.

Seeing the classroom as an embodied space reveals why such an approach can be challenging in these ignominious times, asking us to think collectively about teaching as a "practice in freedom" (hooks, 1994).

Cultivating Feminist Contemplative Practices in the WGST Research Classroom

- Michele Tracy Berger, University of North California at Chapel Hill

This paper explores the author's four year involvement bridging feminist contemplative practice approaches in a variety of classroom and research endeavors. Using a case study approach, she draws on her experience training college students in contemplative approaches and how to apply them in research settings. She will highlight her work through an inter-institutional collaboration researching the mental and physical health effects on at-risk middle school children, mostly girls of color, who participate in an after school yoga program. She will share lesser known pedagogical tools that support contemplative and embodied approaches in the classroom.

Feminist Contemplative Pedagogy: Critical Self-Discovery and the Work of Social Justice

- LeeRay Costa, Hollins University

This paper explores the ways that critical feminist approaches to epistemology, embodiment, and self-reflection can be enhanced and experienced via the use of contemplative practices in women's studies classrooms from the intro level to senior seminar. Informed by Gloria Anzaldúa's concepts of spiritual activism and conocimiento (2002, 2015) and bell hooks' praxis of "bonding across boundaries" (2013), I invite students to practice silence, deep listening, "horizontal inquiry" (Snowber 2016), autoethnography, and yoga (and more) as processes of self-discovery and critical vigilance necessary to recognize and intervene into systems of inequality and injustice, and to build solidarity across difference.

317. Engaging Undergraduate Students through Individualized Term Projects

8:00AM - 9:15AM
ROOM 313 (LCD)

MODERATOR

- Tal Peretz, Auburn University

I Don't Eat Pork: Muslim Women's Comedy

- Mona Jamil, Auburn University

To try and prove that women are funny is a task in itself - to try and prove that a Muslim woman can be funny is a little bit... trickier. Having had a pretty unique upbringing, and having dealt with a good bit of adversity, I used this term project to do a comedy routine titled "I don't eat pork" that discusses my own intersectional experiences as a Muslim woman, deflates some common stereotypes and assumptions, and sneaks in some feminism for good measure.

Our Story: An Online Coming Out Resource

- Maggie Lester, Auburn University

Our Story operates as an online safe place for the LGBTQ+ community. This website began as a series of interviews with LGBTQ+ individuals in an attempt to create a hard copy, collective coming out journal. When time and volunteer numbers prevented assembling enough material for a book, a website was born. The website allowed for benefits a book could not, specifically continuation and accessibility. Our Story publishes personal coming out accounts submitted through the website. Individuals can use these accounts to draw comfort and courage when discovering their own story.

Black Womanhood: a Podcast and Critical Celebration

- Bri Thomas, Auburn University

Over the course of a semester, I produced a podcast episode that highlights the strength, resilience, and inner beauty of Black women. This podcast discusses intersectionality through the examination of the experiences of four Black women at Auburn University. These interviews were conducted with women of varying ages and professions in order to hear the truth about this often overlooked group.

318. Undergraduate "Community Engagement" Learning and Teaching: Transnational Feminist Methodologies

8:00AM - 9:15AM
ROOM 314 (LCD)

This roundtable will discuss examples of undergraduate community engagement projects taught at a liberal arts college. Informed by transnational feminist methodologies, these projects sought to denaturalize notions of intellectual authority traditionally housed in the university. Instead we will discuss collaboration as a method to achieve meaningful objectives for both students and community members.

MODERATOR

- Margo Okazawa-Rey, Fielding Graduate University

PRESENTERS

- Mariam Durrani, Hamilton College
- Margo Okazawa-Rey, Fielding Graduate University
- Pavitra Sundar, Hamilton College
- Kyandreia Jones, Hamilton College
- Phinix Knight-Jacks, Hamilton College

319. Unsettling Genealogies: Reimagining Radical Thought

8:00AM - 9:15AM
ROOM 315 (LCD)

This roundtable will bring together several feminist, queer, and transgender studies scholars to reflect on and reimagine genealogies of radical thought. If feminist, queer, transgender, and ethnic studies formations have sometimes been imagined as interstitial spaces that enable alternative knowledge production, how might we unsettle existing genealogies of these fields in ways that freshly mobilize their possibilities both within and beyond the university?

MODERATOR

- Siobhan Somerville, University of Illinois at Urbana-Champaign

PRESENTERS

- Kadji Amin, Emory University
- S. Charusheela, University of Washington Bothell
- Kandice Chuh, City University of New York
- T.L. Cowan, University of Toronto
- Jyoti Puri, Simmons College
- Siobhan Somerville, University of Illinois at Urbana-Champaign

320. The Unthinkable, the Unwatchable, the Unimaginable: Scales of Violence and the Limits of The Human

8:00AM - 9:15AM
ROOM 401

MODERATOR

- Deborah Weinstein, Brown University

Bioethical Insurgency

- Cristina Visperas, University of Southern California

Between 1952 and 1974, University of Pennsylvania doctor and professor Albert Kligman performed skin and psychotropic experiments on the predominantly black captive population of Holmesburg Prison. Examining the intersections of laboratory life and social death, the paper interrogates bioethics' imagined subject of experimental abuse by positioning contemporaneous prison narratives and abolitionist rhetoric as the founding gestures of an insurgent bioethical framework that can excavate the aggression internal to scientific rationality, and that signals a new understanding of the "vulnerable subject" and of the "human" more broadly.

Hard to Watch: Sex, Violence and Vietnamese Feminist Filmmaking

- Linh T Nguyen, University of Washington

Viette is a 2012 feature length independent film about domestic violence in the refugee family. This largely uncirculated amateur film captures the violent experiences of intergenerational clash, intimate partner violence and mental illness. Rather than subjecting ourselves to the violence on screen, I suggest that unwatchability as a form of gendered and racialized spectatorship, privileges emotion as an ethical response to explore the social and historical legacies of racism, empire and the Vietnam War as structures of domination which underlie the intimate violence depicted in the film.

In Which "Red" Emma Goldman is Subjected to the Third Degree by the Guardians of American Decency and Morality

- James Bliss, University of California, Irvine

1901. The President felled by an assassin's bullet. A mad anarchist in custody. The state seeks to railroad Emma Goldman--anarchist, feminist, madwoman, inciter. This paper examines Goldman's account of her arrest and torture by Chicago police amidst the hysteria following the death of a president. Read in the context of an emergent U.S. imperialism, the international labor movement, and state and state-sanctioned racist violence, Goldman's case illustrates interrelations between techniques of policing and technologies of gender, between practices of state violence against liminal subjects and the boundaries of the human.

321. Anarchist and Socialist Feminist Praxis and Imaginaries: Venezuela to 'Mad Max'

8:00AM - 9:15AM
ROOM 402

MODERATOR

- Aniruddha Dutta, University of Iowa

Venezuela in Crisis: Proudhonist Feminist Tradition of Institutional and Personal Disconnection

- Justin Ostrowski, University of Arizona

This paper traces the Proudhonist tradition within contemporary feminist thought to locate foundational similarities and productive points of departure between Proudhon's "economic federalism" and trends of political, cultural, and legal decentralization within feminist discourse. I will use this space of dialogue to examine the contemporary political economic situation in Venezuela, with a focus on feminist materialism, to imagine new ways of transnational solidarity that incorporate, and do not reduce, analysis of centralization.

Imagining Resilience: The Making of World(s) from Mad Max to Mars

- Alix Olson, University of Massachusetts Amherst

The feminist film Mad Max depicts our "Capitalocene's" apocalyptic conclusion: a slave infrastructure, providing blood, testosterone and mothers' milk, sustains the elite on a corroded planet. Meanwhile, in actual response to Earth's increasing fragility, NASA has confirmed its mission to colonize Mars and render humans an interplanetary species. This paper thinks with these dystopian scenarios in which responding to human vulnerability paradoxically entails extending the contemporary socio-political order. In particular, I consider competing imaginaries of "resilience" at work in scientific claims that another world is possible (and necessary) and in feminist (science fiction) calls to remake the one we inhabit.

The Politics of Make Believe: Divesting from Settler Structures in Anarchist Approaches to Feminism

- Theresa Warburton, Brown University

I explore how the structure of settler colonialism is reproduced in anarchist approaches to feminism despite the claims that anarchist feminists are inherently opposed to the settler state. Providing a taxonomy of anarchist approaches to feminism, I detail how the structure of settlement persists in how these approaches deal with sexual violence, reproductive justice, and environmental degradation. Rather than assuming an inherent orientation towards the state, I suggest that what brings together anarchist, feminist, and decolonizing politics is an investment in a 'politics of make believe' or a politics both imagines and enacts the future in the present.

322. Black Women's Liberatory Pedagogies: Resistance, Transformation & Healing

8:00AM - 9:15AM
ROOM 403

Stretching the notion of pedagogy beyond technical education to encompass the multi-faceted process of knowledge production and consumption, this roundtable highlights the oft-overlooked liberatory pedagogies of Black women within and beyond the academy. As such, this roundtable engages several of the scholars and activists from a recent work, Black Women's Liberatory Pedagogies (Perlow, Wheeler, Bethea & Scott, 2018), in conversation about the ways in which they employ instrumental pedagogical tools and strategies designed to create deep structural shifts in the ways of being, worldviews, and actions of those under their tutelage, facilitating healing, empowerment and movement toward liberation.

MODERATOR

- Durene Imani Wheeler, Northeastern Illinois University

PRESENTERS

- Olivia Perlow, Northeastern Illinois University
- Eve Ewing, University of Chicago
- Jennifer Richardson, Western Michigan University
- Zoe Spencer, Virginia State University
- Janae Eboni Bonsu, University of Illinois at Chicago
- Andrea Natasha Baldwin, Virginia Tech

323. Emerging Futurities within Decolonial and Anticolonial Biopolitics

8:00AM - 9:15AM
ROOM 404

Authorizing Violence at the nexus of Liberalism, Warfare, and the Human

- Taylor Wondergem, University of California, Santa Cruz

This paper asks how the state enacts and authorizes violence across different modalities of warfare, situating war not just as killing but as forging the human into a particular form. By different modalities of warfare, I mean to take seriously the "war" of those projects of uplift in which the state exercises violence through and within a promise to secure the public good or preserve lift. This analysis suggests that social projects of uplift and militarily waged warfare work to (re)produce Sylvia Wynter's overrepresented Man as biocentric as it purports to be primarily social.

ReMembering and ReQueering the Trans Body

- Dana T. Ahern, University of California-Santa Cruz

In her book, Pedagogies of Crossing, M. Jacqui Alexander's raises the importance of thinking with and about processes of remembering, becoming, knowing, all the while invoking questions of temporality and a refusal to think of memories as "past," and instead as ways through which to know one another's histories. In that knowing, then, in that remembering, exists a possibility and opening for a becoming. This paper thinks with Alexander alongside the racialized transgender body, arguing for a new way of challenging and understanding the constructions of time, the body, and shifting states of being.

Speculative Methods and Decolonial Futurisms in Latinx/Native Cultural Production

- Victoria Dianne Sanchez, University of California Santa Cruz

Following Catherine Ramirez's call to center the speculative in theories of Chicanx/Latinx poetics nearly two decades ago and Ruha Benjamin's recent work calling for the expansion of the sociological imagination through speculative methods, this paper interrogates the possibilities the speculative holds for expanding the decolonial imagination and for rethinking politics. Through an analysis of contemporary speculative Latinx/Native cultural production, I argue that in times of deep uncertainty and militarized borders, the speculative opens up the decolonial imagination to possibilities of knowing and being that exceed the human while designating an impossibility to delineate the borders between art, science and spirit.

324. Reimaging the "Subject" of Public Education

8:00AM - 9:15AM
ROOM 405

MODERATOR

- Osizwe Raena Harwell, The Kindezi School

Becoming Together: Women's Literature as an Entry Point for Justice-to-Come

- Breanne Huston, University of Georgia & Hart County Charter System

In this paper, a former high school English teacher from a rural school district in Georgia conducts a posthuman analysis of an Introduction to Women's Literature course she taught during the 2016-2017 school year. This course became a site of resistance not only for the high school seniors enrolled but also for the instructor as they worked together to re-turn and remake their processes of becoming with one another and with the world within and through the often-violent institution of public education toward justice-to-come (Barad, 2010).

Quelling the Consequences and Stakes for Black Girls in Educational Settings with Non-Normative Accounts of Epistemic Cognition

- Randi Zimmerman, Rutgers University

A sympathetic interpretation of Morris' Black stats (Morris, 2014) could lead to evaluating the situation of Black girls in education as merely a matter of problematic personalities. However, these statistics show a specific type of epistemic injustice, specifically hermeneutic injustice. Using Fricker's lens (Fricker, 2007) Black girls' lived experiences and knowledge construction are either ignored or erased in curriculum design and in the rules that structure public education institutions. This erasure leads to misinterpretations of their knowledge structures and reasoning

by school officials and education researchers. I propose a non-normative, non-hierarchical model of epistemic cognition as an alternative research perspective.

Women of Color and a Praxis of Inclusivity: Exploring the Experiential and Affective Push and Pull of Those Who Do

- Sarah Schlessinger, Long Island University Brooklyn

Inclusive education has remained elusive, in part, because it is ideologically at odds with audit cultures that govern schooling practices (Author, 2017) and which contribute to the circulation of an affective push away from difference, failure, and deviant bodies often associated with disability (Thomson, 2017) and subsequently attached to inclusive education. This paper is a narrative inquiry into the affective attachments of women of color teaching in special education and their commitment to pursue inclusive praxis and negotiate the complex spaces of exclusionary schooling as mediated by their own narratives and lived experiences.

325. Revolutionary Genealogies: Suzanne Cesaire, Christiane Taubira and Kamaladevi Chattopadhyay

8:00AM - 9:15AM
ROOM 406

MODERATOR

- Michelle M Tokarczyk, Goucher College

Radical Black Humanist: Suzanne Césaire, and the Great Camouflages

- Irline Francois, Goucher College

This paper argues that Suzanne Césaire's 1945 essay "Le grand camouflage in which she juxtaposes the plurality and disjunction of Martinique's historical, linguistic, genealogical, political, and cultural realities as well as the archipelago's tensions, to explore its underlying violence and thorny complexities deftly captures our tragically lived moment, of willful structural cannibalistic inequalities. Yet, it is the resiliency and the vitality of the Black Americas' creative tradition, as well as our radical imaginary, in imagining the impossible, imagining a different place and a better world which recalls to us all that here matters now and still.

Daring to Transgress: Christiane Taubira's Radical Imaginary

- Brigitte Marti, 50 50 Magazine

Christiane Taubira epitomizes the contradictions of the postcolonial French society with her unapologetic blackness as a French woman. Her social and political engagement is marked by her own evolution from a French Guyanese independent activist to becoming a strong supporter of the Republican pact and Minister of Justice in the Hollande's administration. In her text, "Nous habitons la terre" (We Inhabit the Earth), I will demonstrate how Christiane Taubira's radical imaginary and her political position intersect with her literary talent "to create space for traditionally marginalized communities in both French historical and contemporary society."

Kamaladevi Chattopadhyay: Visionary of Independent India

- Pramila Venkateswaran, Nassau Community College

Although in the Indian Independence movement, both male and female figures played important roles, Kamaladevi's vision for India went beyond just the movement and expanded into a transnational understanding of feminism and its impact on a country's wellbeing. I will examine her vision for India that went far beyond Mahatma Gandhi's in the areas of women's rights, and subversion of caste politics. Her key ideas regarding women's roles in the State, and village economies were prescient. As transnational feminists, there is much we can learn from Kamaladevi's involvement from the micro to the macro level in women's economic and political life.

326. Writing Toward Freedom: Literature, Social Media, and Beyond

8:00AM - 9:15AM
ROOM 407

MODERATOR

- Cristina Trevino-Murphy, University of Wisconsin-Madison

Black and Free: Radical Visibility of Black Girls through Digital Participation and Creation

- Katherine Anne Phelps, University of Massachusetts Boston

#BlackGirlMagic. #CarefreeBlackGirls. #BlackGirlsRock. Social media participation has skyrocketed in the last decade, and girls are at the forefront of using visually oriented social media platforms such as Instagram, Twitter, and Snapchat (Palfrey and Gasser 2016; Sales 2016; Shields Dobson 2015). As digital vanguards, Black girls have ignited a social and cultural shift toward freedom of expression and embodiment through participation and creation on social media platforms. Black girls imagine different futures for themselves, demand recognition, actualize new narratives of Blackness, and confront conventional ideas of Black girls as "at-risk" girls (Harris 2004) in the fluid, transparent spaces of the digital.

Moving the Impossible: The Black Fugitive Movement in Puerto Rican Feminist Literature

- Judith Rodriguez, University of California, Irvine

This paper centers the aesthetic and political move to blacken the Puerto Rican literary imaginary by feminist and queer writers. In doing so, these authors gesture toward a novel, yet established feminist literary movement that is driven by and indebted to the historical formations of gender and sexuality within the plantation regimes and cultures of racial slavery and its after-life in Puerto Rico. This paper, therefore, turns to the African Diaspora and its iterations of blackness as they are performed within the queer and feminist labor of Puerto Rican women writers in the twentieth and twenty-first centuries.

The Counter-Apocalypse of N.K. Jemisin's Broken Earth Trilogy

- Sara Frykenberg, Mount Saint Mary's University, Los Angeles

This paper will consider N.K. Jemisin's Broken Earth Trilogy in light feminist theologian Catherine Keller's suggestion that our "apocalyptic habit," while politically useful, may also inevitably be "self-an/nihil/ating," as a replication of Western religion's creatio ex nihilo and erasure of interrelationship at "the beginning." Jemisin, while crafting characters that are intimately connected to apocalypse and its promises, will ultimately challenge us to redirect the dualism created in such projections and their praxes. The series exemplifies Keller's notion of "counter-apocalypse:" a counter-power that works to diffract apocalyptic power while preserving interrelationship with apocalypse and with what we would 'have apocalypsed.'

The Use of Social Media in NM DREAM Team Organizing

- Lydia C Huerta, University of Nevada, Reno

With the recent termination of DACA by President Trump, Dreamers, undocumented justice activists, took to social media and public spaces to challenge the hegemonic immigration narrative of criminality. Dreamers have created a social movement that demands the politically and culturally impossible: immigration reform. In this paper I examine the story telling techniques in social media platforms of the New Mexico Dream Team, including stories of the LGBTQ undocumented community. Additionally, I analyze these immigration justice narratives, explore how these stories engage online users in debate, and action, and examine the impact of these narratives in New Mexico and beyond.

Rewriting the Story: Female Narratives and Constructions of Feminism in US Television

- Anna Marie Bautista, University of Hong Kong

"We are the story in print, and we are writing the story ourselves."-Elisabeth Moss 2018, revising a quote from Margaret Atwood from The Handmaid's Tale (1985) .

Elisabeth Moss's acceptance speech at the 2018 Golden Globe Awards was just one of several to allude to the #metoo and #timesup movements that dominated this year's ceremony. With reference to Subtheme Six (Political, cultural and artistic movements that "demand the impossible:" "abolition" and beyond), this paper will explore how female narratives are being rewritten on popular television as women's roles and experiences become manifested in increasingly diverse and often equivocal ways.

327. Our Daughters Need Crones: Decolonial, Queer, Posthuman Feminist Futures

8:00AM - 9:15AM
ROOM 214

MODERATOR

- Ashley Byock, Edgewood College

Sociological Worlding in Apocalyptic Times

- Ginna Husting, Boise State University

The sociological imagination, fundamentally concerned with analysis of systemic inequalities, almost exclusively creates models of "what it is against" rather than 'what it is for.' Distrustful of praxis, sociologists tend to eschew two kinds of knowledge that can expand and strengthen it; critical indigenous studies and afro-futurist/feminist science fiction. This paper argues that a new sociological imagination can and must emerge, and must take seriously a sociology of becoming.' Sociological knowledge can illuminate/imagine forms of social organization that minimize/mute inequality, hierarchies of value, and suffering. Ultimately sociology can learn from and inform the worldings of feminist/afrofuturist SF and indigenous studies.

Decolonial Digital Belongings in Israel-Palestine

- Laini Kavaloski, SUNY Canton

Mobile, screen-based posthuman and decolonial methods reconceptualize exclusionary nationalist narratives in order to imagine co-territorial assemblages of lived experience on a shared landscape in the Mediterranean. Through an examination of the rhetorical infrastructures in the activist website Zochrot.org, and in the GPS-based mobile app iNakba (both created in Hebrew and Arabic), this paper suggests alternative methods and models for conceptualizing political, aesthetic, and activist spaces in Israel-Palestine. Jewish and Palestinian experiences within Zochrot.org imagine a shared homeland: an active movement within a geographical space that connects experiences of longing, displacement, and memory across ethnicities and religions to create livable, inclusive futures.

Queer Indigenous Futurities

- Lisa King, Edgewood College

Queer indigenous scholars such as Andrea Smith have called for a queering of indigenous studies and an indigeneity of queer theory, calling for a critical "politics of futurity." This paper examines this call in light of Jose Esteban Munoz's notion of queer futurity and Hannah Arendt's notions of plurality and power as collective action.

Theorizing with Fiction for a Decolonial Future

- Lauren J. Lacey, Edgewood College

Afrofuturism, critical indigenous theory, decolonial posthumanism—all of these theoretical landscapes, and others, overlap in their attempts to imagine transnational futures that embrace the fluidity of subjectivity, an ethics of becoming, and the potential to remake power. Working from the speculative indigenous fictions of Leanne Simpson, the Afrofuturism of Nnedi Okorafor, the transnational feminism of Shashi Deshpande, and the decolonial science fiction of Nalo Hopkinson, we can revision theories of the posthuman from Rosi Braidotti or Donna Haraway; we can realign concepts of biopolitics with contemporary global power relations, and we can rework theory/activism affiliations across geographic and ideological borders.

330. Rendering Black Geographic Futures

8:00AM - 9:15AM
CRYSTAL BALLROOM AF

A Black Geographies framework, differing from traditionally-oriented geographic research and epistemologies, pressingly calls attention to overlapping dialectics that link institutions, power, and knowledge. Queer and feminist Black geographies resist singular nodes of analysis in the function of place-making, therefore renovating the dangerous seduction of stasis. Roundtable participants will center the legacies, trajectories, and possibilities of Black feminist and queer space-making towards sociospatial reconstructions of the body, region, nation, and the globe. The roundtable intervenes on normative, established links between place and power by rethinking and reimagining geographic futures.

MODERATOR

- LaToya Eaves, Middle Tennessee State University

PRESENTERS

- Priscilla McCutcheon, University of Kentucky
- Ricardo Millhouse, Arizona State University

331. Sex Against Nature: Intolerable Acts and Sexual Orders

8:00AM - 9:15AM
CRYSTAL BALLROOM BE

MODERATOR

- Patrice D Douglass, Duke University

Nature's Pluripotency

- Joseph Fischel, Yale University

This essay genealogizes Louisiana's "Crime Against Nature" (CAN) law, investigating Louisiana's codification of CAN in 1805 and contemporaneous debates over the "natural" in relation to governance and the social contract. The paper canvasses historical political philosophic and contemporary queer and feminist contestations about "nature" as a source of political authority and moral propriety. The animating question is: what is the salience of a "crime against nature" when the foundational premise of the social contract is that the contract is brokered "against nature"? In other words, why is sex special?

An Amorous Conspiracy Against Humanity: Animal Execution and Bestial Lust

- Gabriel Rosenberg, Duke University

In the early modern Atlantic world, bestiality was a capital offense. Authorities executed not only human offenders but also the animals with which humans had copulated. This paper examines cases of animal execution to understand the contours and meanings of "crimes against nature." Animal executions reflected a cultural recognition of animal culpability and desire, and courts often treated animals as amorous conspirators rather than victims. The paper contrasts this with contemporary obsessions with "animal innocence," and argues that the erasure of animal desire works to naturalize the catastrophic political ecology of late capitalism.

332. Escape and Enmeshment: Emerging Feminist Imaginaries

8:00AM - 9:15AM
CRYSTAL BALLROOM CD

MODERATOR

- Amber J. Musser, George Washington University

"The Play in the System: Núria Güell and Kenneth Pietrobono's Legal Loopholes"

- Anna Watkins Fisher, University of Michigan

This paper examines performances by Núria Güell and Kenneth Pietrobono that document the artists' efforts to find within the law a means to repudiate it. In Stateless By Choice (2015), Güell struggles to abdicate her Spanish nationality and become stateless; in Easement (2016), Pietrobono attempts to reclassify private property as unowned. While she grapples with nationality inherited by "right of blood" (Jus sanguinis), Pietrobono (who was born undocumented) explores nationality as earned by "right of the soil" (Jus soli). Encountering legal red tape, these artists model feminist performances that turn the paternalism of the state into a kind of loophole.

Wait and Waste: Femininity and Queer Asian Americanist Critique from Outside the Bathroom

- Summer Kim Lee, Dartmouth College

This paper considers the feminist practices of gathering and collecting in Whole Halves, a short video by artists Eve Fowler and Anna Sew Hoy, collaborating under the moniker Two Serious Ladies, and Mariah Garnett. I read the short film's depiction of a ritualistic gathering, as that which reorganizes what the "serious" work of feminist performance should be, by attending to the objects strewn around them as the random, haphazard mess of collective work. In Whole Halves, the tedious work that collectivity requires is sustained by the gathering messy materials and objects, to make up halves irreducible to any contained whole.

"A Drama of Accumulation': Besieged Domestics and Racial Capitalism in the Work of Suzan-Lori Parks"

- Alex Pittman, Barnard College

This presentation traces a feminist critique of racial capitalism within the practice of Suzan-Lori Parks's Black feminist theater. In particular, it analyzes the middle of Parks's Imperceptible Mutabilities in the Third Kingdom (1989), where abduction and hospitality, as well as enslavement and liberation, are enmeshed in the body and life of a dying Black female domestic worker. As it explores the aesthetics of embodiment in this staging of late capitalist living and dying, this paper argues that Parks's feminist theatrical work transforms some ascendant interpretive frameworks of Marxist cultural critique, particularly accumulation and abstraction.

Escape as a genre of change: Octavia Butler and Toshi Reagon

- Katherine M. Brewer Ball, Wesleyan University

If Western epistemes—from science to aesthetics—establish how people come to know and relate to each other, then what stories can we tell to create change? Or, to quote Saidiya Hartman, "what do stories afford anyway? This paper explores narratives of escape as genres of change. Escape, as I argue, manifests collective scenes of risk, not movements toward freedom, but movements that must break, and break

again, only to reassess which way to go from here. Grounded in Black narratives of fugitivity, this paper looks to theories and forms of change in the works of Octavia Butler and Toshi Reagon.

335. Radical Transnational Feminism Roundtable

9:30AM - 10:45AM
ROOM 202

This panel explores what the field of transnational feminisms would have to look like to be radical and of use for imagining and constructing new worlds. Specifically, we are drawing on our own work together, on Puerto Rican and Third World debt, indigeneity, Black feminist transnationalisms, and the history of violence against Caribbean women who lived outside the bounds of "decency."

MODERATOR

- Laura Briggs, University of Massachusetts Amherst

PRESENTERS

- Robyn Spencer, Lehman College
- Laura Briggs, University of Massachusetts Amherst
- Maile Arvin, University of Utah
- Rosamond S. King, Brooklyn College

336. AMC: Black on Both Sides: A Racial History of Trans Identity

9:30AM - 10:45AM
ROOM 204-205 (LCD)

Black on Both Sides identifies multiple intersections between blackness and transness from the mid-nineteenth century to present-day anti-black and anti-trans legislation and violence. The book takes as its archive an eclectic collection of materials, including late 19th century sexological texts, plantation medical records, fugitive slave narratives, Afro-modernist literary productions, documentary films, and mid-twentieth century journalistic accounts of black trans people and critically engaging black queer studies, black feminist theory, disability theory, and transgender studies, the book demonstrates how race figures prominently in the development of the category of transgender. And how blackness finds articulation in and through transness. Reconstructing these theoretical and historical trajectories furthers our imaginative capacities to conceive more livable black and trans worlds.

AUTHOR

- C. Riley Snorton, University of Chicago

PRESENTERS

- LaMonda Horton-Stallings, Georgetown University
- SA Smythe, University of California, Irvine
- Tiffany Lethabo King, Georgia State University

337. Building Just Academic Spaces: The Democratizing Knowledge Summer Institute

9:30AM - 10:45AM
ROOM 206

Focuses on the vision, praxis and impact of a Mellon-funded feminist, anti-racist three-year Summer Institute: Just Academic Spaces: Creating New Publics through Radical Literacies. The project is an experiment that proposed the academy could be re-imagined by crafting collaborations between "town" and "gown," and creating a new model of intellectual publics invested in justice.

MODERATOR

- Chandra Talpade Mohanty, Syracuse University

PRESENTERS

- Beverly Guy-Sheftall, Spelman College
- Linda Carty, Syracuse University
- Erica Lorraine Williams, Spelman College
- Dellareese Jackson, Syracuse University

338. The Status of the W/G/S PhD: Insights from the Feminist Studies 2018 Special Issue-Session I

9:30AM - 10:45AM
ROOM 207

This roundtable is the first of two sessions presenting authors in the forthcoming Feminist Studies special issue 44:2 on the Status of the W/G/S PhD. They will address the following questions: 1) How are those with doctoral degrees faring in both academic jobs and other kinds of work? 2) What is the relationship between those with doctoral degrees in G/W/S studies and those with graduate certificates in women's studies? 3) How institutionally secure are W/G/S studies doctoral programs? Presenters are authors whose accepted peer-reviewed papers will appear in the Feminist Studies special issue.

PRESENTERS

- Priti Ramamurthy, University of Washington
- Jennifer Musial, New Jersey City University
- L. Ayu Saraswati, University of Hawai'i at Manoa
- Melissa Autumn White, Hobart & William Smith Colleges
- Stina Soderling, University of Massachusetts Amherst

339. When and Where We Gather: The (Un)Certain Future of Womanism

9:30AM - 10:45AM
ROOM 208

This roundtable discussion features members of the Pittsburgh Black Feminist Reading Group. They will explore the future of Womanism as a concept and universal political identity. The group will examine the term's origin and significance, and how it is currently used and engaged within the academic, political, creative arts and popular culture spheres. Questions to be explored: In the commonplace lives of Black women, where does Womanism fit? What type of future spaces and places will be created by Womanism? Is it possible to create a gathering place for Womanism in this age of post-post everything?

MODERATOR

- Leatra Tate, Point Park University

PRESENTERS

- Kendra Janelle Ross, Point Park University
- Bonita Penn, Pittsburgh Black Feminist Reading Group
- Bekezela Mguni, Black Unicorn Library and Archive Project
- Denele Biggs, Pittsburgh Black Feminist Reading Group

340. Contested Spaces, Insurgent Places: Progressive Activism and Conservative Backlash in Two Western States

9:30AM - 10:45AM
ROOM 209

This roundtable addresses the interplay between insurgent activism and conservative backlash in two Western states; in doing so, we will draw larger conclusions about the future of progressive organizing efforts when they are marooned in predominantly white, conservative milieus. In Arizona, we examine anti-ethnic studies and anti-immigration legislation, along with racialized framings of human trafficking. Next, we explore the contested space(s) of Wyoming Equality and the possibilities of generating new knowledge production from contradictory positionalities in radical queer organizing. Panelists proffer thoughts on continuing challenges to feminist organizing and to (re)imagining justice under regional/sociopolitical pressures in the American West/Southwest.

PRESENTERS

- Samantha Vandermeade, Arizona State University
- Molly Dunn, Independent Scholr
- Melanie Vigil, Arizona State University
- Michael Karger, Arizona State University

341. Representing Girlhood: (Re) Imagining Fantasy, Possibility, and Justice in Literature

9:30AM - 10:45AM
ROOM 210

MODERATOR

- Anastasia Todd, University of Kentucky

"Love is love": Race and Queer Friendship in the Young Adult Fiction of Jacqueline Woodson

- Kristen Proehl, The College at Brockport

This paper explores representations of inter- and intra-racial friendships between girls in Jacqueline Woodson's African American coming-of-age novels, Hush, Another Brooklyn, and I Hadn't Meant to Tell You. YA literature often turns to same-sex friendship to critique institutions of heterosexuality and challenge racial, gender, and class hierarchies. Woodson's texts follow in this tradition, as they not only interrogate the privileging of biological and romantic ties over friendship but also demonstrate how sexism and heterosexism contribute to inequality. Her representations of friendship disrupt the binary of romantic and platonic love, confront masculine violence, and situate friendship as a vehicle of protest.

"A Proustian Moment:" Re-Capturing Girlhood in Alison Bechdel's Fun Home

- Rachael Mulvihill, The College at Brockport

Alison Bechdel's novel Fun Home is an autobiographical, tragic comic that challenges a normative expectation of sexuality through the recapturing of Bechdel's childhood. This paper discusses how Bechdel counters these expectations by comparing her comic to Marcel Proust's novel In Search of Lost Time. In Proust's novel the narrator focuses on social status, love and art as the three revenues that influence a person's adulthood. I use these categories to contend that Bechdel's girlhood and sexuality were stilted until she was able to separate her autonomy from her father's patriarchal and forced heterosexual influence.

Crafting a Community of Consent, Healing, and Joy in Sarah J. Maas' YA Series A Court of Thorns and Roses

- Laura D'Amore, Roger Williams University

A Court of Thorns and Roses, by Sarah J. Maas, is a young adult fantasy series of novels wherein 19-year-old Feyre Archeron finds herself trapped in an unhealthy relationship. When she is given a safe harbor to a new community, she has the space to reconcile the trauma that she has endured. This paper argues that the book series is, at its core, about agency, consent, and female sexual pleasure. Girl readers who find their way to this book series are offered a journey of healing and joy, and a vision of the power of sexual agency and exploration.

342. Radical Repositories: Archives, Artists, and Political Potentiality

9:30AM - 10:45AM
ROOM 215 (LCD)

Performativity of Justice: Solidarity Campaigns with Angela Davis in Europe

- Jamele Watkins, Stanford University

My paper conceptualizes transnational solidarity with Angela Davis during her 1970 – 1972 trial. For the project, I draw from a recently uncovered archive that Stanford University recently began processing. At the archival processing center, I examine letters and petitions sent to the Marin County Courthouse from across Europe. Using this ephemera, I answer the following questions: How do the petitions differ from country to country? How do these petitions disrupt the archive? How does performative solidarity manifest in letters and petitions from across Europe? Analyzing this collection, I demonstrate that letter writing and petition signing were affective performative acts.

Fugitive Archives: Critical Fabulation in Shailja Patel's Migritude

- Neelofer Qadir, University of Massachusetts Amherst

In this paper, I show how Shailja Patel's Migritude fractures the sanitized history of Kenyan independence. She refashions a normative gift – a trousseau of saris, which she uses as props – into an interwoven and multivalent movement narrative that juxtaposes the colonial archive with her family's story as well as Kikuyu and Maasai women's oral

testimonies of sexual violences they endured in British concentration camps. This feminist materialist method with its abolitionist impulses counters the abuses of the British colonial and Kenyan postcolonial states and functions in a reparative mode for Kenya's indigenous communities and its South Asian diaspora.

Felt History: Literary Form as Geopolitical Archive in Cristina Garcia's Dreaming in Cuban

- Lauren Silber, Wesleyan University

This paper considers Cristina Garcia's 1992 novel, Dreaming in Cuban, a saga that follows the lives of three-generations of a Cuban family during the twentieth century. I contend that Garcia's use of the family saga as literary form coheres disparate political and filial attachments experienced by each character, exposing continuities of trauma and racialization across generations while constructing an alternative archive of Cubanness that ruptures the unilateral narratives of Cuba perpetuated by what Jodi Kim calls the 'Cold War epistemology.' In this way, I show how Garcia, through literary form, situates the family at the center of geopolitical history.

Revolutionary or Terrorist? Fiction as Counter-Archive in Giannina Braschi's United States of Banana

- Samina Gul Ali, University of Miami

My paper examines Giannina Braschi's 2011 novel United States of Banana in tandem with 1960s FBI files on "terrorist" Black and Puerto Rican groups in New York City and NYPD surveillance files on Muslim communities after 9/11. I juxtapose NYPD/FBI documents with fiction to consider how "official" archives criminalize populations of color and "work to justify policing practices, deportation policies, and increased incarceration" (Cacho 2012). I analyze Braschi's re-appropriation of the language in these state-sanctioned documents to explore protagonist Giannina's struggle for Puerto Rican independence and transnational solidarity with those affected by the War on Terror.

343. Alternatives in Publishing: A Writing Workshop for Transnational Feminist Scholars

9:30AM - 10:45AM
ROOM 216 (LCD)

For transnational feminist scholars, there is perhaps no greater tension than that between the desire to make a difference socially and politically and the need to fulfill the research obligations of academia. Moreover, there continues to be a critical need for feminist scholars to advance public knowledge and debate by bringing women's studies and feminist scholarship to a mass audience in the U.S. and globally. In this writing workshop, editors of a feminist magazine, along with scholars across disciplines who have published in feminist and mainstream media, will discuss alternative possibilities for publication in the popular press.

MODERATOR

- Karon Jolna, Ms. Magazine

PRESENTERS

- Michele Tracy Berger, University of North Carolina at Chapel Hill
- Aviva Dove-Viebahn, Arizona State University
- Irasema Coronado, University of Texas at El Paso
- Gina Athena Ulysse, Wesleyan University

344. Rethinking Girls in Global Development, Radicalizing Girls' Empowerment

9:30AM - 10:45AM
ROOM 217

This roundtable brings together feminist scholars of economics, comparative education, rhetoric, and transnational girlhoods who have individually and collectively troubled the ways poor, racialized girls' lives in the global south are routinely instrumentalized in the service of global economic restructuring. Inspired to move beyond critique and "imagine the impossible," we ask: what are the parameters of possibility beyond the edict to "invest in girls" as "smart economics"? Can the radical potential of girls' empowerment be reclaimed outside corporate development regimes? If so, how might we imagine "girls in development" as a paradigm that challenges neoliberal capitalist formations of empire?

MODERATOR

- Suzanne Bergeron, University of Michigan-Dearborn

PRESENTERS

- Emily Christine Bent, Pace University
- Kathryn Moeller, University of Wisconsin-Madison
- Rebecca Dingo, University of Massachusetts Amherst
- Heather Switzer, Arizona State University
- Karishma Desai, Rutgers University

345. Love is Life Force: Extending June Jordan's Legacy through Eco Poetry, Revolutionary Mothering, and Making Our Way Home

9:30AM - 10:45AM
ROOM 218

In a political landscape punctuated by ecological disasters, "fake news" and a Muslim Ban, June Jordan's creativity and critique addresses our needs for "raising children, dancing down the rain, " and "building a revolution in which speaking and talking to somebody becomes the first and last purpose of every social encounter". This roundtable draws upon Jordan's legacy in relation to children's literature, revolutionary mothering, the politics of African American childhood and eco-justice. Panelists will discuss how they have taken up Jordan's work as a personal and political instrument capable of creating critical, resistant, cultural movements, relationships, and communities.

MODERATOR

- Lauren Parsons Muller, City College of San Francisco

PRESENTERS

- Becky Thompson, Simmons College
- Durell M. Callier, Miami University
- Dominique C Hill, Amherst College
- Alexis Pauline Gumbs, University of Minnesota

346. Let's Strategize: Exploring Microaggressions in Academia and Finding A Way Forward

9:30AM - 10:45AM
ROOM 219

Microaggressions are all too common in academia for students, faculty, and staff. They target persons with disabilities, people of color, women, and members of other minority groups. Because of their nature—commonplace verbal or behavioral indignities whether intentional or unintentional—recognizing and responding to microaggressions can be difficult. In this workshop, we will elicit participants' experiences with microaggressions, reflect on the harm done, and generate practices that will work within the current state of affairs to minimize harm and work toward an environment for knowledge production that respects all knowers.

PRESENTERS

- Alison Reiheld, Southern Illinois University Edwardsville
- Saba Fatima, Southern Illinois University Edwardsville
- Kimberly Carter, Southern Illinois University Edwardsville

347. Intersectionalities and Radicalizations: Transforming Creative Nonfiction Practices into Memorywork and Dreamwork

9:30AM - 10:45AM
ROOM 220

A Post-Human, Post-colonial Gothic Memory project: Or, What It Means When All Truths Need Not Be Fact

- Rochelle Harris Cox, Kennesaw State University

Speaker One will use the postcolonial gothic and museum studies to complicate individual remembering and its ability to interrupt and be in conversation with cultural memorialization. In the context of a place-based creative nonfiction piece set in Georgia, the speaker examines a theoretical and aesthetic framework that allows this genre to grapple with the hauntings of indigenous genocide, civil war, class tensions, and (gendered) personal experiences. Reading excerpts from the essay, the speaker shares strategies for imagining this textual work as within, without, and complicating the aesthetics of memory work and the public history narratives.

Imagine All the People: Memory Work as Radical Re-Imagination

- Christine Stewart, South Dakota State University

Speaker Two will show how the work of memoir, which its methodologies of observation, research, and lyric riffing, helped her complicate her theory of "indivisible disabilities" and led her to a stance of radically re-imagined inclusion as well as a pathway of advocacy for her neurodivergent son. She will read a short selection from her manuscript, A Slip Into Silence, framed by a discussion of the theories that underpin her re-visioning process.

Grassroots Transnational Rhetorics: Memory Work in Wangari Maathai's Unbowed.

- Virginia Crisco, California State University, Fresno

Speaker Three analyzes the global feminist and environmental rhetoric of Wangari Maathi, founder of the Green Belt Movement and winner of the 2004 Nobel Peace Prize, through her memoir Unbowed. Maathi's life's work focused on helping women in poverty help themselves through the planting of 30 million trees over 25 years. This presentation draws on Maathai's memoir to argue for her contribution to what Royster and Kirsch call a "transnational construction[] of rhetorical enterprise[]" (loc 1502), rhetorical practices that inform a global feminist movement for peace, sustainability, grassroots democracy, and women's empowerment.

348. Transnational Feminist Solidarities: From Queerocrats to Dissident Friendships to Fragile Interactions

9:30AM - 10:45AM
ROOM 221

MODERATOR

- Lin Li, University of Wisconsin, Madison

Feminist Solidarity & "Dissident Friendships": the path to peace and security in South Asia?

- Meera Sehgal, Carleton College

Since the mid-1980s, in the shadow of neoliberal globalization, virulent nationalisms fueled by religious rightwing politics, an unprecedented arms race, and war, a transnational feminist network called Sangat has quietly taken root in South Asia. Sangat is a network of feminist "troublemakers" who have refused to submit to the given reality of nation-state boundaries and conflict in South Asia, and who have dared to propose (and practice) feminist "love and friendship" as a viable and alternative path to peace and security in the region. This paper focuses on Sangat's utopian project, examining its methods, achievements, challenges and limitations.

Fragile Transnational Feminist Discourse in Iran

- Ladan Zarabadi, University of Cincinnati

Addressing subtheme 5, this paper explores Iranian feminist movements in the 2010s, focusing on the period since the last presidential election in spring 2017. I argue that the interactions between women inside Iran and activists beyond the borders of Iran have shaped and strengthened the Iranian women's movement. Drawing on transnational feminist approaches, such as those offered by Breny Mendoza and Richa Nagar, I use the recent feminist movement in Iran as a case study to examine the inevitability of solidarities among feminists across and beyond Iranian borders and to problematize the inside/outside binary system in transnational feminist discourse.

To Move and Shake with Constraint: Does the future lie with "queerocrats"?

- Corinne L Mason, Brandon University

This presentation will explore the emergence of "queerocrats" in the international development and human rights industry by examining strategies employed by LGBTQIA* individuals within multilateral institutions and civil society to make their work and workplaces queer. Illustrated by interviews with "queerocrats" (inspired by Eisenstein's [1996] use of the term "femocrat") at United Nations agencies, the World Bank, Global Affairs Canada, USAID, and NGOs, my research investigates how LGBTQIA* individuals move and shake (with constraint) from within bureaucracies.

349. The Manifesta as Utopian Form: Queer and Feminist of Color Critique

9:30AM - 10:45AM
ROOM 222

Featuring women and queer of color scholar-activists, this roundtable considers the manifesta as utopian form. In addressing theoretical questions such as the relationship between text and act, theory and praxis, utopia and queer temporalities, and reform and revolution, participants consider the place of utopian thinking and practice in queer and feminist of color movement building and belonging. Participants will also grapple with existing tensions around the function of utopia as found in queer of color critique and women of color feminist theory.

MODERATOR

- Kelly Happe, University of Georgia

PRESENTERS

- Annie Hill, University of Texas at Austin
- Caitlin Elizabeth Gunn, University of Minnesota
- Amber Kelsie, University of Pittsburgh
- Karma Chávez, University of Texas at Austin

350. Subverting "Teen Pregnancy": New Action and Research on the Politics of Young Pregnancy and Parenthood

9:30AM - 10:45AM
ROOM 223 (LCD)

This roundtable brings together the leading young mothers, activists, policy researchers, and academics working on the politics of young pregnancy and parenthood. Presenters will collaboratively discuss and imagine the next stage in the revolutionary project to abolish "teenage pregnancy prevention." Attendees will learn about how prevention frameworks contribute to social inequality and interfere with movements toward reproductive justice. Together, participants will have a critical conversation about contemporary disruptions of stigmatizing representations and opportunities to imagine just futures for pregnant and parenting young people, and all our families.

MODERATOR

- Letizia Guglielmo, Kennesaw State University

PRESENTERS

- Clare Daniel, Tulane University
- Jenna Vinson, University of Massachusetts Lowell
- Lisette O Engel, The Dwelling Place

351. Feminism: Justice and Palestine

9:30AM - 10:45AM
ROOM 224 (LCD)

Who is the subject of feminism? What causes are worthy of feminist concern? This roundtable joins scholars and activists who act against the dominant model of single-issue feminism and the constraints of U.S. nationalism to bring the liberatory concerns of the struggle for Palestinian rights and freedoms to feminism and queer politics. Our roundtable combines the movement for justice in Palestine with feminist and queer movements in various ways. We emphasize the multi-sited nature of social movements, recounting and critically assessing the nexus Palestine/feminism across spaces including grassroots organizations, marches and demonstrations, delegations, feminist institutions, and feminist and queer knowledge production.

MODERATOR

- Brooke Lober, University of California, Berkeley

PRESENTERS

- Rosalind Petchesky, Hunter College
- Diana Block, California Coalition for Women Prisoners
- Kate Raphael, Writer
- Rabab Ibrahim Abdulhadi, San Francisco State University
- Maha Nassar, University of Arizona

352. Exploring Sex Work/er Feminism as a 21st Century Intersectional Feminism

9:30AM - 10:45AM
ROOM 301

MODERATOR

- Emily Coombes, University of Nevada, Las Vegas

The Radical Politics of the #BlackSexWorkerLivesMatter Social Media Campaign

- Mireille Miller-Young, University of California, Santa Barbara

Sex worker rights organizations problematize police using condoms as evidence of soliciting, mandatory sex offender laws for sex workers, and the expansion of sex trafficking laws and immigration policies barring sex workers from obtaining US visas and citizenship. Miller-Young explores how the social media campaign #BlackSexWorkerLivesMatter intersects with the broader M4BL and sex worker rights movement and the ways in which black sex workers are not simply made vulnerable to systemic violence and injustice, but also active agents in creating a radical politics that engages in world making strategies and imagines freedom, not just for sex workers but for everyone.

'Putes Feministas' Discourse Analysis and Normative Struggle in Argentina

- Leyla Savloff, University of Washington

This paper focuses on a women's organization in Buenos Aires, Argentina and their political work to gain rights

and recognition as sex workers. 'Ammar' works as the union of sex workers that aims to gain visibility and political ground for the industry. This paper provides discourse analysis of the word choices and language used in order to equate sex work as normative. In doing so, I question the ways privilege and class impact how sex work is framed as a choice that can be rewarding, and the questions on disability, pleasure, desire, and labor that discourse analysis can provide.

Demanding Feminism Value Sex Worker Rights Organizing Efforts

- Crystal Jackson, John Jay College

What does it mean when a movement of largely trans* and cis* women engaging in marginalized and criminalized labor are suspicious of, and betrayed by, feminism? The "No SWERFs, No TERFs" rallying cry of sex worker rights activists should ring a feminist alarm among activists and scholars. Based on over ten years of scholar-activism around U.S.-based sex worker rights organizing, Jackson analyzes how a "sex work feminism" challenges the sexism and racism of prostitution neo-abolitionism and carceral feminism in the 21st century.

--"Sex Worker Exclusionary Feminists," "Transgender Exclusionary Radical Feminists."

353. Imagining Feminist Futures of Sexuality in India, Ireland, and the United States

9:30AM - 10:45AM
ROOM 302

MODERATOR

- Angelique Szymanek, Hobart & William Smith Colleges

Re-imagining the Irish Nation: Abortion and the Gendered Politics of Shame

- Clara Fischer, University College Dublin

The history of postcolonial nation-building in Ireland needs to be read through the prism of the gendered politics of shame. Women's reproduction and sexuality became tightly, affectively regulated throughout the early decades of the newly independent Irish nation-state, and several policy issues in contemporary Ireland reflect this, including the long-standing abortion ban. Following a referendum set for May this year, which is designed to eliminate constitutional obstacles to a more liberal abortion regime in Ireland, this paper asks what the referendum result can tell us about a newly imagined Ireland and the role of gendered shame therein.

Unpacking the Regulation of Sex Laws through Shame in Contemporary India

- Namrata Mitra, Iona College

Sex laws in India are based on specific conceptions of shame and gender. In the context of sexual violence laws, the harm of assault is often understood as shame or loss of honor. One of its many effects has, therefore, been differential access to rape laws for women based on whether the police and the courts deem them "pure," or "fallen," or outside of this dichotomy altogether. Another instance is that of re-criminalization of non- procreative sex acts and LGBTQ identites. In this paper, I demonstrate the harm of such legal frameworks, and look towards resources for change.

Not Just "Bad Sex": Normative Gender and Sexual Violence

- Dianna Taylor, John Carroll University

The #MeToo movement has generated an overall ambivalent social response. Men's and women's behavior, as well as women's accusations, are being defended, criticized, and denounced. Taking the Aziz Ansari case as representative of the social ambivalence toward #Me Too, this paper argues that not only behavior like Ansari's, but also the overall social ambivalence toward it, reflect and in turn reproduce what Nicola Gavey describes as the normative "cultural scaffolding of rape." The paper thus illustrates both why such behavior is not benign and why, given normative gendered power relations, it may nonetheless be experienced and viewed as such.

354. Disrupting patriarchal borders: Creative networks and embodied strategies that re-imagine boundaries in migration studies

9:30AM - 10:45AM
ROOM 303 (LCD)

MODERATOR

- Andrés C. López, Oregon State University

A Jewish refugee sociologist and the representation of black migrants to London, 1950s-60s

- Abby Suzanne Gondek, Florida International University

Ruth Glass, a German Jewish refugee sociologist, applied her experiences of the "final solution" to her demand for full citizenship rights for West Indian migrants to London in the 1950s-60s, a time when "Keep Britain White" groups advocated for second-class status or deportation. She struggled to maintain her Centre for Urban Studies, because she was known to be a "difficult" woman who "demanded the impossible." I will explore the connections between Glass' collaborations with women of color, like Claudia Jones, a Trinidadian communist activist and founding editor of the West Indian Gazette, and her theorizing about black migrants in London.

Migratory Trans (actions): Cartographies of Jamaican Transwomen's Migration to Geographies of Complete Gender Actualization

- Kemar McIntosh, Florida International University

Jamaican transwomen's migratory trans(actions), which I conceptualize as networked strategies of exile, work to capture the ways in which borders are negotiated and penetrated by bodies deemed politically castrated. Constructing cartographies of Jamaican transwomen's agency around the ways in which they strategically network their way to forms of political exile or asylum—with intentions of initiating or completing gender transition—aims to encourage recognition of a transnational history of feminine agency in penetrating and remaking patriarchal

borders with efforts to become, live and create new ontological realities.

Facing Time: Revisiting Haciendo Caras to think Contemporary Anti-Immigrant Debates

- Renata Rodrigues Bozzetto, Florida International University

The experiences of Brazilian women in the US, documented through ethnographic work, demonstrate the active ways through which Latinx identities are negotiated. Revisiting the imperatives of Making Face, Making Soul = Haciendo Caras: Creative and Critical Perspectives by Feminists of Color, I examine how Brazilian women's "face making" in the United States has been documented and the power relations embedded in such identity negotiations. I ask: what can these narratives tell us about the futures of creative and political works that are transforming citizenship at the contemporary moment?

355. Creating Genuine Security and Sustainability: Feminists Working Toward the 23rd Century.

9:30AM - 10:45AM
ROOM 304 (LCD)

Intersectional feminist scholarship has documented and analyzed the impacts of wars, environmental destruction, neoliberal development, displacement and land grabs on women in many nations, especially indigenous women, and women marginalized by ethnicity, "race," class, and national origin. This roundtable focuses on contemporary women's projects generated in resistance to dominant economic and political systems, which imagine and anticipate a world based on genuine security and sustainability. Together they address wider questions of how humankind will live together on this planet in justice and love, and the values, beliefs, knowledges, theories, practices and institutions necessary for this (Subtheme 7).

MODERATOR

- Gwyn Kirk, Women for Genuine Security

PRESENTERS

- Gwyn Kirk, Women for Genuine Security
- Margo Okazawa-Rey, Fielding Graduate University
- Barbara Sutton, University at Albany, SUNY
- K. Melchor Quick Hall, Fielding Graduate University

356. Gender in Latin American Indigenous and Environmental Movements

9:30AM - 10:45AM
ROOM 305 (LCD)

MODERATOR

- Ellen K. Rentz, Claremont McKenna College

Before They Were Ecologically Noble Savages: Gendered Representations of Amazonian Peoples and Nature in the 1970s

- Sarah Sarzynski, Claremont McKenna College

This paper uses gender as a category of analysis to show the prevailing representations of the Amazon and its people on the eve of the "Decade of Destruction." 1970s discourses set the stage for the wave of environmental campaigns to "Save the Rain Forest" that developed in the 1980s and 1990s. While most representations drew upon well-established tropes of the Amazon as a "green hell," an El Dorado, and Amazonian Indians as cannibal savages, a gendered analysis of popular culture demonstrates challenges to the white male explorer-as-hero trope even though Amazon continued to be portrayed as a sexually perverse space.

"Visual Narratives, extractivism and indigenous women dialogues: Standing Rock and Guatemala."

- Pamela Calla, New York University

This paper examines dialogues at a conference of the same name centering on struggles of Mayan Women and women from Standing Rock against extractivism and genocide, and on the role of film in creating narratives about the struggles. An analysis of conversations between indigenous women and also with film makers opens both 1. the possibilities for deeper structural understandings of the gendered economic, political and cultural dynamics of extractivism and genocide and 2. the possibilities for deeper intercultural connections and organizational dialogues between women and their movements. I also discuss the implications for understanding the way we build solidarities and why.

Gendered Indigenous Subaltern Praxis in the Americas: Reading Spivak on Justice

- Joe Parker, Pitzer College

For Gayatri Spivak justice is linked to a democracy-to-come committed to the general good rather than to the individualist or party gains that characterize national electoral democracies. Exploring specific sites for practicing justice in Northern Argentina, southern Mexico, and southeastern Canada, I supplement liberal notions of justice with gendered readings of subaltern and indigenous epistemes. The three sites bring into recognizability democratic horizons shaped by specific Others to liberal modernity: human-land dependencies disrupting modern freedom; seeing the land as sacred to recognize violence in capitalist exploitation; everyday polytheisms interrupting secular humanism; and accountabilities to all impossible under party politics.

357. Feminism and Activism Interest Group Business Meeting

9:30AM - 10:45AM
ROOM 306

358. North American Asian Feminist Collective Business Meeting

9:30AM - 10:45AM
ROOM 307

359. Fat Studies Interest Group

9:30AM - 10:45AM
ROOM 308

360. How to Teach the Abortion Debate Without Setting Off Any Bombs: Lessons from the 1939 Dickinson-Belskie Birth Series Sculptures

9:30AM - 10:45AM
ROOM 309 (LCD)

This workshop has 3 main objectives:

1) To familiarize attendees with the 1939 Dickinson-Belskie Birth Series sculptures and the scientific and creative processes behind their production.

2) To help attendees understand the impact the sculptures had in transforming lay and medical understanding of pregnancy in the middle part of the twentieth century, giving rise to imagery that now lies at the heart of current debates about abortion.

3) To teach attendees how to use these sculptures to teach the abortion debate in ways that invite critical thinking while still allowing all sides to be respected and heard.

PRESENTERS

- Rose Holz, University of Nebraska- Lincoln
- Chelsea Richardson, University of Nebraska-Lincoln

361. Rethinking LGBTQI Politics from the Perspective of Queer Inhumanisms

9:30AM - 10:45AM
ROOM 310 (LCD)

MODERATOR

- Dylan McCarthy Blackston, Hamilton College

Towards a Kinship of Viruses

- Timothy Gitzen, Indiana University

This paper ethnographically explores biosecurity and the discursive emergence of an anti-LGBT AIDS-Middle East Respiratory Syndrome "super virus" in South Korea. Specifically, I bring the practice of biosecurity to bear on idioms of life and kinship. By queering biosecurity, I argue that the kinship between these two viruses allows for a reassessment of life at the level of the microbial (Helmreich 2009, 2016). Queer activists are at the forefront of this transformation, actively embodying categories of contamination and biological unruliness to challenge the "reproductive futurism" (Edelman 2004) implicit in Korean idioms of kinship and biosecurity practice.

Queer Haitian Ecologies: The Trash Church and (Other) Plastic Bodies

- Erin Leigh Durban-Albrecht, University of Minnesota

Global LGBTQI human rights organizations partnered with Haitians in the wake of the 2010 earthquake to address "homophobia" and "transphobia" in relief and recovery work. These organizations did not consider how these terms might shift in a necropolitial landscape of U.S. imperialism. This paper draws on a decade of ethnographic research with same-sex desiring and gender creative Haitians to queerly rethink conditions of harm, debilitation, and disablement. I draw on black queer feminist scholarship—Vanessa Agard-Jones on body burden and Omise'eke Tinsley on queer Haitian femme labor—to center Haitian strategies for imagining justice in toxic landscapes of plastic, trash, and chemicals.

Metronormativity and Gay Rights in the Trump Era: Re-thinking the Matthew Shepard Story

- Carly Thomsen, Middlebury College

In the twenty years since Matthew Shepard's death in Laramie, Wyoming, the cultural narratives surrounding the case rarely have been questioned. Shepard was—the story goes—killed by rural homophobes. In 2013, journalist Stephen Jimenez troubled this account, suggesting Shepard's murder was linked to methamphetamine, rather than homophobia. Gay rights activists responded with outrage. I argue that Jimenez's provocative discussion creates new possibilities for challenging metronormativity, and in so doing, expands common conceptions of what constitutes contemporary LGBTQ issues and politics—a crucial intervention in this moment in which liberals have tethered Trump's election to (ostensibly homophobic) rural America.

Lesbian Imaginings and Interventions: New Theorizations of Masculinities and Violence in South Africa

- Amanda Swarr, University of Washington

South Africa has gained global attention for what are represented as violent forms of masculinity and "corrective" rapes of lesbians, whereby black lesbians are targeted and punished for their masculinities and sexual relationships with women. But less well-known are the complexities of political responses to and theorizations of gender and violence. Drawing on two decades of work with activists in the region, this paper will analyze how lesbian activists unsettle men's exclusive claims to masculinities and foreground the ways that their work imagines and facilitates new conceptions of gender and social change.

362. The Logics of Capitalist Futures

9:30AM - 10:45AM
ROOM 311 (LCD)

Tech Security, Racial Capitalism, and Feminist Fugitivity

- Stephanie Murphy, University of Arizona

A Silicon Valley startup, Anduril Industries, has proposed to build a virtual wall on the US-Mexico border. These recent events speak to the way tech capital ventures collude with militarized nationalism to generate new topographies of security and new surveillance economies (Fuchs 2013). I contextualize this virtual wall project in a long arc of technologized security and racial capitalism and speculate as to how automation recalibrates labor in this moment (Clough 2011). Lastly, I consider what feminist strategies are available to challenge this constellation in the service of what Fred Moten and others have called "fugitivity" (Moten and Rowell 2004).

Debt Forgiveness: The Chronicle of Higher Education as an Archive

- Jaime Madden, Minnesota State University, Mankato

I carry out an analysis of content published in The Chronicle of Higher Education (CHE), which I treat as a key archive of contemporary narratives about education-related debt. I draw conclusions from an analysis of 634 articles published over the most recent 3 years, and I identify aspects of CHE

stories that are easily "glossed" and do not seem to "require evidencing"—including the regular use of "forgiveness" when referring to debtors who have been defrauded and will receive redress (Hemmings 2011). I marshal humanities scholarship to politicize and critique seemingly self-evident and incontestable framings of economic debt.

Imagining a World Without Houseworkers

- Elizabeth Verklan, Cottey College

In her canonical feminist text, Women, Race, & Class, Angela Davis asserted that "Housework...may finally be approaching historical obsolescence" (Davis 1981). As the tech industry heralds robotic technologies that aim to "liberate" humans from "women's work," it simultaneously calls for a universal income. I engage materialist feminist scholarship in order to think about the promise(s) of universal income: What are its feminist legacies? (James 1972; Federici 2012; Weeks 2011). What are the limits- and possibilities- to this economic praxis? What does it mean for those whose livelihoods- already made precarious by the logics of racial capitalism- will become obsolete?

363. Feminist Media Studies Sponsored Session: Teaching Popular Media Culture in the Age of the Thinkpiece

FEMINIST MEDIA STUDIES INTEREST GROUP

9:30AM - 10:45AM
ROOM 312 (LCD)

This workshop elucidates pedagogies at the intersection of Black Feminist Theory, Hip-Hop Studies, and Film and Media Studies. By attending to constructions of gender, sexuality, race, class, citizenship, and other social, cultural and political markers in lessons involving popular media, facilitators provide strategies that more holistically and vibrantly integrate popular media into our classrooms through assignments and activities. We introduce techniques that help students understand the ideological and affective processes that work on and through us via popular media, in order to imagine forms of subjectivity that alter how we disruptively critique dominant representational practices now and in the future.

MODERATOR

- Heidi R. Lewis, Colorado College

PRESENTERS

- Nikki Lane, American University
- Heidi R. Lewis, Colorado College
- Brandy Monk-Payton, Fordham University
- Lydia Kelow-Bennett, University of Michigan

364. Re-imagining Resistance: "Black Women, Media, and the Uses of Strategic Ambiguity"

9:30AM - 10:45AM
ROOM 313 (LCD)

This panel brings together feminist media scholars to engage with Ralina L. Joseph's new book Postracial Resistance: Black Women, Media, and the Uses of Strategic Ambiguity (New York University Press, 2018), which explores black women's responses to disenfranchisement in media, in addition to political and economic spheres. Together, we celebrate the possibilities of black women imagining and bringing ourselves/themselves into existence as media producers as well as audiences that reimagine texts for our purposes.

PRESENTERS

- Manoucheka Celeste, University of Florida
- Jennifer McClearen, University of Washington
- Madhavi Murty, University of California, Santa Cruz
- Timeka Nicol Tounsel, Pennsylvania State University
- Ralina Joseph, University of Washington

365. Wakanda Higher Education Diversity Consultants, Inc. Diversity Workshop Initiatives: Worst Practices, or Dafuq, Chad/Becky?!

9:30AM - 10:45AM
ROOM 314 (LCD)

MODERATOR

- Reshmi Dutt-Ballerstadt, Linfield College

We are Not Ready for Your Kind of Diversity

- Reshmi Dutt-Ballerstadt, Linfield College

This presentation/performance will focus on what Sara Ahmed in On Being Included: Racism and Diversity in Institutional Life calls the "reproduction of racism" and how creation of diversity initiatives as a political solution can make "those who speak about racism the cause of the problem." I will particularly draw attention to the various ways and forms through which everyday and mundane white supremacy suppresses the struggles and complaints by women of color and other minoritized subjects in the academy in their hiring process, tenure and promotion process and their various leadership roles in predominantly white liberal arts campuses.

Black and White, and Read All Over

- Priya Jha, University of Redlands

The performance will look at diversity within the workplace; however, not the diversity a University thinks of right away. I highlight issues of parallel racism embedded within institutional power structures from classroom settings and curricula to administration. How do readily accepted notions of diversity, based in the specificities of US ethno-racial-national histories, embrace a singular vision of pluralism, which, while not quite blind, certainly seems to be leading to cataracts to the world outside black/white binary systems? The ramifications for the other Others of the University is at the heart of the performance. The subaltern must be silenced.

Still here: On the 2018 Diversity Studies Faculty Exhibition, "Home: Making Space for Radical Love and Struggle"

- Melinda Luisa de Jesús, California College of the Arts

"Perky Peminista" (de Jesús) reporting from The Whitest Art School in the West. This presentation/performance will highlight the history of the oldest

ethnic studies program in an art school in the US and its struggles against administrative attempts to decenter and dissolve people of color-centric art education. It will cover:

Limitations of white feminist leadership

Critique of neoliberal corporate education models

Strategies for FOC empowerment and sustenance

Advocacy and activism via art and performance

366. Disability Consciousness, Imaginaries, and Struggles: Transnational Narratives of Becoming and Remaining Disabled

9:30AM - 10:45AM
ROOM 315 (LCD)

Disability (and) Care in Crisis: Disability Consciousness on the Frontlines of Gentrification and Drug Wars

- Mary Jean Hande, University of Manitoba

In this presentation, I examine the emergence of revolutionary disability consciousness in anti-gentrification and activist harm reduction work in Toronto's "downtown east end," a stigmatized inner-city neighbourhood. Drawing on three years of research with Toronto service providers and anti-poverty activists, I use Rachel Gorman's (2016) disability/disablement dialectic as an analytic to historicize and materialize the terrain of radical disability struggles and demonstrate the centrality of disabled people on the frontlines of urban anti-gentrification and harm reduction struggles. This analysis also expands understandings of disability that exceed mainstream disability movements and helps develop a revolutionary disability futurity.

A Step toward a Conceptualization of Transnational Disability Model: Engaging the Dialectics of Geopolitics, "Third World," and Imperialism

- Sona Kazemi, University of Toronto

Through this project, I studied the Iran-Iraq war and the resulting production of disabled bodies, analyzed in a dialectical and historical materialist framework. This article comprises a report of the case study and a new conceptualization of disability theory from a transnational perspective. As a war survivor Middle Eastern woman, through the case study, I examine the social relations behind the production of disabled bodies in the war, while exploring the processes by which people became and remained disabled. Finally, using the case study, I develop an anti-racist, anti-imperialist, anti-nationalist, and non-ideological mode of inquiry for understanding disability and disablement.

Re-imagining Kurdish Women's Resistance in Turkish State's Disabling Prisons

- Berivan Sarikaya, University of Toronto

This paper narrates and contextualizes real-life stories of incarceration, torture, and hunger strike that has resulted in permanent disability in the period between the military coup of September 12, 1980 and 1984 in Turkey. As a Kurdish woman political prisoner, I reveal the processes such as "turkification" and incarceration and social relations such as nationalism, patriarchy, capitalism and imperialism behind the incarceration of Kurdish women through a reflexive/relational analysis of their experiences. Through this analysis, I examine how prison, as site of punishment, has been transformed and re-imagined by Kurdish women political prisoner's into a site of learning, resistance, and struggle.

367. Refiguring Reproductive Labor and Re-imagining Reproductive Justice

9:30AM - 10:45AM
ROOM 401

A Mother's Place is in the Struggle: Transnational Mothers' Labor as a Site of Radical Politics

- Valerie Francisco-Menchavez, San Francisco State University

Unpaid labor of migrant mothers (from abroad) and their paid labor as care workers are structured by demands of global pull for domestics and neoliberal conditions of joblessness in their home countries. The labor of migrant mothers in both their paid and unpaid domestic work can produce a critique of public and private patriarchal oppression through racialized and classed devaluation. I present evidence that the labor in mothering—tasks such as transnational coordination of house duties, and localized duties as a nannies or housekeepers—can produce a gendered consciousness regarding the debasement of the critical work of domestic labor.

Paid Mother and Unpaid Mother: Reproductive Labor in the Transnational Korean Assisted Reproductive Technology (ART) Industry

- Sunhye Kim, Harvard University

This paper examines how the concept of reproductive labor has been contested, negotiated, and reconstructed by intended mothers and gestational surrogates in the transnational Korean ART industry. While the notion of surrogacy as labor has been widely debated, the reproductive labor performed by intended mothers tends to be overlooked. However, intended mothers' labor should also be considered "reproductive labor" along with paid surrogates. By analyzing the everyday experiences of Korean intended mothers and Ukrainian surrogates as they participate in the baby-making process together, this paper aims to reevaluate reproductive labor as a central key to understanding the lucrative ART industry.

The Necropolitical Labor of Birth Mothers in Transnational Adoption Practice

- Hosu Kim, College of Staten Island

Transnational adoption is often described as "win-win" for both prospective parents as well as for children to meet their needs of building a family and finding one, respectively. And yet, its necessary condition involves, first and foremost, birth mothers' reproductive dispossession. Aiming toward a global reproductive justice framework, this paper brings birth mothers as a center of analysis and recalibrates their reproductive labor as a necropolitical labor, the labor

extracted from the socially dead only to serve the nation-state or empire. Central to my argument interrogates how birth mothers' necropolitical labor secures a heteronormative family in transnational adoption.

Labor for Future: Queer Critique of Liberal Democracy and Protest Culture

- Yeong Ran Kim, Brown University

This paper examines how queer activists' labor critically intervenes the heteronormative reproductive futurity in the neoliberal progressive paradigms. Drawing upon my recent field research during the candle light protest against the Park Geun-hye regime in South Korea, I explore the ways in which queer activists stage scenes of disruption, in order to resist the liberal's exclusion of queerness in envisioning a new nation. I propose to think the activists' labor in terms of reproduction, in a sense that they provide a critique on a collective imagination of a new future.

368. Charting Anti-Colonial Justice for Land and Survival

9:30AM - 10:45AM
ROOM 402

MODERATOR

- Kiki Loveday, University of California, Santa Cruz

Decolonial futures: Mapping a cartography of struggle with the U'wa Nation

- Sandra C. Alvarez, Chapman University

The U'wa nation, located in present-day Colombia, offer decolonial options for the future. Using my perspective as an activist researcher enmeshed in long-term organizational and personal relationships with U'wa leaders, I map a cartography of struggle as a decolonial feminist methodology that traces relationships across time, land and species. The resulting multidimensional mapping of the U'wa struggle looks towards the future by weaving the past to the present, the U'wa to the Americas, and humans to the land on which we live. In learning from Indigenous theory and practice, this mapping practice challenges dominant political science frameworks.

Imagining Radical Futures of Space and Place

- Elisabeth Paquette, University of North Carolina at Charlotte

Mapping, or how a given terrain is organized, exemplifies the importance of bridging the divide between the natural and social sciences due to the colonial implications (both historical and contemporary) that such projects often entail. In this paper, I offer an analysis of mapping through the works of Sylvia Wynter and Michel Foucault. I propose that such an analysis and the implications for settler colonialism therein, when paired with the writings of Indigenous theorists and sci-fi writers, provide the conditions for imagining indigenous futures of space and place.

Material crisis of indigeneity: A rhetorical ecofeminist critique of Trump's land use policies

- Megan O'Byrne, Kutztown University

In 2017 Donald Trump reduced Bears Ears National Monument to eight-five percent of its original Obama era acreage. From a critical rhetorical ecofeminist viewpoint this decision materially devalued those spaces as ones unworthy of protection making them available for resource development and extraction. Left to deal with the ramifications are the many Native American tribes who hold these lands sacred and whose unchronicled, unstudied ancient artifacts remain in peril on the unprotected lands.

The unintended effects of Carbon Tax

- Aishwarya Krishna Iyer, University of Florida

Climate change is real and is here to stay. Climate change not only affects living conditions, but also tend to impose occupational constrains on people all over the globe. Such consequences are not uniform. Marginalized and vulnerable communities tend to face vaster consequences, thereby indicating that climate change is not only an environmental and scientific problem, but also a class and gender issue. In response, several authorities came forward proposing measures to curb and curtail carbon emissions. The present paper shall look at the class and gender implication of adopting one such measure- the levy of taxation based on CO2 emissions.

369. CHILE BYE!: A Workshop on Knowledge Production, Academia and Routes of Disidentification

9:30AM - 10:45AM
ROOM 403

This workshop seeks to examine how women of color and queer women of color make space for themselves inside and outside academia paying particular attention to scholarship and knowledge production outside of academia. Panelists will discuss their position as scholar-activists, their location in/between/outside of academia and then open the discussion to the audience with topics to include: cultivating radical community and solidarity, staying in or leaving academia, balancing labor demands (R1, liberal arts college, K-12 spaces) while creating critical knowledge spaces outside of academia.

MODERATOR

- Ebony Pope, University of Oklahoma

PRESENTERS

- Christina Carney, University of Missouri
- Anya Michelle Wallace, Pennsylvania State University
- Jillian Hernandez, University of Florida
- Chamara Jewel Kwakye, Georgia State University

370. Feminist Future of the Borderlands

9:30AM - 10:45AM
ROOM 404

MODERATOR

- Bernadine Hernandez, University of New Mexico

Feminista Frequencies: Chicana Radio Archivista Praxis in the Borderlands

- Monica De La Torre, Arizona State University

For 6 years, I collaborated with Rosa Ramón, Radio KDNA's only woman co-founder and first station manager to develop a free, publicly accessible bilingual digital archive documenting the emergence of Chicana/o community radio broadcasting. This archive collects and preserves community radio's recordings through tools that assist in the digitization and preservation of aural artifacts, images, program guides, institutional documents, and station ephemera. As a practitioner of archivista praxis, I fuse archivist and activist practices to rethink the collective possibilities of the archive, employing the networked archive as a tool to document and create the conditions of possibility for social change.

"Mi Tierra, Mi Vida": Challenging Masculinist Readings of Land and Identity

- Karen Roybal, Colorado College

Following the lead of contemporary Chicana scholars who collect and archive histories of Chicana feminists significant to social movements of the 1960s and 1970s, I discuss the Chicana feminist praxis I applied to an oral history project where I interviewed women in the land grant movement in southern Colorado and New Mexico. The discussion centers how ethnic Mexican women's social activism challenges patriarchal structures within the movement and it reveals how, despite the persistence of a masculine historic legacy of land struggle that defines the U.S. Southwest, the women's memories compel a new archive and gendered reading of this period.

Decolonizing the Archives through Feminista Praxis

- Vanessa Fonseca Chavez, Arizona State University

Utilizing Emma Pérez's notion of the decolonial imaginary and Chela Sandoval's oppositional consciousness, this presentation provides a theoretical framework for decolonizing the literary archives through feminista praxis. By looking at the cultural legacies and contentions of colonialism in Chicana/o literature over time, I will discuss how Chicana writers have negotiated agency and erasure in literary production following the Mexican-American War. Chicana/o literature demonstrates intricate ties to its past and relies on past narratives and literary strategies to situate future work. However, paramount to this endeavor is an untangling unproductive colonial structures and ideologies that are antithetical to decolonial feminist praxis.

371. (Re)Imagining Justice in Transdisciplinary Dissertation Research

9:30AM - 10:45AM
ROOM 405

MODERATOR

- Christina Cavener, Texas Woman's University

Navigating Disciplinary and National Boundaries in Women's and Gender Studies (WGS): Traditional Birth Attendants (TBAs) and Reproductive Justice in Nigeria

- Esther Oluwashina Ajayi-Lowo, Texas Woman's University

This paper explores the impact of traditional birth attendants (TBAs) on reproductive justice in Nigeria as transdisciplinary research in WGS. The approach and design employed in this research draws broadly on feminist theories, feminist activist experiences in Nigeria, educational trainings related to activist work, and diverse disciplinary perspectives outside of the field of WGS. How does a WSG scholar integrate multiple theoretical and disciplinary perspectives in creating distinctively transdisciplinary research? What are the challenges and opportunities in doing such research? How may this research produce new knowledge regarding the relationship between traditional birth attendants and reproductive justice in Nigeria?

A Transdisciplinary Integration of Feminist Principles in Sustainable Fashion

- Karen Bravo, Texas Woman's University

This paper focuses on how engagement with feminist theories in fashion studies may encourage consideration of often neglected sustainability issues in the fashion industry. Although feminist theories are sometimes applied in fashion studies, and fashion is discussed in feminist work, both are often committed to prioritizing their discipline rather than providing creative solutions to the problem. The paper seeks to integrate diverse areas of knowledge through a transdisciplinary approach, focusing on the research problem while contributing to both feminist and fashion studies.

Reimagining Pedagogies in Women's and Gender Studies

- Paige Leighann Hoffmann, Texas Woman's University

This paper explores the intersections of feminist, anti-oppressive pedagogies, and disability justice to reimagine pedagogies employed in higher education courses. Employing a transdisciplinary approach, the paper outlines a disability justice pedagogy that questions and negotiates disciplinary lines of Women's and Gender Studies, Feminist Disability Studies, Critical Disability Studies, and Education, while working toward an approach that ultimately obscures such disciplinary categorization. Further, the paper highlights the importance of transdisciplinary approaches and reimagined pedagogies for the future of Women's and Gender Studies.

Reimagining Women's Sexuality through Storytelling

- Foluso Oluade, Texas Woman's University

This paper explores the transdisciplinary pedagogical use of nonfiction storytelling, feminism, and womanism to reshape women's sexuality. AnaLouise Keating's poet-shaman aesthetics provides a theoretical framework for this research, suggesting that language may contribute to physiological, material change. The paper applies this possibility by exploring how the use of language in a variety of stories is praxis for women of various backgrounds to more effectively participate in the widespread reimagining and liberation of women's sexuality.

372. How Can We Talk About The Future if We Don't Talk About Aging?: Contingent Faculty, Community Colleges, and the Graying of the Academy

AGING AND AGEISM CAUCUS, CONTINGENT FACULTY INTEREST GROUP, COMMUNITY COLLEGE CAUCUS

9:30AM - 10:45AM
ROOM 406

Comprised of members from the Age and Ageism Caucus, the Contingent Faculty Interest Group, and the Community College Caucus, this roundtable will start a conversation about the role of aging in academia. While some scholars argue that Age Studies should be acknowledged alongside Gender and Sexuality Studies and Race and Ethnic Studies, in reality, the current economic structure of the academy frequently devalues and marginalizes contributions of older scholars. In doing so, the message to students and to faculty is clear: the academy of the future has no space for old people.

MODERATOR

- Melanie Ann Cattrell, Blinn College

PRESENTERS

- Valerie Taylor, University of Nevada, Las Vegas/Northeastern University
- Kathleen R. Carot, Oakton Community College
- Sheryl Fairchild, Sacramento City College

373. What Does Justice Demand of Pedagogy?: Workshop Toward the Praxis of Intersectional Justice

9:30AM - 10:45AM
ROOM 407

How do we use speculative and science fiction as pedagogies of intersectional justice in the current political moment in our classrooms and beyond? This workshop takes up that question to collectively share texts, recommended readings, and assignment ideas in order to cooperatively develop curriculum that uses feminist science and speculative fiction to build, deepen, and frame our work as educators to demand justice and resist not only the future put forth by the current administration, but also the one based on ableism, white supremacy, settler colonialism, patriarchy, and heteronormativity.

MODERATOR

- Laurie Fuller, Northeastern Illinois University

PRESENTERS

- Laurie Fuller, Northeastern Illinois University
- Durene Imani Wheeler, Northeastern Illinois University
- Lauren J. Lacey, Edgewood College
- K.J. Surkan, Massachusetts Institute of Technology

374. Law and Public Policy Interest Group Business Meeting

9:30AM - 10:45AM
ROOM 214

375. Feminist Knowledge Production and Related Imaginings: Thirty Years of Feminist Formations

9:30AM - 10:45AM
CRYSTAL BALLROOM AF

2018 marks the thirtieth year of one of the field's leading journals. Reflecting on the past, and considering the futures of publishing feminist scholarship, the current editor and members of the editorial board come together to reflect on how a scholarly journal can contribute to the work of imagining justice. In terms of envisioning the politics, stakes, and im/possibilities of feminist knowledge production within and beyond the academy, participants consider the kinds of work we can and should engage in, and delineate some of the epistemological, political, and coalitional labors that might best inform such collective labors.

MODERATOR

- Betty J Harris, The University of Oklahoma

PRESENTERS

- Patti L. Duncan, Oregon State University
- Priya Kandaswamy, Mills College
- Adela C. Licona, University of Arizona
- Vivian M. May, Syracuse University
- Nana Osei-Kofi, Oregon State University
- Susan Talburt, Georgia State University
- Stephanie Troutman, University of Arizona

376. The Meridians Project: Scholarship, Mentorship, and Alternative Methods of Knowledge Production

9:30AM - 10:45AM
CRYSTAL BALLROOM BE

This roundtable will highlight ways of reimagining feminist discourse. Discussing women of color, their narratives, and shared experiences provides a means to reshape the landscape of current feminist scholarship. Participants will examine how mentorship and nontraditional modes of knowledge production can aid in this mission to construct the radical feminist futures we aspire to create. The roundtable will use a feminist peer-reviewed journal as a framework with which to examine these ideals.

MODERATOR

- Ginetta E.B. Candelario, Smith College

PRESENTERS

- LeConte Dill, New York University
- Jameta Nicole Barlow, George Washington University
- Paula Giddings, Smith College
- Ginetta E.B. Candelario, Smith College

377. Queer Relations: The Social (Re)Turn

9:30AM - 10:45AM
CRYSTAL BALLROOM CD

MODERATOR

- J. Brendan Shaw, Central State University

That Aging Queer: Coming Out Old, Growing Up Trans*

- Johnathan Smilges, Pennsylvania State University

"Coming out" has, in popular culture, long been associated with the shedding of a "closeted" self. My paper, however, draws on Karen Barad's metaphor of "rebirth" to explore the experiences of old and aging trans* people, for whom relationality is essential to defining the "self" (393). Exemplifying Veli Mitova's observation that aging indicates a "waning capacity for self-reauthorship," people often expect aging trans* subjects to maintain some consistency between their "closeted" and "rebirthed" selves (364). Pulling together transgender theory and age studies, I offer a model of trans* subjectivity that acknowledges queer relationality even as it guards against ageism.

A Queer and Present Future: Intergenerational Storytelling in Queer of Color Communities

- Jo Hsu, University of Arkansas

Lee Edelman's antirelational polemic describes queer theory as a story "of why storytelling fails" (7). In an unlikely response, this paper explores the queer potentiality of storytelling itself—examining queer cultural production as both a mode of relationality (Muñoz) and a rejection of normative futurity (Edelman). Focusing on intergenerational autobiographies by queer-of-color communities, I explore how artists and writers establish a "politics of relation" (Carrillo Rowe 3) that moves across conventional boundaries of space and time, folding past and future into a present that offers a little more hope (Muñoz 4) for queer existence.

Pedagogical Care Amidst Normative Institutions: Rhetorics of Queer Access

- Elizabeth Miller, The Ohio State University

The queer as an analytical tool affords "critique of the normal" (Rawson 41), facilitating movement toward transformative access (Banks) in academia. I explore ways to queer composition classrooms through the "productive indeterminacy" of the polemic, a queer genre (Rand 24). Viewing pedagogy as genre makes visible curricular locations amenable to playful subversion of institutional discourses. The polemic offers a model for teaching, not for its divisive emotionality, but for its slippery movement through normative discourses and systems of logic. I imagine academic sites as locations of critique, creativity, and relationality, potentially redressing literacy normativity (Pritchard) harming students in institutional contexts.

378. Speculating Trans and Queer Reproduction

11:00AM - 12:15PM
ROOM 202

This roundtable examines racialized, feminized, and devalued reproductive labor relations within the queer family in a new era of reproductive technologies and capacities. Drawing from science and technology studies, Marxist feminist theory, critical ethnic studies, Black studies, and transgender studies, we situate queer and trans reproductive practices within the larger context of racial capital. We define "reproduction" broadly, as the biological capacity to generate offspring and as the labor required to reproduce ourselves, our loved ones, and capital itself. What might communist, decolonial, insurgent or collective reproduction and reproductive labor look like? How can we bring these relations into being?

MODERATOR

- Aren Aizura, University of Minnesota

PRESENTERS

- Jey Saung, University of Washington
- Jacob Roberts Lau, University of North Carolina at Chapel Hill
- Hilary Malatino, Pennsylvania State University

379. PRESIDENTIAL SESSION: Imagining a World Without Prisons through a Feminist Lens

11:00AM - 12:15PM
ROOM 204-205 (LCD)

PRESENTERS

- Romarilyn Ralston, California State University, Fullerton
- Liat Ben-Moshe, University of Toledo
- Beth Richie, University of Illinois at Chicago
- Mariame Kaba, Project NIA
- erica ruth meiners, Northeastern Illinois University
- Ruth Wilson Gilmore, City University of New York
- Gina Dent, University of California, Santa Cruz

380. Activists, advocates, and professionals: Working to eradicate sexual violence and institutional racism within the university

11:00AM - 12:15PM
ROOM 206

Navigating university spaces as an insurgent practice of sexual violence prevention

- Kailah Carden, Towson University

This paper considers the spaces where sexual violence prevention "happens" at institutions of higher education. By examining a case study of a proposed policy change involving multiple campus stakeholders, this paper maps the sometimes competing and converging interests (Bell, 1980) of administrators, students, faculty, and the institution. Further, this paper asks: which institutional actors have access to -- and voice in -- decision making spaces inside the university (Orner, 1992)? This paper theorizes the liminal positionality of staff members who can facilitate interest convergences and imagine radical futures and possibilities to advance meaningful sexual violence prevention policy changes in higher education.

Feet in two worlds : Navigating student activist and institutional pressure

- Domonique Johnson, Tufts University

This paper will explore the challenges faced by leadership in an Africana Center during a time of unrest on campus. By unpacking the historical context of the center - its genesis as and

institutional co-opting - I will show how the larger university institution sought to separate Black students from the social and academic counter-space (Solorzano & Yosso 2000). I argue that as a result of this separation, students and administration both leaned on and pushed out the Africana Center. From this case study, I discuss the challenges and successes of navigating this time as a staff member (Bass 2012).

When activists' calls are answered: Exploring staff embodiment of student demands

- Nandi Bynoe, Tufts University

This paper centers around the tensions experienced as a critical Black feminist educator tasked by the institution with supporting student activists (Delpit, 1988) . Specifically, I aim to map the tensions between student activists' desire for change and the institution's need to exploit the raced and gendered labor of already marginalized student populations. I seek to unpack the hierarchies of respectability within the constructions of rape and sexual violence within institutional discourse (Crenshaw, 1991) as well as make visible the maroon spaces that seek to subvert and challenge the institution.

381. The Status of the W/G/S PhD: Insights from the Feminist Studies 2018 Special Issue-Session 2

11:00AM - 12:15PM
ROOM 207

This roundtable is the first of two sessions presenting authors in the forthcoming Feminist Studies special issue 44:2 on the Status of the W/G/S PhD. They address the following questions: 1) How are those with doctoral degrees faring--in both academic jobs and other kinds of work? 2) What is the relationship between those with doctoral degrees in G/W/S studies and those with graduate certificates in women's studies? 3) How institutionally secure are W/G/S studies doctoral programs? Presenters are all authors whose papers were peer reviewed and accepted for the Feminist Studies special issue.

MODERATOR

- Ashwini Tambe, University of Maryland, College Park

PRESENTERS

- Ashley Glassburn Falzetti, Eastern Michigan University
- Amy Bhatt, University of Maryland, Baltimore County
- Kristina Gupta, Wake Forest University
- Jennifer Christine Nash, Northwestern University

382. Fat Utopian Futures: Theorizing Embodiment, Abjection, Desire and Sex

11:00AM - 12:15PM
ROOM 208

The panelists of 'Fat Utopian Futures' center the fat racialized body as a space to think about fat futurity, abjection, desire and sex (Tovar, 2012; Hester and Walters, 2016). The question that guides this roundtable is: How does a women and queer of color framework shift the field of fat studies? (Sharrell, 2016; Nevins 2006) Their work reimagines a praxis of radical self-love that disrupts the spatiotemporality of futurity as one that takes into consideration the past/future but does not undermine the utopic affects of a fat-positive present (Hernandez 2013).

PRESENTERS

- Eliza Rodriguez y Gibson, Loyola Marymount University
- Yessica Garcia Hernandez, University of California, San Diego
- Caleb T Luna, University of California, Berkeley
- Amy Abugo Ongiri, Lawrence University
- Monica Hernandez, Arizona State University

383. Discipline and Punish?: Resisting Deficit Models in K-12 Education

11:00AM - 12:15PM
ROOM 209

MODERATOR

- Pamela Thoma, Washington State University

Co-creating Radical Futures: Restorative Justice in the Elementary Classroom

- Melanie Adley, Explore! Community School

When reimagining sites and spaces for a radical politics of knowing-making and feminist pedagogies, we need to remember the critical work to be done in public school classrooms -- in particular in elementary schools. In this presentation, I intend to reveal elementary school as a crucial time and place for a child's relationship to institutions of power and oppression. I suggest that teachers should play not only an intervening role, but a role in co-creating healing and justice with children whose options are otherwise limited by the very institutions that claim to open doors to a brighter future.

Decoding Discipline: Disrupting Racial and Gender Hegemony Inscribed School Discipline Practices

- Margaret Kane, University of Cincinnati

Radical reimagination of public education as a site for disruption of racial and gender hegemony is necessary for empowering and nurturing the potential of all students, especially those who educators routinely deem transgressive. This paper diagnoses the structural racialized-gender prejudice of Cincinnati Public Schools through an examination of the disparate enactment of discipline and an analysis of how educators apply and defend harmful disciplinary practices. Further, using discipline as a starting point, it articulates an alternate vision of the school that rejects racial and gender hegemonic norms, actively encourages alternate expressions of student engagement, and nurtures student potential.

Developmental Stages of Resistance, Resilience and Critical Consciousness in the Lives of Girls of Color

- Katherine Clonan-Roy, Cleveland State University
- Charlotte E Jacobs, University of Pennsylvania

This paper will present a feminist theoretical model of adolescent

development for girls of color that can be used to critique and resist the dominant deficit-oriented characterizations of girls of color that appear in research and educational contexts. We integrate ecological, phenomenological, and critical race feminist perspectives on development and socialization and emphasize that girls of color need to develop the competencies of resistance, resilience and critical consciousness in order to develop optimally. After presenting this model, we describe how girls in diverse contexts learn to enact these competencies and imagine social justice in diverse social contexts.

Toward a Pedagogy of Love

- Adriane Bezusko, Texas Christian University

Grit, growth, and resilience have redefined failure as an ennobling experience in Late Capitalism. These psychological traits have become part of the narrative for surviving the end of social-safety nets after the Great Recession and are central features of the turn to culture in education reform initiatives. This cultural turn is responsible for increased student suicides and contributes to the school to prison pipeline. In this presentation, I discuss the potential for building an anti-oppressive pedagogy based on an ethics of care and love grounded in meeting the needs of all students and mutual aid partnerships in K-16 education.

The Makings of Feminist Schools

- Sally Nuamah, Duke University

The paper first examines the inherited hostilities that girls face daily against their bodies at school. The paper then argues for the need to develop feminist schools that protect children from threats that impose a differential cost on their ability to secure equivalent achievement. These schools ask two sets of questions: first, how their policies and practices levy disparate effects on a pupil's academic, civic, or social development. Next, how can they develop strategies to respond to these imbalances and thus ensure that students attaining the same education are not subjected to differential costs based on gender, race and/or sex.

384. Haunting Diasporas/ Diaspora Haunts

11:00AM - 12:15PM
ROOM 210

MODERATOR

- Gayatri Gopinath, New York University

Afropolitan's Ghosts

- Anima Adjepong, Simmons College

Based on ethnographic research in Houston, Texas and Accra, Ghana, this paper explores the ghosts that haunt black diaspora. Afropolitan describes Africans with ties to some tangible place on the African continent and some place in the West. It also describes a genre of literature and arts, a cultural mo(ve)ment, and an identity politics. Afropolitan asserts Africa as a contemporary component of black diaspora and engages (some of) the lived realities of African people. In its efforts to expand the boundaries of black diaspora to include Africa(ns), Afropolitan also produces its own ghosts vis-à-vis its class and sexual politics

Diaspora's Negative Project

- Gina Dent, University of California, Santa Cruz

Cachoeira, Brazil is a treasured node in the circuit of African diasporic travel and imagination. This small town in the interior of the state of Bahia, made outsize by the presence of the Irmandade de Moa Morte [The Sisterhood of the Good Death], draws cultural tourists year-round and fills beyond capacity for its August festival. Here/there, history relies on grids of intelligibility and forms of relation that operate recursively in the space of diaspora—in this sense, as its negative project.

Black Panther: Contemporary Hauntings

- Diane Harriford, Vassar College

Photographs of lynching are a quintessential example of haunting, capturing the seared image of the person, absent their kin, abandoned and left to die; while white spectators, often whole families, treat the lynching as a picnic. The haunting that we see in lynching photographs remind us that these ghosts of abandonment are still with us. Black Lives Matter, with its deliberate attention to self care and art offer an aesthetic beyond this haunting. A question remains about the extent to which the recent film Black Panther--through its treatment of historical abandonment—also contributes to an aesthetic beyond this haunting.

Making Mirrors: Righting/Writing by Refugees

- Becky Thompson, Simmons College

This paper examines hauntings identified in the work of refugee poets from Syria, Afghanistan, Palestine, and elsewhere, including those still in transit, relocated, and re/unsettled. Their poetry offers a poetics of belonging--to the earth, family, memories packed into backpacks--referencing those who lift their children to the sky and those whose spirits are at the bottom of the sea. "Making mirrors," which comes from Nazim Hikmet's poem "Some Advice for those Who Will Serve Time in Prison" is an active verb and a plural noun, imagistic connections that refugees create, as protest and tradition, amidst multiple hauntings.

385. Designing Crip Feminist Futures

11:00AM - 12:15PM
ROOM 211 (LCD)

The Critical Design Lab is a multi-institution, multi-disciplinary design collaborative. The CDL's work focuses on designing crip feminist futures-imagining futures in which disability, feminism, and queerness are understood as central to the practices of designing the material world and employing design as "future-making." In this roundtable discussion, CDL members will discuss the Lab's use of crip and feminist theory to define design protocols, engage in co-mentorship, critique existing critical design practices, and re-appropriate design and technology for social justice projects.

PRESENTERS

- Aimi Hamraie, Vanderbilt University

- Kevin Gotkin, New York University
- Cassandra Hartblay, University of Toronto
- Leah Samples, University of Pennsylvania

386. The School Girls Deserve: Youth Driven Visions and Solutions for Creating Safe, Holistic, and Affirming Schools

11:00AM - 12:15PM
ROOM 215 (LCD)

Too many girls and transgender, gender non-conforming (TGNC) youth of color are being criminalized, marginalized, and neglected because of oppressive and violent beliefs, policies, and actions in schools that ultimately push them out and render them vulnerable to significant danger and undesirable outcomes (Morris, 2016; Moodie-Mills & Mitchum, 2014). Utilizing findings from our participatory action research, this workshop presents youth-centered narratives, numbers, solutions, and visionary practices that we hope will inspire critical thinking about the multitude and converging ways in which racist, sexist, classist, Islamophobic, homophobic and transphobic practices marginalize girls and TGNC youth of color in their learning environments.

PRESENTERS

- Brittany Brathwaite, Girls for Gender Equity
- Cassandra Felix, Girls for Gender Equity

387. Laws Are Stories Lived as Rules: Legal Ethnographic Interrogations of Carceral Feminist Utopias

11:00AM - 12:15PM
ROOM 216 (LCD)

MODERATOR

- Christina B. Hanhardt, University of Maryland

Punishing Choices: Trafficking, Justice and What it Means to be Free

- April D. J. Petillo, Kansas State University

Blending legal ethnography, Indigenous and Critical Trafficking Studies, this paper interrogates carceral feminist efforts as tools of the State's punitive criminal system. Using an exploration of Indian Country policymaker perspectives, Petillo examines how targeted trafficking discourse informed by feminist law-and-order rhetoric derails decolonial Indigenous justice efforts by reifying jurisdictional coloniality in Indian Country, pathologizing Indigenous women as victims and investing in US exceptionalism in Native governance. Imagining Indigenous legal futurity, Petillo also envisions what justice more dependent on radical freedom from targeting than capture and removal might include.

Aperture of the Carceral State: Rape, Justice and Ethnography of the Trial

- Sameena Mulla, Marquette University
- Heather Hlavka, Marquette University

The authors argue that the courtroom is a central site of power that functions under the fiction that incarceration is justice meted out according to collective wishes for social good. The state requires people to reconfigure justice and redemption through normative commitments to sexual violence that depend on gendered racializing processes. These processes are at the heart of the criminal justice system, and the center of normative commitments to rape. Reproducing these norms strengthens the inequality that produces the conditions for gender-based violence. The authors use the trial as an aperture for challenging carceral logic and revealing the state's violence.

In the Crutches of Law: The Materialities of Gender-based Violence Charges

- Srimati Basu, University of Kentucky

The past year of reckoning around sexual assault through legal and extra-legal means has highlighted the need to better understand the limits of laws of gender-based violence. Countering men's rights groups who accuse feminists of infiltrating States and weaponizing marriage and sex, here I address accusations of women's heavy-handed misuse of laws by examining their fragile temporalities and their failure to address materialities and consent. I connect my ethnographic work on negotiation of divorce and family violence in India to recent issues of sexual harassment, emphasizing the significance of context and culture in the deployment of law.

388. Expanding our Sense of the Possible: Critical Reflections on Ahmed's Living a Feminist Life and Gay's Hunger

11:00AM - 12:15PM
ROOM 217

The proposed roundtable foregrounds the work of two contemporary leading feminist authors to discuss radical reimaginings of feminist consciousness, struggle, and politics. In a socio-political moment framed by perceived impossibility, this roundtable is an invitation to expand our sense of the possible and to go beyond the material. Placing these distinct texts in conversation, contributors to the roundtable will explore themes of memory, freedom, autonomy, and feminist struggle, as well as integrity and well-being.

MODERATOR

- Elora Halim Chowdhury, University of Massachusetts Boston

PRESENTERS

- Sylvanna Falcon, University of California, Santa Cruz
- Sharmila Lodhia, Santa Clara University
- Elizabeth Philipose, Independent Scholar
- Khanum Shaikh, California State University, Northridge

389. Deconstructing a Militarized American "Freedom": Resisting Postfeminist and Homonormative Militarism

11:00AM - 12:15PM
ROOM 218

MODERATOR

- Alicia Catharine Decker, Pennsylvania State University

Inclusion/Revolution: Feminist Futures and Military Inclusion

- Jeremiah Blaise Favara, Emory University

In 2013, Secretary of Defense Leon E. Panetta lifted the ban prohibiting women from serving in combat positions in the U.S. Armed Forces. Heralded as marking the full inclusion of women into a military from which women were long excluded, the announcement was quickly followed by recruiting materials touting the new opportunities for women. Focusing on representations of inclusion in military recruiting materials and practices from 2013 to the present, this paper explores the convergence of military inclusion, gender and sexual norms, racial capitalism, and state violence to question what military inclusion means for visions of a feminist future.

The Affective Technologies of Gender and Species in US Militarism, Chloe Diamond-Lenow

- Chloe Diamond-Lenow, University of Minnesota Duluth

Contemporary representations of US female soldiers must reconcile postfeminist orientalist figurations of the liberated and liberating female soldier with long-standing heteronormative nationalist figurations that position women as caretakers and nurturers of the nation. The 2017 film Megan Leavey, about a female marine and her time with a military working dog, reveals such a negotiation. Through an analysis of this film, this paper argues that representations of female soldier-dog relationships function as affective technologies that feminize the female soldier and present her as natural maternal nurturer, while deflecting attention from the racial capitalism and dehumanizing violence that undergirds US militarism.

Gender Violence as a Problem of Alterity

- Miranda Pilipchuk, Villanova University

This paper contrasts American discourses surrounding gender violence outside and inside of the US. American discourses utilize racial stereotypes to turn gender violence into a problem of the Other, portraying gender violence outside the US as a cultural problem implicating people of color, while portraying gender violence within the US as a problem of individuals acting against the values of their culture—a "free" nation. By framing gender violence as a problem of the Other, American discourses serve to absolve (white) America as a whole from gender violence, and support the justification of American military aggression in the global south.

390. Living Intersectionality: Building Feminist Futures on/beyond Campus

11:00AM - 12:15PM
ROOM 219

This roundtable discussion focuses on a small, limited-resource WGST department accepting the challenge to "live intersectionality beyond an intellectual commitment" as we respond to the current backlash moment by centering our financial and energetic resources on marginalized populations in our community. Specifically, we have initiated a Muslim Women's Resource Center, collaborated on research and a symposium on women of color in PWIs, and hosted the campus LGBTQA+ Advisory Board, especially activism on behalf of the transgender community. These activities have generated interest among students, energized our faculty, and created opportunity to re-engage partnerships around campus.

MODERATOR

- Sharon L. Barnes, University of Toledo

PRESENTERS

- Asma Abdel Halim, University of toledo
- Kelley Webb, University of Toledo
- Carla Janell Pattin, University of Toledo
- Danielle Stamper, University of Toledo
- Sharon L. Barnes, University of Toledo

391. June Jordan's Poetry for the People: A Revolutionary Blueprint

11:00AM - 12:15PM
ROOM 220

Former students in June Jordan's Poetry for the People course at UC Berkeley open a discussion on how her life and writings continue to shape current schemes, dreams, and daily actions for social justice. Drawing on our own work within and beyond schools, museums, libraries, counseling offices and even businesses, we discuss transforming institutional and personal spaces and specifically how June Jordan's guidelines continue to be fundamental and timeless in helping to create strong, courageous, and supportive communities necessary for justice in both the most intimate and the most public spheres.

MODERATOR

- Lauren Parsons Muller, City College of San Francisco

PRESENTERS

- Ruth Forman, Middlebury College
- Kelly Elaine Navies, Smithsonian National Museum of African American History and Culture
- Elizabeth Meyer, University of Colorado Boulder

392. Imagining Sexual Justice Against the Age of Consent

11:00AM - 12:15PM
ROOM 221

This Roundtable explores age of consent as a gendering tactic of colonial and racial biopolitics. Age of consent laws mobilize culturally specific logics of age-differentiation to organize proper relations between intimacy and carnality. As a central tactic of European and white settler empires, age of consent has too often delimited both dominant and oppositional imaginaries of sexual justice.

This Roundtable explores key concepts produced by age of consent and proposes alternative imaginaries of sexual justice: Kadji Amin through a discussion of "pederasty"; Joseph Fischel through "consent"; Gillian Harkins through "pedophilia"; and Eng-Beng Lim through the "colonial man-boy dyad.

MODERATOR

- Gillian Harkins, University of Washington

PRESENTERS

- Gillian Harkins, University of Washington
- Joseph Fischel, Yale University
- Kadji Amin, Emory University
- Emily Horowitz, St. Francis College

393. Fierce Care: Women's prisons as sites of collective care and resistance, the U.S. and Palestine

11:00AM - 12:15PM
ROOM 222

Women's prisons are sites of maximum repression and isolation from family and community. Control is maintained through violent force and the constant promotion of division and competition along lines of race, gender and sexual orientation. This workshop will examine the sustained struggle in California's women's prisons to forge collective resistance to these destructive strategies through the practice of "fierce care" on both sides of the prison walls. We will compare this history with practices of militant collective care and resistance that have occurred in women's prisons in Palestine to develop possibilities for shared learning and solidarity between struggles.

MODERATOR

- Diana Block, California Coalition for Women Prisoners

PRESENTERS

- Annie Paradise, Center for Convivial Research and Autonomy
- Rabab Ibrahim Abdulhadi, San Francisco State University
- Diana Block, California Coalition for Women Prisoners

394. Just Learning, Learning Justice: Using Community-Based Learning and Research Models to Promote Environmental Justice in Ladakh, India

11:00AM - 12:15PM
ROOM 223 (LCD)

Using the case study of a global community-based research project in Ladakh, India, this roundtable discusses how community-engagement can make learning and research more meaningful for students as they work directly with community partners addressing their needs. Based on three summers of ethnographic and historical community-based fieldwork in Ladakh by a team of faculty and students in several disciplines (history, anthropology, gender studies, public health, and medicine), this panel describes and analyzes forms of community-engaged pedagogy and research that promotes environmental justice in the culturally robust but ecologically fragile mountain region of Ladakh, India.

PRESENTERS

- Tanya Bakhmetyeva, University of Rochester
- Stewart Weaver, University of Rochester
- Daniel Rinn, University of Rochester
- Sophia McRae, University of Rochester
- Daria Lynch, University of Rochester

395. Wakanda Forever: Afro-Feminist Futures and the Black Cinematic Imagination

11:00AM - 12:15PM
ROOM 224 (LCD)

This roundtable discussion will address how well the superhero film Black Panther serves as an afro-futuristic work of visionary fiction, especially in its depictions of strong and dynamic black womanhood. While the film promotes feminist representations, it nonetheless confines its storytelling through a black patriarchal lens. Topics we will bring to the discussion include: cinematic histories and black feminist counter-narratives; black aesthetics and black feminine and masculine embodiment; the "Invention of Africa" in the African American imagination; possibilities and erasures of queerness; and the politics of Diasporic casting and storytelling.

MODERATOR

- Tamika L Carey, University of Virginia

PRESENTERS

- Janell Coreen Hobson, University at Albany, SUNY
- Kinitra D. Brooks, Michigan State University
- Susana Morris, Georgia Institute of Technology
- Gwendolyn Deloris Pough, Syracuse University

396. Feminist Antipoverty Warriors: Black/Brown Women in Movements for Economic Justice

11:00AM - 12:15PM
ROOM 301

This roundtable considers how federal antipoverty efforts impacted prospects for collaboration among urban women of color in Boston, Grand Rapids, Los Angeles, and Philadelphia during the 1960s and 1970s. Presenters discuss ongoing historical research that shows how Great Society programs created purposeful Black-Brown coalitions and new outlets for activism while also providing a platform from which residents launched strategic separate efforts. So too, involvement in antipoverty work instilled skills and networks among participants that continued to influence community efforts in subsequent years.

MODERATOR

- Premilla Nadasen, Barnard College

PRESENTERS

- Tatiana M. F. Cruz, Lesley University
- Delia M Fernandez, Michigan State University
- Alyssa Ribeiro, Allegheny College

397. Persistence as Protest: Willful Coalition Building and Amidst School Choice and Privatization

11:00AM - 12:15PM
ROOM 302

Challenging, Interrupting, and Re-Envisioning the Fate of Public Education

- Jamal Batts, University of California, Berkeley

This paper examines the mission and vision of the coalition and its service to

the city, the state, and the nation-wide effort to disrupt neoliberal educational reform. This includes a presence in the media, social media, collaborating with other organizations, and continually putting pressure on the local school board and superintendent in attending to issues of equity and transparency. We also discuss our larger goals for the coalition and the work needed to disrupt these policies on the ground level.

398. Amplifying Feminist Voices: Blogging as Public Scholarship

11:00AM - 12:15PM
ROOM 303 (LCD)

Public feminist scholarship has never been more critical or more possible. Digital publishing has expanded the possibilities for scholars to make their voices heard and disseminate their knowledge—and not just to like-minded individuals in academic and activist spaces, but with a broader audience of activists and policymakers. In this workshop, scholars with a background in writing for the web will come together alongside the digital editor of a major feminist publication to break down the basics of blogging and building a profile online—and create a roadmap for scholars hoping to establish themselves as experts and thought leaders in the popular press.

MODERATOR

- Carmen Rios, Ms. Magazine

PRESENTERS

- Carrie N. Baker, Smith College
- Carol A. Stabile, University of Oregon
- Susan Shaw, Oregon State University
- Ileana Jimenez, feministteacher.com

399. From #BlackGirlActivism to #BlackPantherMagic: Finding Ways to Teach Resistance, Resilience, and Revolution

11:00AM - 12:15PM
ROOM 304 (LCD)

The teaching of American history is built upon a tradition of storytelling. It is a history that has been written by the victor using the blood of the oppressed as ink and the backs of the marginalized as paper. Within the classroom, as students move from learning about Black Girl and Boy Magic to the wonder that is Black Panther Realized, the lesson plans and activities must reach deep into the cultural landscape and tell and teach these stories--in an effort to liberate the classroom and our students.

MODERATOR

- Karsonya Wise Whitehead, Loyola University Maryland

PRESENTERS

- Karsonya Wise Whitehead, Loyola University Maryland
- Nadiera Young, Roland Park Elementary/ Middle School
- Brittany Horne, Roland Park Elementary/ Middle School
- Tracy Kent-Gload, Black Quilted Narratives

400. From Witches to Nomads: Revolting Against the Myth of 'Successful Aging' in the Era of Trump

11:00AM - 12:15PM
ROOM 305 (LCD)

AGING AND AGEISM CAUCUS

In this sponsored session of the Age and Ageism Caucus, the panelists will examine and deconstruct the intersection between Trump's America and the false narrative of "successful aging" -- a popular construct in the field of gerontology, despite its classist, sexist, and ableist traits. The panelists contend that the economic and social condition of older women in the Trump era proves that "successful aging" is a neoliberal myth—one that many cannot (and should not) participate in. Instead, aging women must revolt to create their own utopian futures--ones that challenge the boundaries of location, economy, community, and academia.

MODERATOR

- Linda M. Hess, University of Frankfurt

Feminist Resistance to the "Successful Aging" Model in Mainstream Gerontology

- Peg Cruikshank, Independent Scholar

Following the publication of Successful Aging (1997) by Rowe and Kahn, feminist gerontologists noted the many flaws in this model, but it lives on in mainstream gerontology. The first comprehensive commentary Successful Aging as a Contemporary Obsession: Global Perspectives, edited by anthropologist Sarah Lamb, was published in 2017. This paper will highlight previous critiques of successful aging as a paradigm for aging and draw connections to Lamb's interdisciplinary collection with a specific focus on the ways in which global perspectives indicate the limitations of aging models based only on white, middle-class male American values, urging resistance to oppressive mainstream parameters.

From 'Single Girl' to Silver-Haired Witch: Aging and Feminist Resistance in Comedy Central's Broad City

- Katherine Lehman, Albright College

Broad City's subversive "single girls" live in the moment. In recent seasons, they also contemplate aging and feminist futures under Trump. In New York, aging signifies power: Abbi's first gray hair grants her access to a witches' coven of older, visionary activists. In contrast, Florida retirees are portrayed as uniformly regressive, gun-toting racists. This paper analyzes how Broad City celebrates intergenerational feminist resistance while also reinforcing elitist, consumer-friendly notions of "successful aging" (Sandberg and Marshall 2017; Katz and Marshall, 2003). I will also discuss how Broad City's women enact queer temporalities as they resist heterosexual norms (Halberstam 2005; Radner 1999).

"How dare her kids let her live in a car": The Intersection of Class, Age, and Gender in YouTube's Aging Female Nomads

- Melanie Ann Cattrell, Blinn College

A variety of media sources have recently commented on nomads—those who choose to live in their vehicles full-time.

This paper examines the social media production and reception of such images and videos when they are crafted by and about aging women. Combining feminist theory and age studies scholarship, this paper examines how older women use social media—an area often not associated with aging—to tell their stories. It also examines the ageist and sexist attitudes they encounter, arguing that female aging nomads are creating and documenting a new future—one outside of a capitalist, ageist, and patriarchal society.

401. Graduate Student Caucus Business Meeting

11:00AM - 12:15PM
ROOM 306

402. South Asian Feminist Caucus Business Meeting

11:00AM - 12:15PM
ROOM 307

403. Disability Studies Interest Group Business Meeting

11:00AM - 12:15PM
ROOM 308

404. Female Masculinities and Revolutionary Potentials: A Conversation with Jack Halberstam at the 20-Year Anniversary 'Female Masculinity'

FEMINIST MASCULINITIES INTEREST GROUP

11:00AM - 12:15PM
ROOM 309 (LCD)

On the 20th anniversary of Halberstam's 'Female Masculinity,' this panel explores the utopian potentials and limits of female masculinity as a framework in feminist analysis today. Each paper addresses how the concept of female masculinity sharpens or obscures feminist visions for utopian gender, racial, and sexual justice. Linked by this theme, each paper will explore the use of female masculinity in different cultural registers and revolutionary projects, such as feminist theory, Black Lives Matter activism, butch women's personal narratives, and Jewish women's transgressive comedy. The moderator, a prominent theorist of feminist masculinity, will then respond.

MODERATOR

- Jack Halberstam, Columbia University

Female Masculinity: Some Questions and Concerns

- Judith Kegan Gardiner, University of Illinois at Chicago

Ever since the publication of Jack Halberstam's Female Masculinity in 1998, the concept of "female masculinity" has enjoyed widespread acceptance. Queer theory and transgender studies have expanded, consolidated, and sometimes questioned the category while simultaneously welcoming more variable and fluid gender expressions. However, I suggest that the concept is inherently incoherent and that it has other significant limitations, especially that it supports the abjection of femininity and props up, rather than undermines, the naturalized association of masculinity with power and the hierarchical binary of masculine over feminine gender.

Escape Routes: Female Masculinity and Conceptual Revivals of the Underground Railroad and the False Promise of a Multicultural Utopia

- Shawn Newman, Queen's University

This paper examines the (re)construction of Canada as a multicultural utopia. Since Trump, Canada has seen a dramatic spike in the number of US asylum seekers (Mehler Paperny and Lampert 2017). I offer a "queer return" (Walcott 2016) to the Underground Railroad to unravel the ways that "escaping" to Canada is a narrative we have seen before. Specifically, I look to black female masculinities, and the 2016 Black Lives Matter sit-in at Toronto's Pride Parade, to reveal that Canadian multiculturalism cannot "anticipate black" (McKittrick 2014). Such a reveal troubles Canada's reputation as a safe haven for people escaping to "freedom."

Tending the Bulldagger Archive: Identificatory Practices, Negotiations, and Iterations of Lesbian Masculinities in a Post-Trans Temporality

- Sasha T Goldberg, Indiana University, Bloomington

Positioning America as a "Post-Trans Nation" in which Cisgender and Transgender are employed as opposite identity categories, "Tending the Bulldagger Archive" inquires after the Butch female body. Neither "a person whose gender matches their sex," nor "a person whose gender is opposite their sex," this study centers a cultural archive--and sustained futurities--in which female masculinity embodies lesbian specificity, rather than Trans identification. With masculine women serving as an ongoing litmus test for the social, cultural, and political costs of epistemological reorganization, interviews catalog identificatory practices, negotiations, and iterations of lesbian masculinities in a post-Trans temporality.

"Two Jewesses Tryin' to Make a Buck": Jewish Female Masculinity and Feminist Utopias in 'Broad City.'

- Jonathan Branfman, The Ohio State University

Comedy Central's 'Broad City' reinvents racialized tropes of the masculine-yet-seductive 'beautiful Jewess' to envision a feminist utopia of gender fluidity, unapologetic female bodies, and female sexual agency and pleasure. Up to the early 20th century, the 'beautiful Jewess' was a trope in European and Euro-American culture, signifying ambiguity between "repulsive" female masculinity and alluring-yet-dirty hyperfemininity. In this paper, I connect Kathryn Rowe's work on the trope of the "unruly woman" in comedy with Ann Pellegrini's work on the beautiful Jewess to analyze how 'Broad City' uses racially specific tropes of the Jewess to builds its utopian vision for all women.

405. Sable Imaginations: Black Feminist Poetics of the Self

11:00AM - 12:15PM
ROOM 310 (LCD)

MODERATOR

- Bettina A. Judd, University of Washington

Black Feminist Oceanographies: Poetics of Black Women's Pleasure

- Bettina A. Judd, The University of Washington

The cartographer or the poet? One who has already sketched and thus shaped the effable terrains of desire, circumscribed the possibilities of fungibility, and graphed relevance by size. The cartographer is by vocation, topical. But the Black and lesbian poet directs us to the depths of pleasure by water, where "desire can rise," "refuses retreat," to quote Nikky Finney. In this paper and reading, I will discuss this very different paths of desire poets/ oceanographers who begin with the possibility of pleasure "9cm deep/in the pelvis."

Finding Ceremony: Black Feminist Poetics as Time Travel

- Alexis Pauline Gumbs, University of Minnesota

This presentation, based on M Archive: After the End of the World, explores what it means to approach Black feminism as both a poetics of the moment and an apocalyptic archive, asking for and navigating the end of the world. How can contemporary Black feminist poetics excavate the histories of defunct Black feminist organizations, Black feminist projects that were imagined but never realized, the small and large ways our worlds have ended over and over again at the hands of systemic oppression and our own fatigue.

Radical Poetics: Love, Intuition and Integrity

- Khadijah Queen, Regis University

A poetics of love works as the opposite of narrowing. This paper will define a radical poetics of love in the context of literary study, paying attention to the way love is portrayed and deployed as an underlying device in contemporary literature outside of traditionally dismissed romantic notions is a valuable human and critical exercise that will offer new ways of thinking about writers, writing, and the role of literature as a cultural influencer, especially as it relates how we treat and see one another as human beings.

v.), Forget It & Answer(Me), writing across genre as a Black woman in (faux) Post Colonial and Pre-Apocalyptic Times.

- Anastacia Renee Tolbert, Seattle Girls School

As a teacher I am always faced with the reality that students either. (a). Believe black history began with slavery or (b). Believe racism is over. These two misnomers coupled with my own believe that we are living within white supremacy and apocalyptic times have pushed me to intentionally create work that wants the reader to engage, be enraged and ask questions about what it means to be a black woman in these times.

406. Sexual Violence in Art and Activism: Promises, Pitfalls, and Possibilities

11:00AM - 12:15PM
ROOM 311 (LCD)

MODERATOR

- Amanda Apgar, Pomona College

Inhuman Reproduction: Sexual Violence and the Biopolitics of Slavery

- Lauren Heintz, California State University, Los Angeles

This paper examines Kara Walker's artwork, 8 Possible Beginnings or: The Creation of African-America. Walker depicts an enslaved man who is impregnated with a cotton seed by a white man, and subsequently gives birth to a cotton plant. Drawing on Hortense Spillers and Riley Snorton, I argue that the transgender pregnancy and reproduction of the cotton plant forces us to question the biopolitical limits of the gendered and racial intersections of sexual violence in slavery. I show that Walker's artistic interrogation of sexual violence ultimately questions if queer, trans, and interracial sexualities are ever able to achieve liberationist futures.

Grossed Out: Reading Disgust from Dworkin to #MeToo

- Mairead Sullivan, Loyola Marymount University

This paper reads proclamations of disgust in response to sexual harassment allegations, specifically those leveled against Harvey Weinstein, in order to elucidate a theory of ordinary sexual violence. Drawing on the work on Sara Ahmed and Silvan Tomkins, I argue that the mechanism of disgust recognizes the everydayness of sexual violence even while naming it as aberrant. I explore how contemporary art and activism, including the artist collective PussyPowerHouse and #metoo movements, are returning to the vitriol that rendered Dworkin disgusting. How might a politics of disgust unseat the over-reliance on consent and criminal abnormality in approaches to sexual violence?

Sexual Necropolitics and Resistance during Argentina's "Dirty War"

- Viviana Beatriz MacManus, Occidental College

This paper examines sexual necropolitics in the Argentinean film, Garage Olimpo. The film is a fictional account of the detention of activist Maria during the Argentinean dictatorship. The portrayal of Maria's captive body on screen evinces the centrality of sexuality in necropolitics as the masculinist, military state reinforced absolute power over her death through sexual means. Drawing on Hortense Spillers' term "pornotrope" and Achille Mbembe's concept of necropolitics, this paper asks the following: is it possible for narrative cinema to represent sexual violence committed by the masculinist state without making a fetishistic spectacle of captive bodies?

407. Doing Justice to Octavia E. Butler's HistoFuturist Imagination: The Archive and Beyond

11:00AM - 12:15PM
ROOM 312 (LCD)

Octavia E. Butler curated her life. Over 350 boxes of research material, journals, notebooks, story drafts, fragments, letters, and ephemera now comprise her archive at the Huntington Library. Butler coined the word HistoFuturist to describe herself as a

memory worker and "historian who extrapolates from the human past and present as well as the technological past and present." This roundtable considers how Butler-inspired projects may activate possibilities for world-making and shaping change through archival labor, the creation of art and scholarship, and by extending the conversation to larger communities.

MODERATOR

- Shelley Streeby, University of California, San Diego

PRESENTERS

- Ayana Jamieson, Octavia E. Butler Legacy Network
- Aimee Bahng, Pomona College
- micha cárdenas, University of California, Santa Cruz
- Cassandra L Jones, University of Cincinnati
- Melanie Marie West, University of California, San Diego
- EllaMaria Ray, Metropolitan State University of Denver

408. Women's History Partnerships Between Scholars & Secondary Educators

11:00AM - 12:15PM
ROOM 313 (LCD)

Led by secondary educators, a university professor and feminist secondary students, this session will discuss how high school and university classrooms can incorporate intersectional feminism to decolonize curriculum. Prepared remarks will include how teaching feminism in institutions can be welcoming and challenging to feminist praxis. The presentation will call for a better partnership between scholars and educators committed to social justice. Panelists will share their experiences in organizing class projects that encourage students to move beyond the study of women's history to the process of communicating their findings and taking informed action.

PRESENTERS

- Serene Williams, Sacred Heart Schools
- Wendy L. Rouse, San Jose State University
- Sierra Burton, Sacred Heart Schools

409. Women's Leadership: Educating, Imaging, and Transforming for a Just Future

11:00AM - 12:15PM
ROOM 314 (LCD)

MODERATOR

- Ferris Olin, Rutgers University

Junctures in Women's Leadership- Social Movements

- Mary Trigg, Rutgers University

From Eleanor Roosevelt to feminist icon Gloria Steinem to HIV/AIDS activist Dazon Dixon Diallo, women have assumed leadership roles in struggles for social justice. How did these remarkable women ascend to positions of influence? And once in power, what leadership strategies did they use to deal with various challenges?

Junctures in Women's Leadership- Business

- Lisa Hetfield, Rutgers University

How have women managed to break through the glass ceiling of the business world, and what management techniques do they employ once they ascend to the upper echelons of power? What difficult situations have these female business leaders faced, and what strategies have they used to resolve those challenges?

Junctures in Women's Leadership- The Arts

- Judith K. Brodsky, Rutgers University

Women have made their mark as arts leaders- serving as executives/ founders of art organizations, working as activists to support the arts, or challenging stereotypes about women in the arts. Individual women arts professionals, dedicating their lives and careers to promoting the arts and abolishing the misconception that white men are the only worthy cultural creators, will be discussed. Among those introduced will be visual artist/activist Jaune Quick-to-See Smith, former director of the Philadelphia Museum of Art, Anne d'Harnoncourt, dancer/choreographer/ founder of Urban Bush Women, Jawole Willa Jo Zollar, and Miriam Colón Valle (founder - Puerto Rican Traveling Theater).

Feminist Leadership and Collaborative Process

- Rosemary Ndubuizu, Georgetown University

This presentation will provide a description and analysis of experiences I garnered as a researcher and co-author of studies of several women leaders' lives and careers. This presentation will include a description of the collaborative process that went into producing the first two volumes in the Junctures series, as well as my evolving reflections on feminist leadership within the field of women's and gender studies. I will also analyze this initiative as a women's leadership pedagogical method that can be replicated and built upon.

410. Water Projects: The Gender of Water in Art and Activism

11:00AM - 12:15PM
ROOM 315 (LCD)

MODERATOR

- Tanya Ann Kennedy, University of Maine Farmington

The Value of Water: Gender and Desired Outcomes in Volunteer Water Quality Monitoring

- Krystina Millar, Coastal Carolina University

This research focuses on gender differences in why individuals involved in water quality monitoring view this volunteer work as important and their desired outcomes of their work. Results indicate that men focused more on the economic or industrial value of the water, while women placed an emphasis on public and environmental health. Men were more likely to desire increased attention from government agencies and legislative change, while women were likely to want the data to be used for educational purposes. This research gives insight into how to potentially motivate citizens to become

involved in their community, and in conservation work.

Drylab 2023

- Adriene Jenik, Arizona State University

Drylab2023, an experiment in "immersive learning," was conducted from May 13-June 11, 2017. For 30 days, eight participants lived in a desert outpost limited to 4 gallons of water per person per day to meet all water needs (drinking, cooking, bathing, hygiene, etc.) while subsisting on a water-wise diet. Participants (half artists and half scientists) were charged to live within a "near future scenario" of water scarcity (2023); modeling how to manage a limited vital resource: fresh water. Despite casting a wide net, all 8 participants ended up being women. This paper considers why, and how gender shaped the project.

Women Mind the Water

- Pamela Ferris-Olson, Women Mind the Water

Women Mind the Water invited women and girls from across the state of Maine to submit personal stories about their relationship with water. These stories, created with cell phones, were curated and posted to an online site. This made it possible for women and girls from different backgrounds, perspectives, and geographic locations to engage in conversation about water. A moderated discussion about the themes that emerged from the stories, the extent to which the storytelling supported an inclusive and thoughtful community and the community's capacity for assuming a leadership role on water-related issues will be held in early 2019.

Water is Life in Images: Shared destinies

- Emilie Falc, Winona State University

Paula Gunn Allen states that "Among gynocratic or gynocentric tribal peoples the welfare of the young is paramount, the complementary nature of all life forms is stressed, and the centrality of powerful women to social well-being is unquestioned" (p. 3).The woman-focused worldviews of diverse indigenous people communicating "Mni Wiconi," "Agua Es Vida," and "Water is Life" align in solidarity with ecofeminist theorists' recognition that unmolested ecosystems are models of the balance of power, integrity, regeneration and interdependence (King 2005).Water protectors use feminine, indigenous, natural, and symbolic imagery by the Justseeds collective artists to advocate for water and against oil pipelines.

411. Reproductive Justice, Anti-Feminist Marketing and New Economic Frameworks

11:00AM - 12:15PM
ROOM 401

MODERATOR

- Ida Windsidnoma Djiguimde, Towson University

De-linking Reproductive Healthcare from Work: Envisioning a Different Economic Future for Women in the United States

- Melissa Mahoney, University of North Carolina at Asheville
- Kate Bahn, Washington Center for Equitable Growth

What would it mean to imagine a future economy premised on bodily autonomy of all individuals, that mandates reproductive health care rights for all women in the United States? Building on economic research in the U.S., this paper explores how women's access to reproductive healthcare is necessary for accessing economic opportunity. Using the work of economist Amartya Sen and philosopher Martha Nussbaum, it envisions a different future that de-links reproductive health care from labor market opportunity; moving toward a post-capitalist future for the United States by taking a step toward disconnecting women's reproductive rights from employment.

Empowered Bleeders and Cranky Menstruators: Menstrual Positivity and the 'Liberated' Era of New Menstrual Product Advertisements

- Ela Przybylo, Simon Fraser University
- Breanne Fahs, Arizona State University

We examine a series of new menstrual product ads, including "Reality Check" by Kotex (2013), "First Moon Party" (Kotex, 2014), "#LikeAGirl" by Always (2014), and "Blood" by Bodyform UK (2016). We argue that these ads co-opt feminist discourses of body positivity and menstrual positivity toward pushing consumer capitalist goals of selling menstrual gear with an "empowered" message. Aligned with recent queer work on the political import of negativity and feminist disability studies perspectives on pain, we argue for the importance of "menstrual crankiness" in pushing at sexist and transphobic discourses around embodiment and taking stock of material pains and pleasures.

Imagining Justice for Working Women through a Maternal Gift Economy: A Comparative Case Study of Migrant Nepali Domestic Workers and Migrant Chinese Factory Workers

- Crystal Whetstone, University of Cincinnati
- Sayam Moktan, University of Cincinnati

We make a theoretical argument for workers' rights based on the maternal gift economy. The current international architecture, which benefits consumers of goods and services in industrialized, capitalist countries, harms women domestic and factory workers of low income countries. Using a comparative case study, we imagine justice for women workers through a system rooted in the maternal gift economy, which describes economies defined not by markets but rather the needs of societies, met through gift giving rather than financial transactions. However, we take a critical, nonessentialist eye to this literature, which has romanticized pre-market societies to the point of caricature.

Reproductive Justice as Anti-Capitalism: Incorporating Social Reproduction and Anti-Work Theory

- Jeremy Posadas, Austin College

This paper proposes that three streams of feminist thought — namely, the reproductive justice framework (RJ), social reproduction theory (SRT), and emerging feminist anti-work theory — can, when brought together, offer a cogent anti-capitalist vision of the parameters of "another world" and a

practical guide to transformations that can steadily break capitalism's power over our lives. Put most succinctly, SRT and anti-work theory together expose capitalism's parasitic relationship with social reproduction; SRT provides a basis for defining RJ in the broadest sense; and anti-work theory helps identify points in capitalism's operations that are targets for disruption and reconfiguration according to RJ's political logic.

412. Imagining a JUST academy: Transnational Feminist Coalitions at the University

11:00AM - 12:15PM
ROOM 402

Not-another- case-study: Imperial histories, Transnational Feminism, and Pedagogies of Empathy

- Carolina Arango-Vargas, Drew University

Critiques of US imperial history are central to transnational feminism yet some histories remain hidden. In particular, this paper reflects on the field's limited engagement with the Colombian Armed Conflict - embedded in global economies of war- and with the women who have invested their labor imagining a peaceful and just society. Their organizing practices speak of the possibilities of enabling agency and imagining new worlds in violent conditions, constituting global sites of feminist political and epistemic resistance. This talk explores the political work needed to center South epistemologies and how pedagogies of empathy and epistemic justice foster transnational academic solidarity."

"Decolonial Coalitional Curricula: A Third World Woman Approach to Teaching"

- Karrieann Soto Vega, University of Ketucky

The ethos of Third World Women as rejecting oppressive structures that hinder their existence while imagining alternatives are essential for decolonial curricula. This presentation compares 1970s solidarity and activism for Puerto Rican women as political prisoners with more recent transnational activism dealing with Puerto Rico occurring in U.S. universities. Simultaneous to grand gestures of solidarity with Puerto Ricans, more insular moments of instruction about Puerto Rico's complex colonial condition elucidate the (mis)information students have about the U.S territory. To address the colonial processes of the United States within its academia necessitates coalitions with a variety of decolonial knowledge traditions."

Transmitting Imperial knowledges through Critical Pedagogy

- Kimberly Natalia Williams Brown, Vassar College

Mama and Barnes (2007) advocates for a more radical inclusion of scholarship and knowledge from non-Western societies. She asserts, "One cannot only depend on the academy and publishing as critical knowledge." Similarly, in this article, the author challenges feminists interested in including through their curriculum, scholarship from the global south as part of their critical pedagogy, while continuing to discount the scholarship of those who hail from the English-speaking Caribbean. Using empirical data, the author asks, whose scholarship counts as anti-imperial? And, why are the knowledges of some Black women valued more than others in the academy?

413. Critical approaches to pedagogy: Innovative uses of literature, culture and technology

11:00AM - 12:15PM
ROOM 403

MODERATOR

- Lisa Levenstein, University of North Carolina at Greensboro

Feminist Tinkering: Experiments in Feminist Technoscience Pedagogy

- Cyd Cipolla, New York University

Drawing on feminist pedagogy, science and technology studies, and radical making, this paper explores the potentials of engineering and crafting as critical inquiry by presenting several models of radical technoscientific making: a humanities classroom with an incorporated lab, an event built around the cross-pollination of deconstruction and dismantlement, and the construction of an explicitly inclusive "maker" space. Together, these models explore the possibility of bringing engineering into interdisciplinary humanities classrooms, critique the dominant narrative of educational technology as "digitizing content for online distribution," and challenge the capitalist and neoliberal co-optation of maker, fixer, and DIY narratives.

Radical Critical Workshopping as Method for Establishing Feminist Pedagogies for Critiquing and Building Technologies

- Ellen Foster, Institute for Advanced Studies in Science and Technology Studies

Within maker cultures, workshops are a way to share knowledge and often build a sense of community. They also become a way in which to solidify 'best' practices and the expected ways in which to build DIY technologies. But what kind of knowledge might be produced when leading workshops that problematize or unpack the types of skills shared, how they are shared, who is involved, and what is considered 'best' practice and why? This paper presents research that reconstructively examines identity-formation and the communities of practice that are fostered (and those that are marginalized) by DIY tech-based cultures.

Sister [Scientist] Outsider: The Influential Social Networks of WOC Community College STEM Majors

- Melo-Jean Yap, University of California, Los Angeles

This paper demonstrates the influence that social networks have on women of color STEM majors at a minority-serving institution in Los Angeles, California.. Framed around feminist standpoint theory and complex systems theory, I will be using a mixed methods approach of social network analysis and semi-structured interviews to demonstrate how women of color students' marginalized

locations affect their knowledge production as scientists.

Re-Imagining Justice: Developing Students' Critical Capacities for Re-Imagining Social Justice in the Writing about Literature Classroom

- Shane McCoy, Middle Tennessee State University

In this presentation, I argue that the writing about literature curriculum functions as a force for social change and provides a pathway for engaging students in alternative world-making projects, ones that allow undergraduates to re-imagine social justice as a potential endeavor.

414. L.E.A.D: A Mexicana/Chicana Feminist Leadership Model for Transformation and Social Change

11:00AM - 12:15PM
ROOM 404

Leadership, Engagement, Advocacy, and Development (LEAD) Latina Leadership on the US Mexico Border

- Guillermina Gina Nunez-Mchiri, University of Texas at El Paso

Liz Chavez is President of Wise Latina International with expertise in communications, broadcasting, film journalism, and is a member of the Director's Guild of America. She will present on the mission of L.E.A.D. and WLI corroboration with UTEP and business partners, as well as the short term and long term community impact of this community-university partnership and the engagement of this partnership with community leaders.

Communicating and Negotiating Latina Leadership on the US Mexico Border

- Guillermina Gina Nunez-Mchiri, University of Texas at El Paso

Cynthia Marentes, MA in Communication, works in the College of Liberal Arts and focuses on community engagement and outreach. She will focus on the key lessons learned from this community-university partnership aimed at empowering and preparing women leaders in community settings to address the needs and priorities of women and children on the U.S.-Mexico border. Her presentation will focus on the negotiations and articulations of leadership between academics and community partners.

Discussing Community-University Partnership for Latina Leadership

- Guillermina Gina Nunez-Mchiri, University of Texas at El Paso

Guillermina Gina Nunez-Mchiri, Ph.D. is director of Women's and Gender Studies at UT El Paso. She specializes on community-university partnerships, service-learning, ethnographic research, and community engagement as high impact practices in higher education. She will serve as discussant for this panel based on the development of the L.E.A.D. initiative as a Latina leadership model built on a partnership with Wise Latina International, a non-profit organization focused on Latina empowerment through the arts and entertainment.

Development of a Latina Leadership Model

- Guillermina Gina Nunez-Mchiri, University of Texas at El Paso

Areli-Chacon Silva, Ph.D. is director of Leadership Studies at UT El Paso. She specializes in the use of Case Studies in Leadership Studies. She is originally from Chihuahua, Mexico and is now teaching at the University of Texas at El Paso. As a university partner, Chacon-Silva is responsible for the L.E.A.D. curriculum that helps fellows develop their leadership skills to develop community initiatives to address the needs and priorities of women and children in El Paso/Ciudad Juarez border region.

415. Reimagining and Resisting: Feminist Concepts of Utopian Consent Culture

11:00AM - 12:15PM
ROOM 405

MODERATOR

- Kaleb Oliver Dornheim, Gay Men's Health Crisis

"I can't fathom the edges": Consent-based pedagogies in theory and praxis

- Margaret Maurer, University of North Carolina at Chapel Hill

The classroom is a site with incredible potential for social change, but also a space where the consent of participants is routinely and systematically ignored, suppressed, and transgressed. This paper considers theoretical, utopian imaginings of consent-based pedagogies alongside real-world consent-based pedagogies that explore consent in form as well as content: what does a consent-based classroom look like? How can power dynamics in the classroom be acknowledged, subverted, and re-negotiated? I will discuss my experiences teaching high school in Brooklyn, NY; facilitating writing workshops for survivors of sexual violence on college campuses; and teaching middle school consent education in Washington, DC.

Prisons will not set us free: Sexual Violence and Restorative Justice

- Marnie Murray, Simmons College

The "Me Too" movement has brought rape culture to the front of the national conversation, connecting the harassment of celebrities to that of women everywhere and asking "where do we go from here?" I am interested in the opportunity for a feminist reimagining of our dominant cultural narratives. I argue that integral to consent culture is a shift from the prison state to alternative forms of justice. Looking at the accusation of Aziz Ansari as a perpetrator of sexual violence, I will examine how deeply entrenched rape culture is and hypothesize feminist visions of justice that reject the carceral state.

Keeping Beach City Weird: The Queer Utopia of Steven Universe

- Lydia Malone, The University at Albany

Children's media has long served to convey lessons about dominant sociocultural norms, encouraging consumers to not only to learn about what is, but to envision what could be. However, much of the dominant

child oriented programming continues to actively normalize heteropatriarchal norms, reinforcing a future that is steeped in rape culture and heavily gendered roles. Cartoon Network's, Steven Universe presents a radically queer vision of the world actively subverting gendered and heteropatriarchal norms and emphasizing the importance of trust, communication, and consent within relationships, no matter their type or duration.

416. The Future of Gender & Reproductive Labor

11:00AM - 12:15PM
ROOM 406

MODERATOR

- Lilith Acadia, University of Cailfornia, Berkeley

"The Most Dangerous Place in the World: Wombs, Birth and Afrofutures

- Jalondra Alicia Davis, University of California Riverside

My study looks at the role of reproduction in Afrofuturism, broadly defining Afrofuturism as speculative texts that engage science and the body while exceeding what can be claimed as explicitly science fiction. I engage the anxieties regarding Black women's reproduction and Black birth limitation in proto-futurist texts by Sutton Griggs, W.E.B. Du Bois, and Pauline Hopkins, popular theology by Elijah Muhammad, and the explicit science fictions of Octavia Butler and Nalo Hopkinson. I argue that Black women's cultural production around mothering and reproduction refuse narratives of pronatalism that juxtapose the biological future of Black peoples against Black women's bodily autonomy.

Flawed, Imperfect Creatures! A Womanist Queering of Transition as Power in Afro-Futuristic Fiction

- Heather Brydie Harris, University of Louisville

Womanist theology, Afro-futurism, and Queer of Color critique are creative emancipatory responses to a global, theological, a/historical, systemic and individual culture of violence to the differing bodies and lives of Black women. This paper deconstructs the power of the transitioning Black bodies within the creative works of Nnedi Okorafor from a position of liberation that is theologically Quare/queer of color, Afro-envisaging, and capable of physical, epistemological, and Afr(a)-centric change and formation.

417. Early Modern Women Interest Group Business Meeting

11:00AM - 12:15PM
ROOM 214

418. Making the Worlds We Want: Connecting the Arts, Performance, Digital Communities, and Online Learning

DISTANCE EDUCATION TASK FORCE, PERFORMANCE STUDIES INTEREST GROUP

11:00AM - 12:15PM
CRYSTAL BALLROOM AF

21st-century feminist artistic communities can have a paradoxical relationship with virtual networks depending on whether the latter are understood as dystopian dreams replicating social power structures or if they can be reimagined as just frameworks supportive of respectful relations in participatory spaces. So how do we create the world(s) we want? This roundtable connects artists, scholars, and educators in conversation about how we engage with, organize around, and remake our digital networks and virtual communities to recognize the complexity of the alternative visions, margins, borders and interstices of feminist communities and amplify the radical possibilities of their knowing.

MODERATOR

- Leandra Preston, University of Central Florida

PRESENTER

- Holly Masturzo, Florida State College

419. Is the [Afro] Future Femme? On Gender Sovereignty, Coalition, and the Black Feminist Future

11:00AM - 12:15PM
CRYSTAL BALLROOM BE

What does "femme" do for Black feminist politics that "woman" and "person" don't? Who is visible [and viable] as a Black femme, and whose voice does the formation femme obscure? As the phrase "women & femmes" appears ubiquitously on flyers and in research reports, this roundtable brings together scholars and local Black feminist activists to query the relationships between Black femmehood and Black womanhood, between queerness and blackness, and our collective responsibility to capacitate Black sovereignty. Grounded in our bodies and in the Atlanta context, we will dream our abolitionist future, femme or otherwise.

MODERATOR

- Savannah Shange, University of California, Santa Cruz

PRESENTERS

- Che Johnson-Long, Racial Justice Action Center
- Mecca Jamilah Sullivan, Bryn Mawr College
- Kai M. Green, Williams College
- Treva Carrie Ellison, Dartmouth College
- Mel Michelle Lewis, Goucher College

420. #TenureTrackHustle: Examining Academic Poverty of First-Generation Women of Color

11:00AM - 12:15PM
CRYSTAL BALLROOM CD

Women of color in academia face challenging obstacles when it comes to surviving and thriving in the ivory tower. Enduring the grind of graduate school and immediately upon attaining a PhD, women of color are often burdened with heavy student loan debt, large teaching loads, unrealistic service expectations, experience microaggressions, alienation, isolation, and other challenges which compound and negatively impact the path to tenure. Many of the challenges mentioned above often differ from those of their white and/or male counterparts in the academy. This roundtable features

personal narratives from first generation women of color in academia.

PRESENTERS

- Reshawna L Chapple, University of Central Florida
- Kishonna Leah Gray, University of Illinois at Chicago
- Meredith D. Clark, University of Virginia

421. Membership Assembly

12:15PM - 1:15PM
GRAND BALLROOM

Members can learn about the state of the organization, discuss recommendations in support of the NWSA mission, and talk with NWSA leaders. This year NWSA members will vote on recommendations and resolutions online electronically after the conference. This change, adopted by the Governing Council in June 2015, will promote democracy in the association and allow for increased member involvement.

422. Poster Presentations

1:00PM - 2:15PM
SECOND FLOOR LOBBY

A collaborative effort in resistance: Experiences and voices post-Hurricane Maria in Puerto Rico

- Hilda Rivera-Rodriguez, University of Puerto Rico
- Elithet Silva-Martinez, University of Puerto Rico
- Loraine Rodríguez-Vera, University of Puerto Rico
- Héctor Ramón Torres Zayas, University of Puerto Rico
- Suzette Álvarez-Soto, University of Puerto Rico

This presentation discusses the process of an interdisciplinary collaborative effort that has reached out to communities devastated by the Hurricane Maria in Puerto Rico. Bringing together the university and organizations against violence towards women and children, we implemented an integrative and comprehensive model that included a variety of needs such as acupuncture, health, legal, recreational, psychology, and social work services as well as violence prevention workshops. We will present how we served more than 700 people and assessed the needs of women in six different towns in resistance to the failed response from governmental efforts.

Black Women in Playboy, Cosmopolitan, and Essence, 1970-72

- Ayana Weekley, Grand Valley State University

A comparative analysis of three popular periodicals- Essence, Playboy, and Cosmopolitan- during the early 1970s and traces the competing discourses that presented black women as undesirable and lacking beauty to discourses that explicitly framed black women as sexy, classy, and suitably urban. The differing missions for these publications allows for a rich analysis as all three engage with these changing discourses of race, gender, and sexuality in unique ways. This research contributes to both WGS and the emerging field of periodical studies by examining black women's sexual representations in magazines during this historically significant time period.

Braiding Identity: Intersectional Identity mapping Meets Digital Indigenous Rhetorics

- L K Mae, Oregon State University / Feminist Formations

Developed the braided model of identity based on Métissage research methodologies and on Driskill's description of queer Indigenous identity as metaphorically related to the construction to Cherokee basket doubleweaving(2010), in which discrete aspects of one's identity into a single and unique whole, this poster takes an opportunity to present this identity mapping technique, situate it in the context of my research on digital and material rhetorics, particularly around traditional forms of braiding in Käsitöö (Estonian women's handicraft).

#ClexaEdit: Deconstruction of the Tragic Bi/ Lesbian Trope

- Nicole Cristina Espinosa, University of Nevada, Las Vegas

This poster explores fan-created content that results in the "Bury Your Gays" trope. Specifically, fan fiction of the "Alternate Universe" genre from the "Clexa" fandom of the CW series The 100. A Chicana Feminist theoretical framework is applied while conducting a textual analysis of the fiction "Quality Ingredients" by Archive of Our Own author Hurricane Jane and the accompanying Tumblr site along with its mood boards and photo manipulations. I concluded that fan-created content fruitfully iterates Gloria Anzaldúa's "Coyolxauhqui Imperative."

Community of Color Spatial Imaginaries: Framing the Future of the Predominantly White Built Environment

- Jaime Flores Gonzalez, St. Norbert College

Using the work of feminist, architecture, and anthropology scholars, this poster posits the question: how do students of color at predominantly white institutions develop a spatial imaginary that allows them to build and sustain the physical environments they occupy on campus? Taking into consideration their built environment, rooted in a white spatial imaginary, how then do they also create and sustain a community of color spatial imaginary that supports their sense of being and belonging in the spaces they occupy and as members of their campus community?

From Combahee to Solidarity: Black Feminism and Afro-Asian Solidarity

- Jeanelle Hope, University of California, Davis

This paper elucidates the intersection of Black feminist politics and Afro-Asian activism — grassroots collective action that addresses issues of importance to both Black and Asian-Pacific Islander communities globally with a critical gender analysis. Specifically, this work explores sites of Afro-Asian activism such as Okinawa and throughout Africa as well as the neighborhoods of Japantown and the Fillmore in San Francisco, where women have contested militarization

and resegregation. I highlight how Black feminist scholarship and networks have helped foster a space for solidarity, while simultaneously arguing that Afro-Asian solidarity is incomplete with much potential for future generation

"Just Imagine" A World without HIV/AIDS: Black Feminist interventions in Health Justice

- Karleen Victoria Schlichtmann, University of Florida

What's a world without HIV/AIDS? Reducing the rates of HIV/AIDS starts with better health care policy, prevention, intervention, and treatment programs. Demanding that all HIV/AIDS testing and treatment be current with the latest findings in medical research, we must question the statistics. Why are women of color still affected by HIV/AIDS more than their white female counterparts? Reducing HIV/AIDS rates requires research and activism. This poster focuses on how women of color are affected by HIV/AIDS along with current intervention plans. I imagine how better health care policy, treatment, and intervention programs can change how women of color experience health justice.

Removing the stigma against Muslims through education and awareness

- Astha Patel, University of Kentucky

Over the past two decades, because of a perceived threat of terrorism, there has been a rise of Islamophobia and violence against Muslims. The prejudice directed toward Muslims has also been broadly generalized to a wide array of people of color, including people from the Middle East and Asia. Much of the Islamophobia in the US is due to a lack of knowledge about religions, cultures, and geography. This study, derived from the theories and methods of social psychology, examined whether educating Americans about Islam, cultures, and geography can lower bias against Muslims.

Sex/Gender Totalitarianism

- Katherine Von Wald, Simmons College

This poster will offer a reimagining of the sex/gender system as a totalitarian political machine. Using the logic of totalitarian ideological constructs this project intends to discuss the ways that bodies are organized, utilized, and produced through categories of sex, gender, desire, and race. Further, I argue that we must then rethink possibilities of public political dissidence. What role does dissident serve? Who are these dissidents? How can dissidence be fostered? This project will argue that the very notions of possibility, of identity, and of personhood must be directly challenged.

Shirley Chisholm and the Revolutionary Possibilities of Electoral Politics

- Angela High-Pippert, University of St. Thomas

This paper analyzes the long-term political impact of U. S. Representative Shirley Chisholm, who herself noted the "revolutionary" possibilities of electoral politics. Chisholm's political legacy includes being the first African-American woman elected to Congress, and the first African-American woman to run for the presidency as a major party candidate. Through this contextual analysis of her history, policy priorities, legislative achievements, and campaign speeches, Chisholm's legacy and significance as a "feminist troublemaker" is explored.

Teaching While Black: Analysis of Black Women Faculty in Academia and Black Communities

- Shawntal Z Brown, University of Texas at Austin

In my research, I investigate how Black women faculty navigate (in) authencity in their home communities and discrimination within academia. A central theme in my research is defining (in)authenticity by observing how these women are perceived in the Black community, while acknowledging their positionality in the academy. As a means to observe this phenomenon, I will collect qualitative data from 10 Black women faculty to gain insight into their personal experiences with discrimination at a PWI and the perceptions of their (in)authenticity affects navigation in their communities by employing Black feminism and double consciousness.

The Evolution of Gender: A Reflective Exploration of Gender Identity and Expression

- Riley Maddox, Mount Holyoke College
- Kate Farmer, Mount Holyoke College

At a time when cultural, medical, and legislative attention is acutely focused on the transgender community, a dearth of research on this marginalized group persists, especially with regards to transgender children. Aiming to empower society to best support the needs of this demographic, the presenters examined the continuity of preferences in gender expression from childhood to adulthood. This poster presents research on the constancy of gender identity; in other words, does gender expression measurably change, or remain static, from childhood to adulthood? How can future research become more inclusive of the transgender and gender-variant community?

The Promises and Potential Pitfalls of Podcasting Feminism

- Frances Barrett, University of Mississippi

Through the Lens of Feminist Revolution

- Angelica Whitehorne, The College at Brockport

Using the subtheme, Political, Cultural and Artistic Movements that "Demand the Impossible," this poster analyzes photography depicting persons who are underrepresented in their society. The poster explores photography's power to uproot social norms and give voice to those who are silenced. Photographic media is a means to spread empowerment. Presenting truth and knowledge across populations and challenging prominent, normative notions about identity. Using my photographic lens mixed with the transformative photography from activists like Lange, Nachtwevs, Kenneally, Arbus, and Wilke, the poster highlights art's power to capture social and gender injustice and enact revolution.

423. Alternative Masculinities: The Promises and Pitfalls of Utopian Imaginaries

1:15PM - 2:30PM
ROOM 202

MODERATOR

- Tal Peretz, Auburn University

"Dominant masculine populism and Feminization of Politics in Podemos"

- Paloma Caravantes, Rutgers University

Using the case of the Spanish political party Podemos, this paper examines the possibilities and challenges that populist forces pose to feminist politics. Embracing populism in response to the legitimation crisis of the political class, Podemos commits to a gender-informed interpretation of democratic renewal based on the "feminization of politics." Nonetheless, Podemos reproduces the "masculinized" logic that it openly problematizes. This is the result of the party's tacit acceptance of dominant masculine traits—competition, confrontation and hierarchy—as unavoidable features of political organization, communication, and leadership, expressed through the populist emphasis on winning power in the name of the 'people.'

"Cruising Nostalgia: The Here and Now of White Masculinity"

- Cord-Heinrich Plinke, University of Southern California

This paper takes Muñoz' assertion from Cruising Utopia that queerness is a "not yet here" and thinks it in conjunction with nostalgia as a utopian project. Doing so, I interrogate the upsurge in 1980s and '90s nostalgia in the age of "Make America Great Again" and the public feeling inherent in this proclamation, with a focus on whiteness and cis-masculinity in contemporary cultural objects. Can we understand the nostalgic attachment to an assumedly great American past as a reaction to the "not yet here" of queerness, or do these nostalgic visions retroactively write queerness out of the past?

#Carefreeblackboy and the Will to Racial Innocence

- Antonia Randolph, Winston-Salem State University

This paper examines the utopian potential embodied in the #carefreeblackboy identity. The #carefreeblackboy identity allows black men to assert a racial innocence denied to them as children. [1] Racial innocence is the idea that Western culture imbued white children with inherent innocence to buttress claims about black's inherent depravity and monstrousness.[2] I argue that the #carefreeblackboy identity is an embodiment of the black queer feminist lens promoted by BLM and other current social movements. Through analyzing representations, I show how adopting the child-like identity of "boy" allows black men to refuse constraints placed on them.

[1] Bernstein, Racial Innocence.
2] Ibid.

424. Care: A Counter-Topography of Carcerality

1:15PM - 2:30PM
ROOM 204-205 (LCD)

Claiming the City: Care and Struggles over Detroit

- Jessi Quizar, Northern Arizona University

This paper examines Detroit activists' effort to assert claims to land and housing in the city based on a logic of care in resistance to a logic of racial capitalism. Drawing on "a Black sense of space" and Black feminist traditions, Detroiters have responded to waves of displacement in the city with a competing logic and organizing. This logic asserts that those who have deep caring relationships with the city—in the affective sense and in the sense of stewardship—should be able to stay and shape its future.

Partitioned Publics and Carceral Care

- Ujju Aggarwal, The New School

I examine the divergent ways that mothers mobilize the notion of care to claim the rights of their children in a racially and economically diverse, yet intensely segregated and unequal school district. I trace how the production of gendered political subjectivities of raced and classed motherhood align with the valorization of care and kinship structured through the exclusion that whiteness as property requires and, contaminantly, the criminalization of practices of care and kinship rooted in mutuality and collectivity. In the latter, I argue, we find an immanent architecture of rights and belonging that enlivens the Black radical tradition.

The Gumby Book Studio & Scrapbooks of Feeling

- Amrit Trewn, New York University

The forthcoming paper attends to scrapbooks assembled by Alexander Gumby, a prominent early-twentieth century black bibliophile who operated a vibrant book studio in Harlem. How did this midcentury black artist negotiate ongoing regimes of anti-black surveillance and policing through his space-making and scrapbooking practices? In Gumby's work, I contend that state-sanctioned surveillance is contested not only through strategies that "watch the watcher," but also emergent practices of care. Throughout, I build a framework to understand Gumby's scrapbooking as a black feminist geography— one that gestures towards strategies for keeping vigil watch over the black ill and dead.

'But I majored in Hobo-ology': A Po'ethics of Carcerality in Skid Row, Los Angeles 1984-1998

- Deshonay Dozier, City University of New York

This paper examines how cultural critiques and resistance to the containment strategy intervened in the institutional development of punitive aid. I show how practices of landed occupation, food and clothing shares, and creative art and expressionist spaces formulated an autonomous network of care and mutuality. I show how transformative creative and spatial alternatives inadvertently resulted in reformist reforms to Skid Row's carceral landscape.

425. Ephemeral Utopias: Reconsidering Feminism's Queer Histories

1:15PM - 2:30PM
ROOM 206

MODERATOR

- Victoria Hesford, Stony Brook University

"Because that was all that we had...": Building Black Feminism Through Xeroxes, Anthologies, and Reading Lists

- SaraEllen Strongman, University of Michigan

This paper examines how groups of and individual Black feminists' collected and shared literature by and about Black women during the 1970s and 80s. This paper argues that attending to how and what Black feminist reading communities collected, copied, and circulated reveals the conscious creation of a Black feminist canon during this time. Furthermore, how Black feminists sought to recover Black women writers from the past and construct a genealogy of Black feminist thought reveals how they were attempting to imagine their own Black queer feminist utopia by turning to the past for guidance.

The Perpetual Horizon of Lesbian Feminist Information: Digitizing Movement Histories in Contemporary Online Networks

- Cait McKinney, California State University, Northridge

Digital platforms such as Instagram enliven lesbian-feminist activist ephemera within contemporary queer networks as users labor gathering, classifying, and distributing information about the past. Queer online networks use tagging, interface design, and citational practices to hold users accountable to the specificities of the histories they engage, and to re-center anti-racism and trans-inclusion as urgent issues present within movement histories. Like the earlier movements they reference, digital information activists practice lesbian-feminist "archiving" as an ongoing and uncompletable interpretive and medial process whose horizon is precisely that there will always be more lesbian paper to sort, digitize, and share.

Seamoon House's Radical Feminist Model of Psychological Disability, and the Future of Feminist, Queer, and Disability Studies

- Rachel Corbman, Stony Brook University

In 1981, Seamoon House published what might be her only article in print: "A Radical Feminist Model of Psychological Disability." An Atlanta based lesbian feminist, House was simultaneously in dialogue with a densely interconnected network of lesbian feminist disability activists and the CSX (consumer/survivor/ex-patient) movement, though she was notably critical of the former's focus on physical impairments, and the latter's discomfort with disability as a category. Based on archival research at the Lesbian Herstory Archives and Duke, this paper considers House's little known writings in order to imagine new possibilities for feminist, queer, and disability studies.

426. To Build New Houses: Rethinking "The Master's Tools" in Theory and Praxis

1:15PM - 2:30PM
ROOM 207

The phrase "the master's tools" circulates widely within women's and gender studies, often to convey the idea that reforming existing institutions, disciplines, and methods cannot be a pathway to realizing another world. While its ubiquity keeps Lorde's ideas alive, we don't want these words to become a script, or a soundbite severed from the complexity of Lorde's analysis. In this roundtable we refuse to rest easily with simple interpretations and applications of Lorde's provocation, instead seeking dialogue about how we can mindfully invoke "the master's tools" to bridge ideas and praxis in service of transformative and revolutionary futures.

MODERATOR

- Agatha Beins, Texas Woman's University

PRESENTERS

- Mignonette Chiu, Hunter College
- Laura Briggs, University of Massachusetts Amherst
- Stephanie D Clare, University of Washington
- David Rubin, University of South Florida
- Renata Rodrigues Bozzetto, Florida International University

427. ImaginAsian/Imagining Justice: Conceptualizing North American Asian Feminisms

1:15PM - 2:30PM
ROOM 208

This roundtable, growing out of a book project, critically examines North American Asian Feminisms (NAAF) as a potentially liberatory "Third Space". Participants will engage in facilitated discussion following provocative remarks from six presenters who will briefly comment on questions:

1. Why NAAF? What is NAAF epistemology and ontology and what does it offer to imagining alternative social justice futures?

2. How does NAAF challenge, disrupt or comply with established feminist and non-feminist scholarship, epistemologies, ontologies?

3. Who is the NAAF subject? How is this subject position constituted through relations of power?

4. What are NAAF's interior frontiers?

MODERATOR

- Yi-Chun Tricia Lin, Southern Connecticut State University

PRESENTERS

- Jo-Anne Lee, University of Victoria
- Wen Liu, University at Albany, SUNY
- Charlie (Yi) Zhang, University of Kentucky
- Jennifer A Yee, California State University, Fullerton
- Shana Ye, University of Toronto
- Karen Buenavista Hanna, Trinity College

428. Centering the Margins: Emerging Community College Scholarship, Praxis, and Resistance

COMMUNITY COLLEGE CAUCUS

1:15PM - 2:30PM
ROOM 209

This panel resists a two-fold erasure within women's and gender studies by focusing on emerging scholarship about the research and praxis within community colleges. We situate community colleges within higher education as sites of both resistance to, and complicity with, cultural and neoliberal barriers. Whether through activism, with single parents, or in the global classroom, we assert students and student agency as central voices within feminist theory and visions of justice.

MODERATOR

- Alissa Stoehr, Iowa State University

Making Visible: Rethinking, Redefining, and Re-imagining Community Colleges as Activist Spaces

- Jill M. Adams, Jefferson Community & Technical College

From #BlackLivesMatter, to the #Women's March, to high school student-led lie-ins, these high-visibility marches and protests look like familiar activism. Grounded in the intersection of class, WGS, and agency, this paper presents findings of two case studies at community colleges and asserts an alter-narrative of activism that challenges the hegemonic depiction of mass protests in mainstream media. This explores the institutional dislocation of community college activism, and then re-centers the individual stories of activist agency and social justice harnessed through/by WGS students and faculty.

Imagining Global Justice at a Local Community College: Student Voices and Subjectivities in Feminist Theory

- Sheryl Fairchild, Sacramento City College

Imagining global justice within Women's Studies has compelled us to adopt transnational pedagogies to prepare students for a globalized world. As feminist teachers we stand on precarious ground as we critically question, in relationship with our students, our positionality and representational violences embedded in globally-oriented pedagogies and theories. My research is grounded in the intersection of transnational feminist teaching and the community college, where students bring their own complex cross-border histories and subjectivities into the classroom to actively challenge epistemological gaps and enrich feminist theories.

Community College is a Borderland: Student-mothers Betwixt and Between the Boundaries of Higher Education

- Anne Elizabeth Hofmann, Frederick Community College

This paper explores the spatial and structural implications of considering community colleges as borderlands that create both passages and barriers for students seeking geographically and financially accessible education. In particular, mothers seeking degrees disproportionately attend community colleges over four-year institutions because they are tied to the location of their families; however, collegiate structures rarely facilitate a path forward for this population (Rose &Hill 2013). From the problematic intersections of gender roles, class privilege, and racialized identities, I assert that community colleges are sites of struggle betwixt and within the systems of public education and the neoliberal project to control domestic labor

Rethinking Liminal Possibility for Community College Faculty and Students

- Brianne Waychoff, Borough of Manhattan Community College

Like our students, community college GWS faculty work in liminal spaces, "neither here nor there ... betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremony" (Turner 1966). While ambiguous and disorienting, liminal spaces are also spaces of pure possibility. In graduate school, future faculty members are trained to seek jobs in research one institutions. When we find ourselves at community colleges, a liminal space, we have the opportunity to rethink our roles as scholars, activists, and educators. This paper explores the ways that sharing a liminal space is transformative for faculty, scholars, and institutions.

429. Women's Organizations and the Creation of New Worlds

1:15PM - 2:30PM
ROOM 210

MODERATOR

- Leanne Trapedo Sims, Stockton University

Demanding the Impossible through Intellectual Activism: the National Alliance of Black Feminists and Black Women's Intellectual History

- Voichita Nachescu, Rutgers University

With Theme 6: Political, Cultural, and Artistic Movements that "Demand the Impossible" as an inspiration, my paper argues that the intellectual activism of the National Alliance of Black Feminists (1974-1983) promoted a new vision of Black womanhood and of feminist liberation for Black women and men. Articles, organizational documents, courses offered at the Alternative School are part of Black women's intellectual history and are dispatches from a struggle for Black women's social, economic, and legal rights. Speaking the language of rights and of humanism and based on personal experience, these writings demand the impossible: full equality for Black women.

Imagining and Enacting a Politics of Sustenance

- Gretel Vera-Rosas, California State University, Dominguez Hills

This paper analyzes the documentary Llevate Mis Amores to explore what it means to be with and for those who reside outside the boundaries of legality. The film focuses on Las Patronas, a group of working-poor Mexican women, who for twenty-three years have cooked for Central American migrants en route to the US. The documentary, I argue, renders visible how Las Patronas embody a politics of sustenance, forged through one of the most domestic practices: cooking for the Other. This, I propose, is a politics from the margins that imagines a present-future that stands against the devaluation of migrant life.

The Daughters, Incorporated Network: White Southern Lesbian Politics in the Urban North

- Amanda Mixon, University of California, Irvine

This paper frames writer-activists June Arnold (1926-1982), Bertha Harris (1936-2005), and Rita Mae Brown (1944-) as a supportive social network that enabled their writing, politics, and ideas to reach a broader audience within women's and LGBTQ political organizing in and around New York City from the mid-1960s through the late '70s. By focusing on their creation of and publishing with Daughters, Incorporated—the first lesbian-feminist press in the U.S.—I argue that their understandings of race, class, gender, and sexuality as a white Southern queer diaspora challenged those of mainstream political organizations, thus causing tension within women's and LGBTQ movements.

Witch Activism: Mass Hexing and Radical Disruption

- Anne DeLong, Kutztown University

This paper examines manifestations of witch activism, including mass hexing and radical performance, as expressions of intersectional feminism and politics that are both affective and effective. Groups such as #BindTrump and #MagicResistance utilize social media platforms to engage thousands in simultaneous collective rituals. The W.I.T.C.H. activist movement practices radical performance and disruptive protest to raise awareness of and resistance to oppression. These efforts constitute a microcosm of the larger feminist movement in that they utilize spirituality for affective change, employ collective strategies and intersectional ethos, and disrupt dominant hegemonies and imaginaries.

430. PRESIDENTIAL SESSION: Movements for Black Lives: An Insider's View, A Transnational Perspective and a Historical Analysis

1:15PM - 2:30PM
ROOM 211 (LCD)

Black Lives Matter is a movement that has been led largely by Black feminist and queer organizers. Challenging police violence, economic injustice as well as the "politics of respectability," organizations like Black Youth Project 100 define their work as operating through a Black queer feminist lens. Charlene Carruthers, founding director of BYP100 and one of the leaders of the larger Movement for Black Lives has written an insiders account of the goals and evolution of the movement, Unapologetic. Barbara Ransby, historian, and longtime feminist activist, and current president of NWSA, has published Making All Black Lives Matter, framing the movement in the context of a larger Black feminist and radical tradition. And independent scholar and activist Robyn Maynard is author of Policing Black Lives: State Violence in Canada from Slavery to the Present, which chronicles the long history of anti-Black racism and repression there. Three prominent authors and organizers, who have published their own books on this and related matters, will offer comment and join in a roundtable conversation on reading Black Lives Matter and racist state violence in the U.S. and Canada from a radical feminist perspective.

PRESENTERS

- Charlene Carruthers, Black Youth Project 100
- Andrea Ritchie, Barnard College
- Robyn Maynard, Independent Scholar
- Barbara Ransby, University of Illinois at Chicago
- christina sharpe, Tufts University

431. The Personal is Digital: Exploring Possibilities for Activism in Networked Culture

1:15PM - 2:30PM
ROOM 215 (LCD)

MODERATOR

- Catherine Clune-Taylor, Princeton University

Crip Action: Documentary Rhetorics of Debility

- Olivia Banner, University of Texas at Dallas

The successful crowd-funded documentary Unrest, which aims to increase public awareness of the feminized condition ME/CFS, raises questions about how self-branding culture shapes what forms health activism can take. The film and its director navigate the disjuncture between neoliberal cultures of self-branding (which requires 24/7 individual, productive labor) and health activist/disability cultures (which value interdependence, distributed labor, and nonproductive time). The film's aesthetics, its paratexts, and its intersectionality instantiate what I call, drawing on Diedrich's "indirect action," "crip action." "Crip action" might help us theorize the practice of health activism for marginalized groups living within regimes of debilitation.

Are we the ones we've been waiting for? Finding care and community through medical crowdfunding

- Lauren S. Berliner, University of Washington Bothell

In recent years, Americans experiencing chronic and acute illness have turned to online crowdfunding to cover the extraordinary costs of their healthcare, medication, and related expenses. In our talk we examine how this method for seeking support can often reinforce and exacerbate social and health inequities, while paradoxically it offers radical potentials for redistributing resources and community care. Looking specifically at radical queer and anti-oppressive social networks we aim to complicate notions of deservingness, success, equity, and access in mainstream medical crowdfunding, asking: What can they tell us about community-based relations of care, redistribution of resources, and narratives of deservingness?

Fighting White Power with Worker Power: Organizing and Visibility in Silicon Valley

- Tamara Kneese, University of San Francisco

This paper examines the politics of visibility and organizing in Silicon Valley, focusing on two distinct but related areas: 1) invisible contract and gig economy workers who power the tech industry and 2) the hidden but prominent role of white supremacists and members of the "alt right" in tech, brought to light

by Google employee James Damore's infamous misogynist memo. Drawing on emerging theories regarding race, class, and gender in digital labor, I consider the potential limits of visibility in addressing structural inequality and toxic tech cultures.

432. Girls' Space - Engendering nurturing learning enviornments

1:15PM - 2:30PM
ROOM 216 (LCD)

MODERATOR

- Elizabeth R. Canfield, Virginia Commonwealth University

Engaging girls of color in STEM: lessons learned and best practices for implementing innovative pedagogies

- Chun Tao, Arizona State University

In this presentation, we compare the implementation of two STEM-oriented camps targeted at girls of color that were held in the spring and summer of 2017 with two primary differences: 1) training teachers to be more autonomous and flexible, and 2) using a space that allowed free movement of girls to support their learning needs. Lessons learned through these two mentorship training approaches will be discussed for future applications.

Girls with Voices: Developing Critical Literacies and Imagining Change

- Katherine Clonan-Roy, Cleveland State University

This paper examines the roles that one after-school organization plays in fostering critical literacies and positive personal and academic development for girls of color in one Midwestern city. By reading and engaging in deep analysis of texts by feminists and women of color, the members of "Girls with Voices" develop strategies for critically reading the world and deploying strategies of resistance in order to promote social justice.

The Power and Potential of Girls' Groups: Theoretical, Methodological, Developmental

- Katherine Clonan-Roy, Cleveland State University
- Charlotte E Jacobs, University of Pennsylvania

This study aims to understand the theoretical, methodological, and developmental power and potential of girls' group spaces. The authors of this study have created, facilitated, and conducted research in adolescent girls' group spaces and reflect on their qualitative findings to imagine how girls' group spaces can best nurture girls' development, inspire intergenerational activism, and serve as unique spaces that nurture critical transformation, resistance, and social action.

433. Publishing Feminist Futures

PUBLISHING FEMINISMS INTEREST GROUP

1:15PM - 2:30PM
ROOM 217

This panel takes up the theme of feminist futures by asking several interrelated questions about the feminist past. How does the interrogation of feminist visions for the future shape our understandings of both feminist pasts and futures? How can visions for the future found in historical texts provide resources and inspiration for the current urgent need to craft new ways of living, working, and being together? The contributors to this panel respond to these questions by exploring representations of feminist futures and radical imaginaries found within twentieth century print periodicals.

MODERATOR

- Michelle Meagher, University of Alberta

Pauline Hopkins: Proto-Black Feminist Afrofuturist

- Aiesha Turman, Union Institute & University

In November of 1902, Pauline Hopkins began serializing "Of One Blood; or The Hidden Self" in The Colored American Magazine, of which she was the editor. In this text, where she critiques the then-current ideologies of race, space, and time, while imagining and centering the possibilities of a technologically advanced African nation, Hopkins was at the forefront of the speculative fiction genre known as Afrofuturism. Her radical imagination illustrates how we must not only reckon with, but recognize the multiple feminist pasts that sought to create spaces of autonomy and possibility for those at the margins.

Re-Thinking Feminist Spirituality Through Publishing Histories

- Jenna Danchuk, York University

This paper offers a critical thematic reading of feminist periodicals including Womanspirit (1974-1984), Thesmophoria (1979-1981), and Sister (1973-1976), among other titles, to ask questions about the cultural and political within feminist spirituality communities. New age elements in feminist culture have been critiqued by scholars for a perceived gender essentialism, apolitical individualism, and racist practices of cultural appropriation. In this paper, I look to periodicals as evidence of the rituals, mythologies, earth-based reverence, and other cultural sites which served as magical tools for creating new forms of feminist utopic imaginings within the second wave and beyond.

From Survival Sourcebook to Magazine: Chrysalis and its Feminist Communities

- Meredith Benjamin, Barnard College

Recent scholarship has urged us to look at feminist magazines and periodicals as another way to complicate simplistic or homogeneous narratives of feminism in the 1970s and 1980s (see Beins, Halberstam). In this paper, I take up that call by looking closely at Chrysalis: A Magazine of Women's Culture (1977-1980), as well as letters relating to the magazine in the archives of various feminists. I ask how such magazines complicate our narratives of feminism in this era, and how we might learn from their endeavors to shape new communities and practices.

Visualizing Feminist Futures through Comics in Feminist Periodicals

- Margaret Alice Galvan, University of Florida

Feminist comics have always been out of sync with feminism. Because of this dissonance, series like Wimmen's Comix encountered difficulties getting distributed and advertised by feminist ventures. For this presentation, I contend with comics paradoxically further forgotten in our narratives of feminist past by examining comics produced inside feminist periodicals. How might these works inform contemporary feminist comics being produced in the digital era as print periodicals – like the RESIST! comic distributed in connection with the Women's March?

434. Migrants / Immigration / Reproduction

1:15PM - 2:30PM
ROOM 219

MODERATOR

- Kelsey Leonard, McMaster University

A Close and Mutually Beneficial Relationship': Militarizing Reproduction in the Marshall Islands

- Josh Cerretti, Western Washington University

This presentation explores the relationship between the United States and the Republic of the Marshall Islands with a specific focus on how US nuclear testing and subsequent policies have subordinated reproductive justice for Marshallese women in favor of the needs of the US military. I historicize how US Cold War strategy drew upon the sexualized encounters between Pacific and European-descended people before launching into a more detailed analysis of the 1986 Compact of Free Association between the two nations. I conclude by turning towards contemporary Marshallese poet Kathy Jetnil-Kijiner's work as providing a roadmap towards demilitarizing reproduction in the Pacific.

Incommensurable Futures: Worldmaking for Interconnected Social Movements

- Mary J Bunch, York University

This presentation explores current queer imaginaries oriented toward a future demos shaped by hospitality and welcome for new arrivants, but also critical attention to unsettling and Indigenous land politics. How do queer solidarity movements negotiate the incommensurability of migrant justice with decolonial justice in the context of migration to territories where Indigenous people continue to be dispossessed? How might queer solidiarity and future-oriented worldmaking praxis unfold without replicating modern western narratives of conquest, mastery, and assimilation?

"Visualizing Native temporalities of Justice on the Techno-Spiritual Borderlands"

- Felicity Amaya Schaeffer, University of California, Santa Cruz

This paper analyzes a visual mapping project by USA Today that responds to Trump's threat to build a border wall. Through satellite imaging and VR, journalists entreat viewers to "see" and experience every crevice of this "impenetrable" region. I layer this visual project (which includes interviews with Tohono O'odham inhabitants) with research on surveillance during the Indians wars, to open up the spirit-practices of native peoples that threatens U.S. sovereignty. Rather than imagine native presence through haunting, I employ queer/native feminist prophesy that tells of return of the spirits and native peoples to their land.

435. From Surviving to Thriving: Feminist Responses to the Neoliberalization of the University

1:15PM - 2:30PM
ROOM 220

Panelists on this roundtable will discuss the ways in which they are responding to challenges (budget cuts, staffing issues, etc.) in higher education in creative ways. Some questions the panelists will address are: How can Gender Studies departments work productively within institutions when those institutions themselves perpetuate sexism and racism? Does there need to be a new/another feminist consciousness raising within the academy? What is the role of engaged teaching and scholarship in these efforts? At a time when regular faculty are increasingly being replaced by adjuncts and staff, how can these groups work together more productively?

MODERATOR

- April Lidinsky, Indiana University South Bend

PRESENTERS

- Jamie Wagman, Saint Mary's College
- Abigail Palko, University of Virginia
- Lauren J. Lacey, Edgewood College
- Sanjukta Mukherjee, DePaul University
- Sonalini Sapra, Guilford College

436. Insurgent Practices with the Master's Tools: Strategies of Resistance at the Neoliberal University

1:15PM - 2:30PM
ROOM 221

In 1984 Audre Lorde famously declared that "the master's tools will never dismantle the master's house." But what if the only tools available are the master's? Can a revolution ever happen from within? From working within the administration and the classroom to university and departmental programming aimed at directly challenging the neoliberal university, this roundtable will explore insurgent strategies from within the ivory tower walls to effect change both within and outside of those walls.

PRESENTERS

- Terri M Carney, Butler University
- Ann M. Savage, Butler University
- Terri Jett, Butler University
- Jess Butler, Butler University

437. One Feminist Troublemaker's Utopian Call: "Compulsory Heterosexuality and Lesbian Existence" -- Revisited and Reimagined

1:15PM - 2:30PM
ROOM 222

This roundtable is focused on Adrienne Rich's vision of the lesbian continuum, and reconsiderations and re-engagements of it, in the spirit of NWSA conference subtheme five, Revolutions and Utopian Projects: sustained, incomplete and derailed. Presenters will facilitate a discussion on the lesbian continuum as a utopian project, within and outside the neoliberal academy. We will examine the ways in which the theory has held up, been troubled, and transformed in the present moment. We will do so through work in pairs and full group discussion; participants will have the opportunity to share their own reflections and visions for the future.

MODERATOR

- Alyssa N Zucker, University of Florida

PRESENTERS

- Kendal Broad, University of Florida
- Manoucheka Celeste, University of Florida
- Tanya L Saunders, University of Florida
- Bonnie Moradi, University of Florida
- Maddy Coy, University of Florida
- Mariana Meriqui Rodrigues, Universidade Federal do Tocantins

438. (De)Humanizing Muslim Bodies

1:15PM - 2:30PM
ROOM 223 (LCD)

MODERATOR

- Barbara LeSavoy, The College at Brockport

(De)Humanizing the Muslim: Gender, Race, and Religion in Transnational Cinema

- Gohar Siddiqui, Clark University

This paper will look at the intersection of cinema and Muslim representation to examine the varying ways in which global Islamophobia has dehumanized Muslim bodies, particularly in film. I will examine three films that tackle anti-Muslim racism within gendered, sexualized, and racial contexts—Road to Guantanamo (UK); Osama (Afghanistan); and Bajrangi Bhaijaan (India). These films engender empathy with Muslim protagonists by suturing audience identification via narrative and cinematography. The paper will then discuss the ways in which these specific national contexts advance the project of Islamophobia and examine through these films interruptions of the global anti-racist imaginings regarding Muslim bodies.

Digital Nationalism: Mourning and Melancholia in Modi's India

- Nashra Mahmood, University of California, Los Angeles

"What makes for a grievable life?" (Butler 2004). Pondering upon this question, this paper examines the entangled relationship between the 'inability to mourn' and the 'unmournable body' in digitized nationalism of contemporary India. Tracing the launch of Digital India campaign in 2015, I posit that the rapid circulation of the video clips depicting the murders of Pehlu Khan and Afrazul on Whatsapp, construct distinct nationalist subjects through their practice of mourning. With Hindu nationalist sentiments on the rise, I argue that the Hindu subject is robbed of his ability to mourn, whereas, the Muslim subject becomes the 'unmournable body'.

Embodiment of Race and Gender in American Apparel Ads

- Nadia Roche, University of California, Santa Cruz

By analyzing visual culture in the form of an American Apparel ad "Made in Bangladesh" this paper addresses discourses of nationalism and coloniality, and utilizes an intersectional analysis using feminist and post colonial theories of gender and critical race theory, specifically in regards to the ways in which notions of modernity and nation, become mixed-in with notions of embodiment, which bodies are considered human or nonhuman, 'us' or 'other.'

The Making of Human and their Others in/through Human Rights Advocacy

- Shenila Khoja-Moolji, Bowdoin College

This article examines the discursive articulation of two global human rights icons, Mukhtar Mai and Malala Yousafzai from Pakistan, to illustrate how the language of rights constitutes particular bodies as human and others as sub/in-human. Gendered and racialized notions of empowerment and vulnerability, as well as the centrality of corporeal suffering delinked from geopolitics and economics, play a constitutive role in marking Muslim men as sub-human. Such knowledge-making practices are problematic as they (re)install liberal norms and position the White, Anglophone male as representing full humanity.

439. The Art(s) of Sex Work

1:15PM - 2:30PM
ROOM 224 (LCD)

"Beaver Show" and Beyond: Sex Workers' Use of the Comic Form in Resistance and World-making

- Allison Pierce, University of California, Santa Barbara

This paper uses queer comics theory to explore how graphic novels, memoirs, and comics by and about sex workers represent and resist criminalization and participate in queer world-making. Examining the works of Jacqueline Frances, Molly Crabapple, and Michelle Tea, I aim to explore how these authors and illustrators use the comic form to both negotiate present-day whorephobic realities of state violence, incarceration, and stigmatization and also participate in a radical imagination of a world with different and more liberatory economic, labor, and sexual relations.

Decolonial Erotics in the Artistry of Annie Ganzala and Rita Indiana

- Naomi Pueo Wood, Colorado College

This paper looks at the merengue music and videos of Rita Indiana, a white, lesbian-identified artist from the Dominican Republic, and the watercolor and graffiti art of Annie Ganzala, a black, lesbian-identified artist from Brazil. Each of these gender-nonconforming womxn explicitly represent the colonial and imperial legacies that have come

to define the parameters of queer desire and use their artistry to alter sound and physical landscapes to emphasize a decolonial erotic.

Feminism, Gender and Race in Women's Comedy: The Political Potentialities of Pleasure

- Robyn Stacia Swink, University of Missouri

This paper examines the expanding genre of "women's comedy" in popular culture, focusing on several popular texts as well as examining audiences' responses to these texts. Further, the paper explores the ways that some women's comedy engages with feminist discourses, how audiences make sense of these representations, and finally how the race and gender of the women doing the comedy and the race and gender of audience members are related to the audiences' engagement with the comedy. Central to the investigation is the role of pleasure: what are the political potentialities of the pleasures offered by women's comedy?

"Imagining a Resolution for the Korean "Comfort Women" Issue: Cho Jung-rae's Spirits' Homecoming (2016)"

- Margaret Diane Stetz, University of Delaware

The seemingly intractable problem of how to resolve the "comfort women" issue —even of how to name it, as the Japanese government resists the phrase "sexual slavery" used by survivors and activist supporters—continues to divide South Korea and Japan. Meanwhile, the Japanese military's WWII victimization of women and underage girls has been a source of shame for many Koreans. In Spirits' Homecoming (2016), South Korean writer/director Cho Jung-rae turns from the political realm to find a solution in the sphere of imagination. Cho's film dramatizes intergenerational empathy and identification in imagining a welcome home for the dead victims' souls.

440. Enacting and Dreaming Decolonial Feminist Futures: A Frontiers Roundtable

1:15PM - 2:30PM

ROOM 301

This roundtable underscores the decolonial feminist work of Maria Lugones and gathers pedagogies, witnessing, infrapolitics, coalition, breakages, methodologies, sexualities, writing, and listening, as part of the plurality of resistant practices necessary to transform and re-make the social. Through our collective analysis this roundtable articulates the shared dream of decolonial feminist futures. Each participant takes up key debates in what "decolonial feminism" means and details how their work enacts theoretical, methodological, and/or praxical innovation. After presenting short statements, the roundtable will turn to conversation amongst participants and open to audience analysis and dialogue.

MODERATOR

- Wanda Alarcon, University of California, Santa Cruz

PRESENTERS

- Yomaira C. Figueroa, Michigan State University
- Marcelle Maese, University of San Diego
- Xhercis Mendez, California State University, Fullerton
- Lisa D Weems, Miami University
- Anna Ríos-Rojas, Colgate University

441. Biting the Hand We Should Be Holding: Toxic Call-Out Culture and Destructive PC Policing

1:15PM - 2:30PM
ROOM 302

MODERATOR

- Jo Trigilio, Simmons College

Public Dialoguing: An Insurgent Alternative to Call-Out Culture

- Elizabeth Currans, Eastern Michigan University

The internet has allowed activists to dialogue with and to learn from each other across geographical distances. Internet engagements have also permitted critique, both constructive and destructive, to occur quickly and, sometimes, violently. In this paper we propose using the model of difficult dialogues in the form of "public dialoguing" as an insurgent practice in social justice movements and to lessen the emotionally abusive and violent forms of call out culture. Public dialoguing allows for open conversations, in contrast to the private emphasis of "calling in", and can serve as a model for building and sharing knowledge within justice movements.

Understanding Call-Out Culture and Moving Towards a Post-Oppositional Politic

- Kali Furman, Oregon State University

Learning to recognize our actions and modes of thinking that are grounded in the oppression of marginalized people, bias, and stereotyping is an important component of feminist and social justice work, but is call out culture the best method to achieve this end? This paper examines the evolution of call-out culture in the context of oppositional politics of the left and following Keating (2013), argue that a post-oppositional politics offers a useful framework for engaging in sustained, meaningful examination of complex differences and commonalities.

Calling-out Call-outs: The Need for Bystander Intervention

- Jo Trigilio, Simmons College

Call-outs that publically persecute and humiliate well-intentioned allies result in several forms of political and ethical harms that, paradoxically, constitute injustice. Politically, call-out culture silences the voices of those whose experiences of oppression are discordant with the hegemonic narrative of an oppressed identity group. Ethically, "punishment" meted out by a call-out is disproportionate to the "crime". An ethic of care that treats human beings as whole persons instead of disposable Others underlies feminist principles of social justice. Calling-in is ethical alternative, but we also need to begin practicing bystander interventions to halt destructive call-outs in their earliest stages.

442. Alt-Planetary Jewish Womanist Leader to present: "ReImagining Jerusalem" Afro-futurist Judaism and Environmental Justice on Earth

1:15PM - 2:30PM
ROOM 303 (LCD)

This performance workshop seeks to queer, feminize, and color Jewish thought and text, conceiving of a post-Second Temple Judaism that developed outside our known universe: another planet inhabited mostly by Jews of color! Within the Torah of this other-planetary Judaism almost every woman has a name; Sarah's expressed horror at discovering her son and husband gone; and Hatshepsut (female) was the last Pharaoh to know Joseph. This interactive performance features two actors: one is a "moderator" interviewing the second, who is a woman of African descent, playing the leader of her Jewish people and planet.

MODERATOR

- Tamara Fish, The Jewish Multiracial Network

PRESENTER

- Sabrina Sojourner, Sabrina Sojourner, TLSC

443. Guided by Love, Curating Community: Insurgent Teaching Practices in the Urban Borderlands

1:15PM - 2:30PM
ROOM 304 (LCD)

MODERATORS

- Amanda Loos, Harold Washington College
- Jennifer Wilson, Harold Washington College

Discovering "underneath histories": Toni Morrison's Paradise & Chicago communities as a springboard to critical ownership

- Rosie Banks, Harold Washington College

In a 2002 interview, Morrison describes her project in the Beloved – Jazz – Paradise trilogy: "I want to scour the official history for the alternate history that exists, sometimes parallel to it, more often underneath it" (Joyner, 2003). Teaching research with an exploration of what Morrison calls "underneath histories" and what others call insider knowledge engages students and enables them to gain a more critical research lens. This paper describes that movement from literary and community analysis to student ownership of their own research.

Holding Space, Holding Time: Classroom policy as Social Practice

- Nina Cartier, Harold Washington College

This paper will describe the ways in which constructing your syllabi's classroom policies can provide a space for radical change and transcend the boilerplate rhetoric we often include. How can we allow room for each student? How can we encourage patience and collegiality while also fostering debate? I will share my strategies as an educator, and we'll create new ones for each other.

Nice women making history: an early childhood education academic program pushes back and wins through the power of relationship and caring communities

- Carrie Nepstad, Harold Washington College

This is the story of an academic program, in a traditionally female dominated discipline, that pushed back against a top-down decision to close programs. Based on poorly formed ideas of the "value" of the Associate Degree in Early Childhood Education and the role graduates serve in caring for young children and families, the closings would cut-off access for underserved communities of Chicago. Women's resistance/activism resulted in a reimagining of new relationships within the community college and within communities.

Centering healing in post-secondary teaching and learning experiences

- Asif Wilson, Harold Washington College

Our students cannot imagine a different world, and the contributions of academia to such, if their pain/trauma is not addressed. My work highlights the connections between agency (Solĕzano & Delgado-Bernal, 2001) and healing (Ginwright, 2010; 2015); and the role healing plays in imaginative educative frameworks. Integrating healing into post-secondary work is an insurgent practice as it focuses on the needs of students, takes a systemic approach to well-being that removes blame from individuals, and seeks to use the institute as a setting for well-being.

444. Genealogies of Family Resistance: Storytelling for Feminist Futures

1:15PM - 2:30PM
ROOM 305 (LCD)

In this workshop, participants discuss storytelling as a vehicle to foster social justice dialogues about the wellbeing of families, past, present, and future. We focus on re-imagining family histories and structures that have been erased and distorted by ideology, nostalgia, policy, and white patriarchal supremacy. In re-imagining family stories we address trauma, disruptions, and separations that many families experience, but are rarely made public. Ideological constructions of "legitimate" history and normative family structures have erased gendered racialized violence. We utilize family stories to interrogate "master" narratives about citizenship, immigration, and belonging, and to envision a more just and inclusive future.

PRESENTERS

- Sandra Patton-Imani, Drake University
- Ana Patricia Rodriguez, University of Maryland, College Park

445. Animal Studies/Animal Ethics Interest Group Business Meeting

1:15PM - 2:30PM
ROOM 306

446. Contingent Faculty Interest Group Business Meeting

1:15PM - 2:30PM
ROOM 307

447. Girls and Girls Studies Caucus Business Meeting

1:15PM - 2:30PM
ROOM 308

448. Imagining Dissidence, Representing Resistance: South Asia Focus

1:15PM - 2:30PM
ROOM 309 (LCD)

Corporeal Utopia and the Pakistani Action Heroine: Women's Cinema in a Border-Crossing Film Industry

- Esha Niyogi De, University of California, Los Angeles

In 1980s Islamizing Pakistan, star-director Shamim Ara made dissident Action Heroine films such as Miss Hong Kong (1979) and Miss Colombo (1984). This was a time of brutal policing of female bodies in the name of Islamic patriarchal honor, and violence on religious minorities. Contrarily, Shamim Ara's fighter heroines magically avoid rather than suffer male contact, while enabling corporeal bonds across religious and geographic borders. The paper highlights the gendered specificities of the material cultures fostering utopian figurations of corporeal desire and dissidence in entertainment cinema. These figurations illuminate a border-crossing entertainment culture stemming from the woman director's familial networks.

New Indian cinema and the politics of gendered utopia

- Alka Kurian, University of Washington Bothell

This paper explores representations in hatke (alternative Indian) cinema of a radical shift in gender politics encapsulating the cultural revolution that resulted from the country's 1990s neo-liberal turn. It investigates how films such as Parched (2015), Anarkali of Aarah (2017), and Lipstick Under my Burkha (2017) subvert traditional delineation of femininity. It examines how the surfacing of women's sexual desire and their location outside marriage or motherhood underlines the coming into being of their sexual and autonomous agency and triggers solidarity among women who do not need rescue or validation from masculinity, ushering in, therefore, a new gendered utopia.

Three Images of Resistance

- S. Charusheela, University of Washington Bothell

How do we represent rural and Adivasi women's resistance to policies of economic development and globalization? This talk examines three documentary representations of rural and Adivasi women's resistance to capitalist development – Something Like a War, Creating a Case Study: The Gyarsi Bai Story, and Red Ant Dream. While all three documentaries represent these women as strong and feminist, they reveal very different understandings of what women's empowerment and resistance mean. Contrasting these representations, the paper unpacks the role played by our own understandings of liberation in interpreting the actions of these women.

449. Sensing the (Im)possible: Trans*/ Cinematic Worlds, Bodies, Futures

1:15PM - 2:30PM
ROOM 310 (LCD)

How do we conjure trans* futures into communal perception? Since 1897, cinema has captivated the human senses as a medium that captures the forward motion of temporality—the sense of being moved into a condition of possibility. This roundtable takes up the question of cinema as a staging ground for the rehearsal of trans* futures that have seemed or presently feel impossible, examining how cinema has historically supported the emergence of trans* cultural imaginaries and claims for justice. Together, we explore the role of cinema in the historical invention and elaboration of trans* phenomenologies, desires, and political aims.

MODERATOR

- Chris Barcelos, University of Wisconsin-Madison

PRESENTERS

- Cael Marcas Keegan, Grand Valley State University
- Laura Horak, Carleton University
- Elizabeth Steinbock, Leiden University
- Chase Joynt, University of Chicago

450. Dispatches from a Minority-Serving State Institution: Reimagined Pedagogies to Help Students Survive and Thrive

1:15PM - 2:30PM
ROOM 311 (LCD)

Through this roundtable, faculty and students from the Women's and Gender Studies department will talk about "engaged pedagogy" (hooks 1994). Faculty will share their pedagogical approaches--blogging, hip hop ciphers, Pecha Kuchas, PhotoVoice exhibits--and the restrictive contexts in which they take place. Our students will reflect on learning in our classes and share examples of their work. We will address the institutional challenges of recognizing student excellence produced through these genres (Jackobsen 126).

MODERATOR

- Ashley Glassburn Falzetti, Eastern Michigan University

PRESENTERS

- Jennifer Musial, New Jersey City University
- Liza Fiol-Matta, New Jersey City University
- Jacqueline Ellis, New Jersey City University

451. Relational and Utopic Imaginaries: Decolonizing the Senses

1:15PM - 2:30PM
ROOM 312 (LCD)

The Arts of In-Betweeners: Imagining Decolonial Body and Senses

- Injeong Yoon, University of Arkansas

The paper aims to create a collective imagination to disrupt patriarchal colonialism through decolonial aestheSis (Vazquez & Mignolo, 2013) and border sensing (Anzaldúa, 2012; Mignolo, 2000). It highlights Korean and Korean American women artists, such as Lee Bul, Teresa Hak-kyung Cha, and Yong Soon Min and discusses how they use a "decolonial imaginary"

(Pérez, 1999) in order to challenge the colonial image of masculinity and to locate hidden stories of women's resistance. It also illuminates in what ways their works are linked to border epistemology and sensing.

From It Gets Better to We Deserve Better: Queer Storytelling and State Violence

- Jo Hsu, University of Arkansas

In a multimodal campaign titled "We Deserve Better," queer and trans youth-led organization BreakOUT! mobilized stories from their community to protest police violence and reform state policies. This paper examines how BreakOUT!'s particular use of personal and collective storytelling collapsed normative temporality (Edelman; Freeman) to enable a "politics of relation" (Carrillo Rowe). I argue that BreakOUT!'s wide-ranging advocacy tactics model the use of affective alliances among disparate experiences in ways that expose the interrelated oppressions of the criminal justice system, public housing policies, and public education.

Perpetual (In)Securities and the Global Border Industrial Complex

- Alejandra I. Ramirez, University of Arizona

This paper looks at the (re)production of perpetual (in)securities within the context of the "border security" discourse of the Global Border Industrial Complex (GBIC). I analyze The Wende Museum's installation of the Berlin Wall in Los Angeles and one of its murals that depicts two pregnant women in a yin-yang position with the words: "GOOD CAN COME FROM BAD CAN COME FROM GOOD".

I analyze them as transversal interlocutors in order to describe how they affect and are affected by sensations of globalized nation-state violence through Avery Gordon's Ghostly Matters, Tina Campt's Listening to Images, and Gloria Anzaldúa's Borderlands/La Frontera borderland theory."

Abolitionist Art and Aesthetic Practices in the works of Gilda Posada and Dignidad Rebelde

- Gloria Negrete-Lopez, University of Arizona

In this paper I utilize the theoretical work of Jennifer González (2008), Angela Davis (2005), and Gloria Anzaldua (2015) to think about how abolitionist art practices and aesthetics help provide images of what is yet to come. In Gilda Posada's mural "ABOLISH BORDERS", she uses installation, patterns, and text to engage in a call to action for an abolitionist future. Similarly, "Toward Liberation" by artist Melanie Cervantes of Dignidad Rebelde uses imagery, color, lines, and text to produce an image that depicts abolition in action. Both artists utilize their work to help audiences imagine a world without captivity.

452. Finding Your Way to and along the Alt-Ac Path

1:15PM - 2:30PM
ROOM 313 (LCD)

This session—designed for graduate students and recent PhDs— will discuss the emerging professional field of alternative-academic (alt-ac) employment. Presenters will discuss their experiences navigating the alt-ac career path, the range of career paths that constitute the alt-ac field, and identify skill sets that help make one marketable for alt-ac positions. We will talk about how to go about securing an alt-ac position and discuss our experiences of the rewards and challenges of working in alt-ac positions and developing alt-ac professional identities.

MODERATOR

- Brandy Simula, Emory University

PRESENTERS

- Brandy Simula, Emory University
- Aby Parsons, Georgia Institute of Technology
- Chanel Craft Tanner, Emory University
- Shannan Palma, Agnes Scott College

453. The Bio-Politics of Fatness: Stigma, Exclusion, and Resistance

1:15PM - 2:30PM
ROOM 314 (LCD)

MODERATOR

- Xavier M. Watson, Indiana University

Listening to the Audience about Fat Feminist Futures: Things I Learned from Fat People on the Plane

- Kimberly Dark, California State University, San Marcos

In my solo-play, "Things I Learned From Fat People on the Plane," the text focuses on stories of stigmatized fatness, while my body is simultaneously performing resistance to social stigma based on size and gender. This show has been produced in various cities since July 2016 and the audience responses offer preliminary patterns about how fat visibility based on justice, kindness and respect may function. This session offers a performance excerpt and discussion of that audience response.

How to Survive and Thrive as a Fat Studies Scholar in the Campus Reform Era

- Heather Brown, University of North Carolina at Charlotte

Fat Studies scholars often are targeted by Campus Reform reporters. Indeed, in fall 2017, as each article in a special issue of Fat Studies on higher education was published online, Campus Reform reporters published "articles" decrying the research. This presentation will explore how targeted harassment of Fat Studies scholars impacts research and advocacy efforts related to fat individuals. It also will explore how Fat Studies scholars, many of whom are emerging scholars, can survive (and thrive) when attacked by conservative media groups.

More Fats, More Femmes, More Asians: On Axes of Excess

- Athia Nahar Choudhury, University of Southern California

This paper interrogates the intersections of labor, fatness, and Asian racialization across visual/bodily landscapes of ruination. I anchor my questions in Kimchi's performance of Fat, Femme, and Asian on "RuPaul's Drag Race." What slips within the discursive

impossibilities of Fat, Femme, and Asian? How does the aesthetic and political space of drag allow fat, Asian, and femme to manifest on a body that can only exist in impossibility? Is the opposite of the Asian Cyborg—the sleek, efficient, technologically advanced laborer—the dysfunctional fat, Asian femme?

The Removal of Fatness from Motherhood: Science, Social Policy, and Exclusion

- Leah Marie Turner, University of South Florida

Health care professionals, lawmakers, and popular media have created a culture of concern around the so-called "obesity epidemic." Key among these foci are whether fat women should have to lose weight before receiving In-Vitro Fertilization treatments (IVF) and if they should have children at all considering the "risks" to their own and the fetuses health. This presentation brings together the stances of formalized health care approaches to obesity and reproduction with current personal and cultural insights from fat studies to examine the relationship between fat women and motherhood.

454. Feminist Disability Studies and Crip Futuralities

1:15PM - 2:30PM
ROOM 315 (LCD)

Roots of Mad Studies: A Genealogical Reimagining

- Lzz Johnk, Oregon State University

This paper will reimagine the genealogical roots of Mad Studies through the work of Indigenous/women of color feminists. I argue that Mad Studies and feminist disability studies have an imperative to critique their pervasive centering of whiteness as a harmful elision of the experiences of Mad, neurodivergent, and disabled people of colour and of the contributions of feminist scholars of color to our understandings of materiality, embodiment, psychospiritual experience, and challenges to a colonial conceptualization of reality.

Discomfort, Access, and Disability Justice Organizing

- Ashley Mog, Independent Scholar

In this paper, I draw from oral histories with queer disability justice activists in Seattle to analyze comfort, coalition, intersectionality, and activist organizing through a critical feminist disability studies lens. I argue that coalition can bring us closer to the open parameters that leave room for worldmaking, while being highly uncomfortable work. Comfort has a complex relationship to activist organizing, to showing up at activist events, and to choosing what to participate in. Comfort is slippery, it becomes conflated with privilege and expressed through domination. Imagining justice requires grappling with one's own discomfort.

Housing Dream Narratives of African American Women with Disabilities

- Angel Love Miles, University of Illinois

This paper raises a question not often considered in research, policies, practices and other decision making affecting African American women with disabilities "What type of futures do African American women with disabilities want?" In an exploratory mixed-methods study of the barriers and facilitators to homeownership for 32 African American women with physical disabilities, participants "future housing goals and desires" were among the primary themes generated from the interview phase of the study. A feminist intersectional disability framework was articulated to develop a grounded theory of the housing preferences and future goals of African American women with physical disabilities.

Crip Antisociality: A Feminist Disability Studies Approach to Surviving Trauma

- Angel Love Miles, University of Illinois

Because trauma survivors experience flashbacks, hypervigilance, and feelings of detachment from the social world, it might be difficult for women with PTSD to embrace Alison Kafer's vision of "crip futurity" – the project of imagining futures that actively include women with disabilities. In my paper, I analyze PTSD narratives in which women retreat from the social world and from linear progress in order to protect themselves. These women reject the future and seek out isolation for now so that they might sustain their own lives and meet up with the future at a later date.

455. Reclaiming in Relation: Decolonizing Be(long)ing and Sexual Praxis

1:15PM - 2:30PM
ROOM 401

Ma(r)king Space, Selling Place: Afro-Caribbean Women's Spatial Negotiations at Caribana

- Celine Gibbons-Taylor, Queen's University

How do Afro-Caribbean women articulate a sense of belonging that disrupts notions of Canadian citizenship (read: white settler nationalism)? What insights on Caribana can we derive from Black spatial negotiations and the geographies Black women navigate and produce? This paper extends existing research on Caribana to grapple with the tensions between settler colonialism, multiculturalism policy/rhetoric, and diasporic presence within Caribana (Toronto's annual Caribbean carnival parade). I position the masquerader's performance, amidst the geopolitics of Caribana, as an embodied decolonial practice that centers the counterhegemonic epistemologies of Afro-Caribbean women who continuously reimagine/conceptualize liberation within the whitened nation-state.

Imagining Queer (and) Chinese: On Be(long)ing within Diaspora

- Michelle Tam, Queen's University

This paper examines (not) coming-out stories of Chinese Canadian LGBTQ women and non-binary people in order to interpret their understandings of processes of coming-out/not coming-out in relation to formations of sexual, gender, racial/ethnic, and national identities in the context of diaspora. Based on ethnographic work conducted in Toronto, Canada, I examine whether home, familial values and nationalism are sites of exclusion and if so, how youth reconcile these tensions. This work argues that prevailing histories of racism, colonialism,

and migration place Chinese Canadian families in tension with forms of citizenship and national belonging that are defined by politics of sexuality.

Decolonizing Kink: Indigenous Resurgence and Sexual Sovereignty

- Adria M Kurchina-Tyson, Queen's University

Indigenous-led conversations around resurgence, while dealing more overtly with kin- and citizenship, also necessarily include the erotic. This paper extends queer Indigenous scholarship on gender and role-fulfillment to practices of kinky sexuality and kinship. Specifically, my research explores the ways in which traditional Anishinaabek principles of governance center consent and bodily sovereignty in the fulfillment of role-based relationships and sexual, familial negotiations of power. This work problematizes dominant narratives of kinky sexuality that exoticize Indigenous sexual cultures, while intervening in contemporary Indigenous traditionalisms from a queer, consent-based theoretical perspective.

456. Literary Approaches to Environmental Justice

1:15PM - 2:30PM
ROOM 402

MODERATOR

- Terri R. Johnson, Southwestern University

Alterity, Relationality, Humor, and Wisdom in Louise Erdrich's "Four Souls"

- Kate Reavey, Peninsula College

Louise Erdrich's novel Four Souls presents characters who engage in a discourse well beyond that which can be read as a simple criticism of historical practices of allotment and land ownership. Rather than dichotomize good and evil—although elements of the latter loom large—Erdrich emphasizes relationships, in order to challenge perceptions of property, sexuality and colonization. Four Souls not only highlights Andrea Smith's assertion that "colonialism is itself structured by the logic of sexual violence" but simultaneously presents a set of narratives within which decolonization can lead to sexual self-determination.

Environmental Violence and Vietnamese American Resettlement in The Gangster We Are All Looking For

- Emily Cheng, Montclair State

This paper addresses the convergence of a feminist and environmental lens in le thi diem thuy's novel, The Gangster We Are All Looking For. I examine how these analytic lenses offer a reimagination of the dominant teleological narratives of Vietnamese refugee displacement and resettlement in the U.S. by focusing on the violence of the Vietnam war and in the U.S. and connecting the past of Vietnam and the present of California spatially and temporally in the eyes of the young girl narrator. I focus on how this connection takes place through two key environmental tropes: water and trees.

Perception and Conscience.

- Petra M. Schweitzer, Shenandoah University

This paper examines Tamara Ralis's short stories "Dreamers of Earth and Aether," in relation to radical feminism. Her artistic work provides a platform for investigating the most current global problems such as earthquakes, droughts, floods, starving, being beheaded or shot or embellish images of tragic events powered by patricharcial thought. Using each story as a site of inquiry, her characters call upon moral and ethical processing of singular events. These catastrophic events, I argue, are tied to issues of real concern to women, that is, feminist activism in response to unjust conditions structured around masculine-centered discourse.

The Fates' Revenge: Violence Against Women and the Environment in David Catlin's Moby Dick Adaptation

- Leah Marie Becker, University of Illinois at Urbana Champaign

This paper explores how David Catlin's 2017 production of Moby Dick at Chicago's Lookingglass Theatre uses performative tools to equate (in the spirit of Annette Kolodny) the plight of the sexualized and objectified woman with that of the equally sexualized and objectified natural world. In Catlin's Moby Dick, women become the hunted whales: they are strung up, stripped, used, and left bare. But they also collectively become the white whale and the sea—exacting revenge for their lost sisters. This adaptation thus rewrites the violence of resource extraction and industrialization, highlighting the potential for feminine and natural power.

Water Archives: Visionary Reserves for Decolonizing the Rio Carmelo in Deborah Miranda's Bad Indians: A Tribal Memoir

- Shanae Aurora Martinez, University of Wisconsin-Milwaukee

My literary analysis centers on a particular dream scene in which Miranda's tribal stories converge to reveal the river as an Indigenous epistemological archive that allows Miranda to map her homeland by imagining how the stories fit together on the physical landscape. By emphasizing the significance of place-based narratives this paper is committed to dismantling oppressive institutionalized discourses with geopolitical ramifications by expanding the definition of an archive according to Indigenous epistemologies and using the knowledge located in water archives for decolonization.

457. Ecofeminism in the Classroom: Imagining Diverse and Sustainable Social and Environmental Futures

1:15PM - 2:30PM
ROOM 403

This interactive roundtable focuses on an ecofeminism course team-taught by an ecocritic and a GWST professor to raise students' ecological consciousness and help them imagine a world where gender justice and ecological wellness intertwine. The roundtable features the two professors who designed the course and two former students who were enrolled in it. The discussion will highlight ecopedagogy by exploring tools of interdisciplinary team-teaching as a strategy for engaging GWST students' interest in environmental sustainability. Roundtable participants will discuss theoretical perspectives, successful classroom assignments, ideas for overcoming institutional challenges, and how the course changed them.

MODERATOR

- Letizia Guglielmo, Kennesaw State University

PRESENTERS

- Laura Davis, Kennesaw State University
- Beth Giddens, Kennesaw State University
- Laurel Lowe, Kennesaw State University
- Scarlett Peterson, Georgia College

458. Still We Rise: Insisting on Lesbian Futurity in a Queer Time

1:15PM - 2:30PM
ROOM 404

LESBIAN CAUCUS

Still We Rise centers an imagining of lesbian futurity. Foregrounding intergenerational dialogue amongst lesbian women of four different generations, discussants address lesbian histories, womanist identities, women's spaces, and the cost of insisting upon lesbian subjecthood. Responding to and resisting progress narratives, queer pedagogies, and the limits of intersectionality, Still We Rise provides a provocative, collective, counter-insistence for lesbian world-maintaining, and lesbian world-making.

MODERATOR

- Rachel Stonecipher, University of Pennsylvania

PRESENTERS

- Sasha T Goldberg, Indiana University Bloomington
- Stripe Gandara, Erikson Institute
- Marie Cartier, California State University, Northridge
- Jaime Cantrell, Texas A&M University Texarkana

459. War, Revolution, Peace-Building and Feminisim

1:15PM - 2:30PM
ROOM 405

MODERATOR

- Jamie Lynn Palmer, University of Georgia

Between Silence and Resistance: Incarcerated Kurdish Women in Turkish Prisons

- Berivan Sarikaya, University of Toronto

Through the study of Kurdish women's resistance, this paper explores the role of incarcerated women in Kurdish Movement and offers an alternative knowledge to both the male-dominated canonical and the feminist approach to the Kurdish women's movement. Kurdish resistance history has become incomplete and gendered since it silenced the Kurdish women political prisoners' experience. However, the stories and voices of these women have indispensable part of transformative power for Kurdish movement. Through using dialectical historical materialism, I argue that without tracing the experiences of Kurdish women prisoners, it is impossible to understand the contemporary dynamics of Kurdish women's movement.

Feminist Resurgence After Tunisia's Jasmine Revolution

- Heather Jendoubi, University of Memphis

The Jasmine Revolution allowed for a resurgence of feminism in Tunisia that is re-defining gender, sexuality, and family. Post-revolution, feminists with the privilege to do so, organized campaigns against domestic violence and succeeded in changing laws, now allowing women to marry non-Muslim men, as well as, disallowing a rapist to avoid prison by marry the victim. This paper looks at the ways Tunisian feminists construct and perform their gendered and sexual identities.

Re-imagining Feminism and Statelessness: Rojava Revolution

- Ruken Isik, University of Maryland, Baltimore County

The Kurdish Liberation Movement has evolved from being a political and nationalist movement for the recognition of Kurdish identity to deconstructing and decolonizing the notion of nation-state in Northern Syria (Rojava). This paper will analyze the ways in which women have been at the center of the Rojava Revolution. I will reflect on the following questions: How is belonging being constructed that different ethnic minorities and women are becoming part of this revolution? How does Rojava Revolution ensure that women would not be sent back to their 'traditional' roles after the revolution? How do feminism and statelessness re-imagined in Rojava?

Localizing Revolution: Examining the Impact of the UN women, peace, and security framework at the local level

- Kristin Alder, Texas Woman's University

United Nations Security Resolution 1325 (UNSCR) on women, peace, and security has been called "the most remarkable institutional achievement of the women's anti-war movements" (Cockburn). It brought a much needed international focus to the role of women in conflict situations and peacebuilding processes. In this paper, using information gathered in the field, I focus on the transformational impact of women using UNSCR 1325 at the local levels in Africa, Southeast Asia, and South America as a response to militarism, neocolonialism, and other patriarchal structures.

460. 'We Abolished Schools and Prisons on the Same Day': Black Feminist Futures

1:15PM - 2:30PM
ROOM 406

Our institutions of knowledge production and human capture & containment are built on the same language and they collaborate to create an environment of containment that impacts everyone who is included or excluded form either/both structures. This roundtable collaboratively tells (and invites the audience to imagine) the story of the point at which we, as a society, abolish both schools and prison.

MODERATOR

- Alexis Pauline Gumbs, University of Minnesota

PRESENTERS

- Julia R Wallace, Black Feminist Film School

- Amy Abugo Ongiri, Lawrence University
- Alexis Pauline Gumbs, University of Minnesota

461. "Give My Consent Never": Black Women and Girls Revolutionizing the Anti-Rape Movement

1:15PM - 2:30PM
ROOM 407

Building off the concept from The Combahee River Collective Statement, "If Black women were free, it would mean that everyone else would have to be free," this panel engages four generations of black women artists and activists to historicize and to reflect on the vanguard roles that they and others have played in the movement to end sexual violence before and beyond #MeToo

MODERATOR

- Salamishah Tillet, Rutgers University

PRESENTERS

- Loretta June Ross, Independent Scholar
- Scheherazade Tillet, Independent Scholar
- Wagatwe Wanjuki, Independent Scholar
- Aishah Shahidah Simmons, University of Pennsylvania

462. Feminist Pedagogy Interest Group Business Meeting

1:15PM - 2:30PM
ROOM 214

463. Remembering Empire and Resisting Coercion: Movements for prison abolition, transnational a/sexual activisms, and colonial responsibility

1:15PM - 2:30PM
CRYSTAL BALLROOM AF

MODERATOR

- Cynthia Barounis, Washington University in St. Louis

"A(ce) is for Abolition: On Asexual Intersections with the Work of Freedom"

- Ianna Hawkins Owen, Williams College

Following Cathy Cohen's call to recognize connections between prison construction and the disproportionate incarceration of POC in relation to queer as descriptive of expendability, this paper asserts that if the asexual is a queer subject, she must contend with the ways asexuality is constructed as at odds with the social construction of the prisoner as both hypersexual and hyperaggressive and the ways in which this overlaps with the construction of blackness as such. This paper asserts that challenging all forms of hierarchy and coercion necessitates recognizing the co-constitution of asexuals and the incarcerated as artificially held apart.

"Polish Asexualities: Catholic Religiosity and Asexual Online Activisms in Poland"

- Anna Kurowicka, Polish Academy of Sciences

In this paper we draw on asexuality studies as well as research in transnational sexual activisms and Central and Eastern European (CEE) sexualities to explore asexual online activisms in Poland. We consider how asexuality takes shape in the Polish context and how activism itself is mobilized and adapted to fit the needs of an asexual sexual minority in this post state-socialist, neoliberal, and prevalently Catholic nation-state. We examine asexual definitions and activisms in the Polish context with an interest in how they function in conversation with Polish attachments to whiteness, religious subjecthood, and heteronormative reproduction of the values of state-formation.

A Case for Including Asexuality in the Study of History: Fighting Against Historical Amnesia and Evasion of Colonial Responsibility

- Ai Baba, Cornell University

With the assumption that all human beings are sexual, discussions of sexual violence against women by men in history lead deniers to claim that it was inevitable, because sexuality is innate. For example, this is the case with those who refuse to acknowledge the "comfort women," who were sexually enslaved by the imperial Japanese military during World War II. But was it really inevitable? This paper will propose how including asexuality in the study of history can help fight against historical amnesia and evaders of colonial responsibility, by using Japan, formerly an empire, as a case study

464. Time, Urgency and Collaboration in the Corporate University

1:15PM - 2:30PM
CRYSTAL BALLROOM BE

On this roundtable we seek to examine the contradictions between the "diversity talk" of the neoliberal university, and the measures of merit assessment through which collaborative labors conducive to fostering and retaining diversity are routinely devalued, particularly through the disciplining mechanisms of processes of tenure and promotion. We foreground the ways in which feminist collaboration bends neoliberal notions of time and productivity, and invite discussion around possible ways of fostering such work despite and against the ticking of the corporate clock.

MODERATOR

- Beverly Weber, University of Colorado Boulder

PRESENTERS

- Fatima El-Tayeb, University of California, San Diego
- Pinar Tuzcu, University of Kassel
- Deepti Misri, University of Colorado Boulder
- Maria Stehle, University of Tennessee
- Carrie Smith, University of Alberta
- Danika F Medak-Saltzman

465. Visions of Institutional Justice: Dream Making the Futurescapes of Disability Studies

1:15PM - 2:30PM
CRYSTAL BALLROOM CD

As emerging, contingently situated scholar-educator-activists, this roundtable extends the vibrant efforts of the Disability Interest Group through

discussions of our dreams for the future of feminist disability studies. Speaking from our various marginalized subject positions, within both academia and society at large, we seek to create space for the voices/visions of those who have not yet "made it." We do so because it is only in imagining new, more equitable futurescapes that this paradigm of "making it" will shift, allowing justice to become possible. Discussion includes debates within the field regarding: professionalization, intellectual trajectories, community building, and ethical principles.

MODERATOR

- Angela M. Carter, University of Minnesota

PRESENTERS

- Tanja Aho, American University
- Hailee Yoshizaki-Gibbons, University of Illinois at Chicago
- Jessica Horvath Williams, University of California, Los Angeles
- Sam R Schmitt, Texas Woman's University
- Sayan Bhattacharya, University of Minnesota

466. MA/PhD Reception

1:15PM - 2:45PM
SALON EAST

Sponsored by NWSA MA and PhD member institutions, representatives from programs will provide information about their program. Prospective students can learn about programs; alumnae and faculty can reconnect.

467. PLENARY: Future of Gender

2:45PM - 4:45PM
GRAND BALLROOM

MODERATOR

- Kai M. Green, Williams College

PRESENTERS

- micha cárdenas, University of California, Santa Cruz
- Dean Spade, Seattle University
- Cathy Cohen, University of Chicago
- C. Riley Snorton, University of Chicago
- Kendall Thomas, Columbia University
- Tourmaline, Barnard College

468. The Decolonial Literary Imagination

5:00PM - 6:15PM
ROOM 202

MODERATOR

- Jeannine A. Gailey, Texas Christian University

From the Ground Up: Voice, Memory, and Decolonial Possibilities in Larissa Lai's Salt Fish Girl

- Iris Blake, University of California, Riverside

In Larissa Lai's speculative fiction Salt Fish Girl, memories and scents of both colonial violence and decolonial possibilities come up through the ground, through the soles/souls of the feet. Whereas voice is typically imagined as sonic and human, a move that I argue maintains the racialized, sexualized, and gendered distinction between the human and the non-human, Salt Fish Girl re-imagines voice as intimately tied to memory, scent, and land. The voice of the land, figured through entwined memories and scents, overpowers racial capitalist modes of relationality and containment, remembrance and forgetting, to posit otherwise modes of being and relating.

Mikhail Bakhtin's Concept of Hybridity in Alice Walker's Epistolary Novel

- Fatemeh Saber, My Private Tutor

Although Mikhail Bakhtin never mentions gender issues, his notion of hybridity remarkably is relevant to Alice Walker's epistolary novel, The Color Purple (1982). This paper focuses on Bakhtin's concept of hybridity, analyzing it through Walker's novel. It will be studied how Walker dialogizes the text of her novel with both social context of the time and her own life. Through creating hybrid voices, hybrid characters and genre, and even a hybrid form of sexuality and religion, Walker expresses her womanist ideas. I argue that she succeeds in creating a hybrid text in her novel.

More than Kin(d): Building Community and Solidarity in Arundhati Roy's The Ministry of Utmost Happiness (2017)

- PrathimMaya Dora-Laskey, Alma College

Arundhati Roy's novel The Ministry of Utmost Happiness (2017) is heavily-populated with individual feminist narratives (Anjum, Tilo, Gyuh Kyom) that intertwine with the messy sprawl of India's contemporary historicity. Amidst these intersections of individual gendered precarity and national history, Roy constructs impromptu alternative communities of kinship that embody Donna Harraway's expansion of kinship in "Anthropocene, Capitalocene, Plantationocene, Chthulucene" (2015), wherein she famously advocates we "make kin not babies." This feminist re-reading and reordering of the state's apparatus and oversights in The Ministry of UtmostHappiness allows it to function as a cosmopolitan manifesto that problematizes the state's proscription of gendered identity.

Surveilling Transness: Postcolonial Trans Embodiment and the Readerly Gaze

- Aqdas Aftab, University of Maryland

My paper argues for a postcolonial trans hermeneutic that subverts the surveillant readerly cisgaze upon trans of color narratives. By reading Nurrudin Farah's "Maps" through a trans lens, I conceptualize postcolonial gender transition as always already interlinked with geographical, national, temporal, and spatial transitions. Even though "Maps" is not explicitly about trans identity, I argue that the novel's form (with its changing pronouns) and its meditative narrations of relationality, being, and becoming gesture towards a decolonial trans theory, which positions transness as closely informed by and intersecting with trans-ageing, trans-reality, tran(s-a)nimalities, trans-embodiment, and trans-nationalism.

2018 MA/PhD Reception

Sponsored by NWSA MA and PhD member institutions, representatives from programs will provide information about their program. Prospective students can learn about programs; alumnae and faculty can reconnect.

Saturday, November 10
1:15 p.m. – 2:45 p.m.
Salon East

Participating Programs Include:

University of Northern Iowa Women's & Gender Studies

The Ohio State University, Department of Women's, Gender and Sexuality Studies

Texas Woman's University, Department of Multicultural Women's & Gender Studies

University of Minnesota - Twin Cities, Department of Gender, Women, and Sexuality Studies

Eastern Michigan University, Department of Women's and Gender Studies

The University of Michigan, Women's Studies

Arizona State University, School of Social Transformation, Women and Gender Studies Program

University of Washington, Department of Gender, Women & Sexuality Studies

University of California, Santa Barbara, Department of Feminist Studies

University of Kentucky, Department of Gender and Women's Studies

Indiana University, Gender Studies Department

Rutgers, the State University of New Jersey, Department of Women's & Gender Studies

UCLA Department of Gender Studies

University of Maryland, College Park, Department of Women's Studies

University of Cincinnati, Department of Women's, Gender, and Sexuality Studies

Oregon State University--Women, Gender, and Sexuality Studies

Emory University, Department of Women's, Gender, and Sexuality Studies

University at Albany (SUNY), Department of Women's, Gender, and Sexuality Studies; Department of Sociology; and Albany Law School

Penn State's Department of Women's, Gender, and Sexuality Studies

University at Buffalo (SUNY), Department of Global Gender and Sexuality Studies

469. AMC: The Labor of Care: Filipina Migrants and Transnational Families in a Digital Age

5:00PM - 6:15PM
ROOM 204-205 (LCD)

Anchored in the lives of Filipina migrants and their families in the Philippines, this book makes visible the various forms of care work required in the maintenance of the transnational family; demonstrating just how many people are uniquely affected by migration and separation. In accordance with subtheme two, the book critically rethinks how members of transnational families are actively crafting radical family forms under the current neoliberal moment that force their separation. It pays attention to how technology render Filipina migrants as Skype mothers while they forge solidarity among each other through their structural positions as precarious workers, undocumented people and transnational mothers. The book's feminist and participatory qualitative research with Filipino migrant organizations offers new avenues of collaboration towards movement-building of Filipino domestic workers in NYC and transnational connections to liberation movements in the Philippines. What emerges is a fascinating portrait of today's transnational and transnational activists: migrant women.

AUTHOR

- Valerie Francisco-Menchavez, San Francisco State University

PRESENTERS

- Ethel Tungohan, York University
- Eileen Boris, University of California, Santa Barbara
- Conely de Leon, York University

470. Critical Information Literacy: Radically Re-imagining Research Authority in the Neoliberal University

LIBRARIANS TASK FORCE

5:00PM - 6:15PM
ROOM 206

Critical information literacy is the ability to recognize how power structures are embedded in the mechanisms of knowledge production and subsequently question the nature of authority in the interest of dismantling oppressive hierarchies. Radical librarians are ideally situated to partner with faculty in weaving critical information literacy skills into the curriculum. This panel will deconstruct issues of neutrality and authority within the context of doing research and share examples of current partnerships between librarians and faculty to inculcate critical information literacy in students.

MODERATOR

- Regina Roberts, Stanford University Libraries

Shaping Their Own World: Weakening the Hold of Cognitive Authority in Academic Libraries

- Michelle Ashley Gohr, Arizona State University

In a 1974 article, Cees Hamelink argues that a new form of information literacy (IL) is necessary "for liberation from the oppressive effects of the institutionalized public media." Given our current toxic sociopolitical atmosphere, IL that denounces the principles of "neutrality" and authority is key. This paper will serve as an introduction to work in the field of radical librarianship which has questioned the libraries' historic complicity in white supremacy, and which seeks to imagine and build an alternative space under which we can begin to weaken the hold of cognitive monopolies.

Insurgent Information Literacy: Learning and Unlearning in the Library Classroom

- Caitlin Shanley, Temple University

As the information landscape grows ever more complicated, learners' capacity to engage in critical inquiry emerges as a vital tool for social transformation. This paper will discuss feminist pedagogical techniques for engaging students in their roles as consumers, critics, and creators of information. The presenter will outline an interinstitutional project to create information literacy guidelines for women's and gender studies, along with a toolkit of sample assignments and classroom activities to guide students as they unlearn adherence to authority, seek out silenced voices, and imagine new methods and modalities of scholarship.

Says Who? Problematizing Peer Review and Authority in Academic Research

- Sara A Howard, Princeton University

Peer Review and Authority seem inescapable in the production of academic research. Has the omnipresent nature of these terms helped to both conflate and confuse their importance? As the publishing landscape changes and more and more non-canonical work is both produced by and used within the academy I, along with others, propose that we need to rethink what the terms mean and how they function in our respective roles. As a librarian who provides instruction and research consultations to students and scholars I have started to pursue pedagogical techniques that problematize peer-review and question the authority of traditional scholarship.

471. Colonize This! 16 Years Later: Women of Color, Feminist Visions of Freedom and the Current Political Landscape

THIRD WAVE FEMINISMS INTEREST GROUP

5:00PM - 6:15PM
ROOM 207

This panel discussion will revisit the classic third wave feminist anthology Colonize This!: Young Women of Color on Today's Feminism. This year marks the book's 16th year in publication and many of the essays included still offer a road map for young feminists speaking out and speaking truth to power. This panel, sponsored by the Third Wave Feminisms Interest Group, will give the editors of this groundbreaking anthology a chance to talk about the book's critical impact and its continued relevance in today's political landscape.

MODERATOR

- Gwendolyn Deloris Pough, Syracuse University

PRESENTERS

- Daisy Hernandez, Miami University
- Bushra Rehman, Miami University

472. Feminist, Advocate, Educator: Careers in Campus-based Women's Centers

WOMEN'S CENTERS, GRADUATE STUDENT CAUCUS

5:00PM - 6:15PM
ROOM 208

This session features a moderated panel of Women's Center professionals who will discuss their career origins and current trajectory at campus-based women's centers. Panelists have entered the field in a variety of ways, come from diverse backgrounds and experiences, and hold degrees in a range of disciplines. The session is intended for graduate students engaged in the pursuit of WGS and related degrees considering the board spectrum of career possibilities available to them.

MODERATOR

- Lysa C Salsbury, University of Idaho

PRESENTERS

- Amanda Linsenmeyer, University of Colorado Boulder
- Lisa Logan, Eastern Washington University
- Chanel Craft Tanner, Emory University
- Jennifer Graham, Georgia College
- Anitra Cottledge, University of Minnesota
- Sau Fong Au, Brooklyn College

473. Revolution Incomplete: Entanglements of Body, Gender, Race in Republican China

5:00PM - 6:15PM
ROOM 209

MODERATOR

- Xin Huang, University of Wisconsin-Milwaukee

Historical Trauma, National Identity, and Portrayals of Sexually Assaulted Chinese Women in the 1930s and 1940s

- Lin Li, University of Wisconsin-Madison

Japan's sexual violence against Chinese women has always been emblematic of China's historical trauma. My presentation surveys a variety of Chinese-language sources in the 1930s and 1940s to examine how the troubling image of "sexually assaulted Chinese women" became essential to the creation of a unified national identity and the mobilization against Japan. Though deeply critical of Japan's wartime sexual crimes, I hold that portrayals of "sexually assaulted Chinese women" were highly problematic as they were simultaneously Han-centric, patriarchal, and nationalist. I hope to explore an alternative means of understanding and writing sexual violence against women in modern Chinese history.

Who/What Defines a Good/Bad Woman: Jiang Qing Negotiating Identity, Scandal, and Justice

- Shu Yang, Western Michigan University

This paper examines Lan Ping's (later known as Jiang Qing or Madame Mao Zedong) performances of Nora in 1930s Shanghai. The public evoked contrasting responses to her unruly womanhood on and off the stage. She was lionized for performing a feisty Nora on stage, but was villainized as a shrew when she left her torturing lover Tang Na which echoed the Nora plot. What the press celebrated on stage as positive, they framed negatively and labeled scandalous off stage. Facing patriarchal attacks, Lan Ping resisted silence and redefined female unruliness as empowering herself to be a real new woman.

474. Girl Leaders; Scholarship, Activism and Community Building

5:00PM - 6:15PM
ROOM 210

We propose a workshop featuring the University of Central Florida's Young Women Leaders Program (YWLP) with connections to scholarship and activism. YWLP is an after-school, curriculum-based mentoring program pairing one 7th grade girl with one UCF undergraduate woman student. Our workshop will feature discussions on 1) scholarship of Girls' Studies in connection to YWLP, 2) herstory of 10 years of YWLP at UCF, 3) overview of YWLP- UCF grant programs and research, 4) personal narratives from college women participating in YWLP and 5) audience participation of exercises used within YWLP

PRESENTERS

- Anne Bubriski-McKenzie, University of Central Florida
- Leandra Preston, University of Central Florida
- Maria Cristina Santana, University of Central Florida

475. Foundations and Futures for LGBT History: The Routledge History of Queer America

5:00PM - 6:15PM
ROOM 211 (LCD)

The Routledge History of Queer America (2018) is a groundbreaking collaborative work that captures the diverse fields of LGBT and queer US history, forty-odd years on, through 28 chapters with 31 contributors. In this roundtable, chaired by Don Romesburg (editor), five of the contributors, Julie Enszer (Lesbian History), Jennie Brier (AIDS), Katie Batza (Sickness and Wellness), Margot Weiss (Neoliberalism), and Sara Smith-Silverman (Labor), will, from the perspectives of their own subfields, explore the state of the field of scholarly LGBTQ history. They will also discuss challenges synthesizing this interdisciplinary field, and speculate on where it's headed.

MODERATOR

- Don Romesburg, Sonoma State University

PRESENTERS

- Julie R. Enszer, University of Mississippi
- Jennifer Brier, University of Illinois at Chicago
- Katie Batza, University of Kansas
- Margot Weiss, Wesleyan University

- Sara Rene Smith-Silverman, American River College

476. Afro-Brazilian Feminist Imaginaries

5:00PM - 6:15PM
ROOM 215 (LCD)

MODERATOR

- Tanya L Saunders, University of Florida

Beyond Racial Democracy: Envisioning Afro-Brazilian Women in Television

- Jasmine Mitchell, College at Old Westbury

In Brazil, mixed-race women of African descent have often served as vehicles of the nation and as a vision of eroticized racial democracy. This paper looks at how mixed-race figures in telenovelas (serial primetime dramas) can point to possible sources of feminist agency as subjects rather than objects of desire. These paths offer an alternative for the mixed-race figure as part of a politics of Afro-Brazilian affirmation with an oppositional subjectivity in relation to the nation.

Media and Academic Representations of Bolsa Familia Beneficiaries

- Gladys Mitchell-Walthour, University of Wisconsin Milwaukee

During the 2014 Brazilian presidential campaign, some citizens stereotyped Bolsa Família beneficiaries as lazy people who wanted handouts from the government. Bolsa Família is a conditional cash transfer program for low income Brazilians. Seventy-three percent of those receiving Bolsa Família are black and brown and 68% of Bolsa Família households are headed by black and brown women (Arruda 2014). I examine how beneficiaries were stereotyped in print media, academic journals, and social media. Although most print and academic discussion focused on class, I argue that these portrayals are racialized and stereotypes of Afro-Brazilian women in social media were explicitly racist.

Independent Lenses: Practices of Looking in Afro-Brazilian Film

- Reighan Gillam, University of Southern California

This presentation examines a film that represents the racialized struggles of black children as well as depicts their pathways towards discerning racial dynamics in Brazil. The film Jennifer by Renato Candido focuses on the racialized and gendered experiences of an Afro-Brazilian girl as she forms her identity and view herself in a society that values whiteness as a visual norm. This film shows how Afro-Brazilian girls' visions of their own beauty are formed in relation to a visual terrain that associates whiteness with beauty. The film demonstrates how girls can move beyond this to value their blackness and their own looks.

Protagonism of black women in Brazilian education

- Ivanilda Amado Cardoso, Georgia State University

In the 20th century, public health officials used schools to implant the Brazilian National Civilization and Progress project based on eugenics theories (Dávila 2006). In this paper, I'll problematize how Brazilian racism has made the framework of teachers. Despite the historical process of exclusion of black women, we have identified that black women are protagonists in pedagogy, especially after democratization policies in higher education. Law 10.639/ 03, (which requires schools to African and Afro-Brazilian history) allows black women to continue playing a major role in education as they use it as a political and strategic choice to develop antiracist pedagogy.

477. The Ambivalent Political Possibilities of Precarity in North American Immigration Activism and Policy

LAW & PUBLIC POLICY INTEREST GROUP

5:00PM - 6:15PM
ROOM 216 (LCD)

This panel explores the ambivalent "otherwise" possibilities created by a 21st century affective politics of care and vulnerability in Central and North American immigration policies. Contributors assess how advocates for LGBTQ+ and Syrian refugees as well as state welfare politics–including those surrounding DACA–operate to create hierarchies of deserving vulnerable subjects worthy of humanitarian aid. Panelists subsequently explore how mothers of disappeared Central American migrants, DREAMers, and policy makers leverage personal and institutional accounts of state-produced vulnerability to challenge the systemic conditions creating these violences, build networks of mutual aid and coalitional solidarity, and frame possibilities for socioeconomic justice.

MODERATOR

- Leslie Dwyer, George Mason University

Private Sponsorship as an Affective Response to the Global "Refugee Crisis"

- Melissa Autumn White, Hobart & William Smith Colleges

As the so-called "refugee crisis" continues unabated, a number of countries, including Britain, Argentina, Ireland, New Zealand and the UAE have implemented, or are considering implementing, a private sponsorship initiative based on a Canadian model introduced in the late 1970s. Based on qualitative interviews conducted with sponsors and advocates involved in resettling LGBTQ+ and Syrian refugees in Canada, this paper critically explores the interplay of vulnerability and philanthropy that mark some lives and bodies as recipients and providers of care. At stake is the way that technologies of affect simultaneously reveal and obscure a global geopolitics of im/mobility.

Disrupting State Logics of Vulnerability and Protection

- Leifa Mayers, Grand Valley State University

In the weeks leading up to the government shutdown and eventual 5-year reauthorization of Children's Health Insurance Program (CHIP) funding

in January 2018, much was made of the Republican efforts to pit health care provisions against deportation protections afforded by Deferred Action for Childhood Arrivals (DACA). If this recent clamor over the (failed) protection of (differently) deserving children is understood not as a signal of welfare state 'emergency' but as a mechanism for the (re)production and management of 'vulnerable' subjects, I argue, regulatory state logics of vulnerability and protection may be disrupted and supplanted by social and economic justice frameworks.

"This pain, it gives us strength." Mobilizing vulnerability as resistance in the Caravan of the Mothers of Disappeared Migrants

- Lisa McLean, George Mason University

Every year a group of Central American women embark on a caravan through Mexico in search of their family members who have gone missing while attempting to reach the United States. This paper argues that during the caravan, the women mobilize their personal experiences of vulnerability as a mode of resistance in order to challenge the erasure of their missing loved ones by naming both the victims of forced disappearance and the conditions that allow this violence to persist. In these spaces, the women cultivate political solidarities and build networks of mutual aid and collective agency.

Challenging "Americans are Dreamers, too": Undocumented Youth's Feminist and Queer Mobilizations of Precarity

- Katie Oliviero, Dickinson College

Intersectional binaries of innocence and culpability, deserving and undeserving, again dominate immigration controversies. Deployed across the political spectrum, these debates tiredly explore whether a pathway to citizenship for undocumented youth will incentivize future groups to migrate without authorization, undercutting supposedly-worthy American citizens' already-vulnerable socioeconomic rights. DREAMers challenge these zero-sum dichotomies through queer, feminist coalitional politics pivoting around 1)highlighting the transnational forces creating systemic precarity for citizens and migrants 2)demanding a "clean" DREAM act that isn't conditioned upon criminalizing their families and communities; 3)strategically leveraging their sympathetic status to expose the human rights and legal violations ostensibly less-deserving unauthorized migrants face.

478. Resurgent Interruptions: Girls in Settler & Carceral States (Launching Our Special Girlhood Studies Journal Issue)

GIRLS AND GIRLS STUDIES CAUCUS

5:00PM - 6:15PM
ROOM 217

Our interactive roundtable seeks to do two things. First, we foreground a question that motivates us as Indigenous and Chicanx/Latinx feminist activist-scholars working with Indigenous and racialized girls (including 2spirit, queer, trans, and gender non-conforming youth) in settler and carceral states. Secondly, we introduce our special journal issue of Girlhood Studies we are co-editing entitled Resurgent Interruptions: Girls in Settler & Carceral States. We briefly describe our relationship to the project and the kinds of work we are hoping to publish in this issue. The session will also allow interested authors to "pitch" their publication ideas.

MODERATOR

- Lena Carla Palacios, University of Minnesota

PRESENTERS

- Lena Carla Palacios, University of Minnesota
- Patricia Krueger-Henney, University of Massachusetts Boston
- Corinne L Mason, Brandon University

479. The Foundations of Family-Focused Community Organizing: Restorative Justice and Family Life

5:00PM - 6:15PM
ROOM 218

This workshop aims to introduce participants to a feminist inspired family-focused model of grassroots community organizing (O'Donnell and Schumer 1996) and to show evidence of how this model can translate into participants' family lives. Our particular focus is on how restorative justice practices (Braithwaite 2002; Miller 2008) can be utilized by families to improve communication, build relationships, and develop systems of support. This interactive workshop will include parent community organizers, staff organizers, and scholar-activists affiliated with Community Organizing and Family Issues, a Chicago-based organization with a state-wide reach.

PRESENTERS

- Kellie Magnuson, Community Organizing and Family Issues
- Jennifer cossyleon, Loyola University Chicago

480. Making Ourselves Legible to Each Other: How Multidisciplinary Writing Groups Create Feminist Knowledge and Support Women Faculty

5:00PM - 6:15PM
ROOM 219

We are a multidisciplinary group of feminist scholars who have been meeting regularly in an academic writers group originally formed in 1994. In this roundtable session, group members (including the original founding member) outline the history of the group, the processes that have been effective and those we have abandoned or revised, and the uniquely feminist methodologies of both the writing we share and our evolving praxis of critique. We will conclude with some practical recommendations related to productivity and an ethic of care in an effort to support our feminist colleagues in the academy.

MODERATOR

- Patricia Kay Smith, University of Michigan-Dearborn

PRESENTERS

- Georgina Hickey, University of Michigan-Dearborn

- Pamela Aronson, University of Michigan-Dearborn
- Maureen Linker, University of Michigan-Dearborn
- Lora Bex Lempert, University of Michigan-Dearborn

481. #MeToo, #TimesUp: Imaging a World Free of Sexual Violence

5:00PM - 6:15PM
ROOM 220

MODERATOR

- Carrie N. Baker, Smith College

Anti-Rape Activism and Hashtag Feminism: Imagining Justice in the Age of #MeToo/#TimesUp

- Maria Bevacqua, Minnesota State University

#MeToo/#TimesUp have received unprecedented attention since the use of the hashtags in 2017-2018 in solidarity with those reporting sexual assault and harassment. This paper analyzes the movement historically, using research on anti-rape activism that began in 1970. It will place #MeToo/#TimesUp in context to demonstrate the movement's evolution over time using archival research and media analysis. This paper will explore #MeToo/#TimesUp as a contemporary engagement of the revolutionary anti-rape activism of the past and theorize what must be done to maintain the momentum of the hashtags that have taken on a life of their own.

The Unfinished Revolution: Early Feminist Visions of a World Free From Sexual Harassment

- Carrie N. Baker, Smith College

Socialist feminists in the 1970s analyzed sexual harassment as a product of the intersection of sexism, racism and capitalism, and they envisioned alternative futures free from sexual coercion and harassment. These futures envisioned a transformation of the frameworks of society that challenged dominant truths and confronted settler colonial logics. This paper explores these transformative visions of early activists, why they went unfulfilled, and how they might inform the current moment of revolution against sexual assault and harassment.

Me Too, Anita: Reimagining the Movement Against Sexual Harassment After the Hill-Thomas Hearings

- Priya Swyden, Smith College

This paper explores how Anita Hill's testimony during the 1991 Hill-Thomas hearings paved the way for the feminist movement against sexual harassment to be expanded and reframed today. Comparing the reactions to the Hill-Thomas hearings and Donald Trump's election to the presidency, this paper argues that generational and cultural shifts in public discourse have created new potentialities for societal transformation.

The Value of Silence Breaking: Online Student Activism as Legitimate Action

- Laura C Schultz, Minnesota State University

Students who are engaged in campus anti-rape activism have had wide-ranging responses to the movement that hashtags like #MeToo and #TimesUp represent. For many students, social media is a central component of their activism. Some have used these and other hashtags as ways to raise awareness about gender-based violence, abuse, and harassment; to dialogue with folks about their responses to the movement, or as a part of a multi-tiered approach. This paper will explore some of the ways in which this movement has impacted students' activism and argue that there is value in this kind of activism.

482. Museums, Resistance, and Social Transformation: The Justice Work of Culture

5:00PM - 6:15PM
ROOM 221

This session proposes that museums be reimagined as radically democratic spaces central to the work of social justice. Presenters will share a new journal of critical cultural theory and practice produced by graduate students at a public university, and engage participants in dialogue about the justice work of culture. Featuring the work of artists, researchers, and practitioners, Fwd: Museums Journal suggests that museums must take sides, addressing the most urgent concerns, preserving memory to support resistance, and acting for social transformation. Presenters invite participants to reimagine museums as abolitionist, radically democratic, and central to efforts for social justice.

MODERATOR

- Lisa Yun Lee, National Public Housing Museum

PRESENTERS

- Therese Quinn, University of Illinois at Chicago
- Devin Malone, Museum of Modern Art/Studio Museum in Harlem
- Lauren De Jesus, University of Illinois at Chicago
- liz thomson, University of Illinois at Chicago

483. Queer Utopias: From Palestine to Rural America

5:00PM - 6:15PM
ROOM 222

MODERATOR

- Maria Inez Velazquez, The Ohio State University

"America Needs Lesbian Farmers:" Rural Utopias, Womyn's Lands, and Folk Responses to Gentrification

- Andrea Lyn Glass, University of Delaware

Lesbian feminists have a history of forming rural utopias in response to capitalism and patriarchy. In 2018, we see new initiatives rising, such as "Queer the Land," that are designed to respond to gentrification and the loss of historically gay neighborhoods in urban spaces. These new utopias are meant to be intersectional and more inclusive of the trans community and queer people of color. #RuralPride, a collaboration between the National Center for

Lesbian Rights and the Department of Agriculture, has also advocated for awareness of queer rural communities, planned educational opportunities, and highlighted poverty amongst the community's most vulnerable members.

Anticolonial-Queer Space Making Practices at Queer Visions at the World Social Forum: Free Palestine

- Mikki Stelder, University of Amsterdam

In 2010 Palestinian Queers for Boycott, Divestment and Sanctions called upon international communities to support BDS. This paper responds to that call by discussing the project Queer Visions at the World Social Forum: Free Palestine (2012), organized by Palestinian anticolonial-queer activists and their allies, myself included. Reading Queer Visions against the backdrop of Munoz's queer futurity and McKittrick's work on cartographies of struggle, this paper foregrounds anticolonial-queer space making practices that emerge under settler colonial occupation. It addresses how Queer Visions' space making practices imagine a future beyond the settler state and simultaneously interrogate dominant versions of Palestinian liberation.

Camp OUTdoors: utopian space creation and revolutionary vision of LGBTQ youth summer camps

- Meredith Heller, Northern Arizona University

I investigate how Camp OUTdoors—the largest LGBTQ youth summer camp in the US—designs a utopian community where queer people are the majority and queer interests are celebrated and centralized. Referencing Berlant and Warner's queer worldmaking and Munoz's queer futurity, I demonstrate how this geographical and conceptual space structure encourages youth to consider "gay camp" as rehearsal for making and living an ideal, inclusive future. I also consider how camps imagine "revolutionary work" that actualizes utopian futures: is it work toward assimilation akin to Duggan's homonormativity or the development of queer collectivity reflecting intersectional feminist and social justice tenets?

Disrupting and Reorienting Anti-Violence Work Through Queer Theories of Time and Space

- Samuel Z. Shelton, Oregon State University

Advocates and activists in the contemporary anti-violence movement have a vested interest in thinking about temporal and spatial aspects of normativity that support many of the social conditions allowing for the proliferation of intimate violence. Perceptions that victims/survivors are in the wrong place at the wrong time make certain people vulnerable to violence while predisposing others to engage in victim-blaming and rape apologizing. In this paper, I show why advocates and activists must engage with queer theories of time and space, which offer possibilities for radically different and non-normative life courses freed from threats of violence.

LBTQ Gender and Sexuality in Rural America

- Sara Noel Querbes, University at Albany

Most of what has been written about rural gender and sexuality has been written about cis men and masculinity in the rural space and much less attention has been paid to women, trans, queer, and gender non-conforming peoples. This research's focus is on LBTQ experiences in rural life in regard to gender and sexuality that focuses on lesbian, bisexual, transgender, and queer people, while offering a critique of the way cis men's lives have been prioritized in prior research.

484. The Erotic, Embodied, and Performative Futures of Queer/Black Imaginaries

5:00PM - 6:15PM
ROOM 223 (LCD)

MODERATOR

- Tamara T. Butler, Michigan State University

Living Archives: Black Queer Women Co-Conjuring a Performative Text

- Taylor C Scott, Louisiana State University

This paper explores narratives of pleasure that emerge from Black queer women's spaces. I hosted a writing workshop in Louisiana, where we generated a collective hypertext. Borrowing from Yvonne Welbon's (2011) notion of 'coming home,' we conjured space for ourselves in the hostile US South. I argue, creating with other Black queer women is not only erotic in Audre Lorde's (1984) rendering of the word, but takes us beyond the ephemerality of individual performance of a fixed text and into the realm of futurity through ongoing revision of the living, collective text we created together, "Baby Don't Taste Too Soon".

Black Queer Flying Love Notes

- Tiffany Lee, University of Wisconsin-Madison

This paper discusses my collectively conjured project 'Black Queer Flying Love Notes.' I distributed seven blank books to Black queer people across three continents, asking each person to fill a page with something (a poem, photograph, single word, etc.) that represents Black queer experience and embodiment. They pass the book to another Black queer person. I will discuss the emerging patterns from what folks chose to contribute, and where these books ended up circulating. I posit the existence of a Black queer diaspora tethered not by, or to a specific land, but by an entanglement of intimacies and identities.

485. State(s) of Sexual Violence

5:00PM - 6:15PM
ROOM 224 (LCD)

MODERATOR

- Katherine Von Wald, Simmons College

Feminism Today-Repercussion of an art movement in Pakistan

- Sadia Kamran, Institute for Art & Culture

While considering the role of Feminist Aestehtics in Feminist Theory as advocated by Hilde Hein, Batterby and Pita Felsk, this study looks into the art practice of fifteen Pakistani women and aims at redefining ''Feminism' in Pakistani society. It also looks at the prevailing legal, social or political ideologies and infrastructures, if any, as an outcome of the said art movement initiated by

women artists of Pakistan which changed the 'male gaze' and helped in reframing the conventional status of women and role playing in the Pakistani society.

Gendered Torture: The Case of Rape and U.S. Complicity as a State Agent

- Cindy Marie LaCom, Slippery Rock University

Is domestic rape torture? While there are no legally binding transnational definitions of torture, gendered torture is increasingly considered in reports, though "domestic rape" is not. The U.N. definition allows us to hold a state accountable if it instigates "discrimination of any kind" which causes suffering or pain by a targeted group, even if committed by a non-state actor. I argue that classifying domestic rape as gendered torture would allow us to hold the United States accountable as a state actor complicit in rape culture and that doing so could help us to strategically diminish incidence and normalization of rape.

Participatory Arts-Based Research in Sexual Assault Prevention: Art and Action to End Rape Culture

- Victoria Dickman-Burnett, University of Cincinnati

This presentation focuses on using participatory arts-based methods (participatory photography and art making) in a hybrid high school sexual assault prevention program that uses literature, direct instruction about sexual assault, and participatory activities. This qualitative study examines both students' artwork and their experiences sharing their art with their peers and with their communities in a Sexual Assault Awareness Month gathering, examining the implications for cultural transformation and moving away from rape culture. This presentation will feature student artwork from the program.

Trash: Performative Resistance to Campus Rape

- Shadia Siliman, Indiana University

This paper focuses on students' projects of calling out perpetrators of sexual violence on their campuses (such as Emma Sulkowicz's 'Mattress Performance"), this paper explores why some survivors choose performative and improvisational action over conventional routes of pressing charges and endure being labeled as 'liars,' 'sluts,' and 'trash.' In locating the demonic epistemological strategies of this 'trashy' resistance, I posit that these students imagine a whole new system of enacting justice against attackers—a system which circumvents the human, and thus has the potential to truly alter the machinery of sexual violence.

486. Envisioning Intersectional Futures: Woman of Color Feminism and Disability Studies

5:00PM - 6:15PM
ROOM 301

What is the place of woman of color feminist theory in disability studies? What is the place of disability studies in woman of color feminist theorizing? This roundtable, hosted by scholars working at the intersections of woman of color feminist theory, disability studies, critical race theory, and science and technology studies envisions the intersectional futures of our fields. In particular, we aim to demonstrate how these fields would benefit from each others' knowledges with closer intellectual and political engagement. We will talk across disciplines and invite audience input and participation.

MODERATOR

- Sami Schalk, University of Wisconsin, Madison

PRESENTERS

- Moya Bailey, Northeastern University
- Jina B. Kim, Smith College
- Britt Rusert, University of Massachusetts Amherst
- Sami Schalk, University of Wisconsin-Madison

487. Jewish Women of Color: Revolutionary Visions of Jewishness, Race, Belonging, and Activism

JEWISH CAUCUS

5:00PM - 6:15PM
ROOM 302

This roundtable centers the voices of Jewish women of color, a group that is constantly erased within feminist, anti-racist, and Jewish communal spaces. Each speaker draws on her own positionality to challenge presumed binaries (like Jewish/black or Jewish/Arab) and to critique the oppressive dynamics that often go unrecognized within feminist, anti-racist, and Jewish thought—for example, the implicitly Christian norms of secular activist spaces. By naming these obstacles to utopian social justice work, the speakers present a revolutionary vision for transforming activism and scholarly analysis.

MODERATORS

- Abby Suzanne Gondek, Florida International University
- Jonathan Branfman, The Ohio State University

PRESENTERS

- Shemariah Arki, Northeastern University
- Shoshana Brown, Kohenet: Hebrew Priestess Institute
- Shekhiynah Larks, B'Chol Lashon, SFHillel
- Sabrina Sojourner, Sabrina Sojourner, TLSC

488. With and Against the "Digital Form": Feminist Scholars Interrogate New Media Environments

5:00PM - 6:15PM
ROOM 303 (LCD)

MODERATOR

- Kate Drabinski, University of Maryland, Baltimore County

Digital Academic Laborers: Valuing, Protecting, and Compensating Online Instructors

- Laura Howard, Kennesaw State University

We approach online teaching as a gendered activity often performed by those who cannot teach f2f. We will discuss the gender-related and socioeconomic factors that may necessitate online teaching, making it less "choice" than "need" for some instructors. Problematically, once online teaching becomes a need, online faculty may find their negotiating and earning

power decreased. We highlight how online faculty are vulnerable to unfair digital labor practices. We will draw from our own experience as online lecturers whose compensation is being cut and will detail our efforts to advocate for the protection of online faculty.

Digital Cartographies of Transnational Feminist Thought

- Clara Montague, University of Maryland, College Park

This paper demonstrates the utility of digital humanities tools in documenting the internationalization of women's studies. In narrativizing a global history of academic feminism, this cartography project imagines how geographic information systems and network modeling programs can illustrate connections and divergences across locations. What are the benefits and limitations of using new technologies to convey the complexity of transnational feminist thought beyond nations as well as institutions? How can feminist scholars describe the significance women's studies as a global project while also imagining different possibilities for revolutionary feminist practices of teaching and learning?

Feminist Syllabi and Crowd-Sourced Affects

- Elizabeth Losh, College of William & Mary

This paper discusses a number of feminist open courses and hashtag syllabi initiatives that demonstrate the affective investments of feminist collectives to challenge patriarchal technology initiatives, explain forms of online performance mocked by the media, and offer aggregated resources to respond to traumatic current events.

Innovate and Disrupt?: Tracing Social Movement Keywords through Digital Labor in Neoliberal Landscapes

- Francesca Ann Mastrangelo, Virginia Commonwealth University

This paper offers snapshots of how corporate, nonprofit, and activist discourses deploy the concepts of innovation and disruption through digital spaces. I look to how digital immaterial labor, defined as the unwaged cultural contributions that generate value in mediated realms, makes these conceptual deployments possible. How we share and circulate the concepts of innovation and disruption can reify corporate logics, promote nonprofit brands, or further grassroots activist campaigns. Understanding innovation and disruption as concepts constituted by corporate, nonprofit, and activist discourses enables us to explore the powerful stakes their circulation has for the emergence and shape of social movements.

489. Insurgent Counterspaces in the University

5:00PM - 6:15PM
ROOM 304 (LCD)

MODERATOR

- Ayana Weekley, Grand Valley State University

Enacting Resistance through Transformative Pedagogy: Spatial and Sonic Disruption at the Indiana Memorial Union

- Lauren Savit, Indiana University

This paper considers a teach-in led by three graduate student instructors (myself included) as part of the March 8, 2017 "Day Without Women." We used this event to enact resistance through transformative feminist pedagogy at our university's centrally-located student union. This paper explores how our teach-in countered the normative, neoliberal expectations of students by sonically and physically disrupting a large patio, a space normally dedicated to leisure rather than learning and activism. I theorize the event as a "counter spectacle" (Negrón-Gonzales, 2015), contextualizing its design and execution within the fields of performance studies and critical race studies.

Imagined Sisterhood: Spencer's "Letter To My Sister" and our own Love Letters

- Brenda Martinez, University of Texas at Austin

This paper explores how Anne Spencer's poem "Letter to My Sister" inspired the creation of "Sisters in Conference", a self-love, self-care collaboration of collective healing and intergenerational dialogue. The founding of the conference strengthens the relationship between scholarship and activism as an effective strategy for reimagining academic spaces by making language accessible for WOC beyond the university. Spencer writes her message in letter form to signal an intimate dialogue between herself and other WOC, in order to create a public act of resistance. Sisters in Conference serves to promote the same message while asking, how can we continue redefining sisterhood?

Is it Enough to Belong? Women of Color Building Counterspaces of Resistance

- Nicole Carter, Wright State University

This paper explores the creation of counterspaces for and counternarratives by undergraduate women of color students at a Predominately White Institution where women of color make up approximately fourteen percent of the student body. The network uses engaged liberatory pedagogies (hooks, 1994; Perlow, Wheeler, Bethea, and Scott, 2017) to build community, promote collaboration, and raise consciousness. These spaces mimic what Nancy Fraser (1990) calls subaltern counter publics that afford resistance, transformation, and healing.

The Critical Feminisms Club: Young Women of Color Imagining Liberatory Futures and Building an Alternative Sovereignty

- Casey Philip Wong, Stanford University

I examine how a group of Black and Latinx young women collectively and strategically built a maroon space that came to be called, the "Critical Feminisms Club." I elucidate how the generative politics of the space emerged as the young women challenged how their public high school was attempting to make them into subjects and citizens of the American nation-state (Cox, 2015). I argue that the story of the Critical Feminisms Club can help us begin to address a crucial question as we imagine, educate and reach toward freedom: What type of pasts do liberatory futures require?

Erotic Coalitions: Learning from Student Movements' Radical Practices of Protest and Care

- Daniela Gutierrez Lopez, Indiana University

Framed by anti-racist theories of "radical empathy" (Caswell and Cifor), this paper interrogates the intellectual-emotional practices marginalized communities enact as tactics of survival (Muñoz) within militarized state universities. I propose that student activist groups' collective performance of Audre Lorde texts across campus at Indiana University-Bloomington constitute radical forms of protest and care against the rise of cisheterosexism, white supremacy, and xenophobia in the current settler nation's political context. I additionally contend that, learning from their students, academic departments could institutionalize (Ferguson) methodologies that center the erotic in order to encourage the rehearsal (Boal, Sandoval) of decolonial, anti-capitalist knowledge production.

490. Different Futurisms: Rethinking Sexuality, Questioning Age Ideologies & Queering Aging

5:00PM - 6:15PM
ROOM 305 (LCD)

Vybrant Aging: Queer Representations of Age

- Linda M. Hess, University of Frankfurt

Going into its 4th season, Netflix show Grace and Frankie openly tackles ageism, negotiating what 'successful aging' means. Building on theories by age scholars Marshall, Sandberg, and Gullette, I analyze the show's representation of aging focusing on two essential elements: the possibility of reading Grace and Frankie's business adventure of producing a vibrator for older women as a historical continuance of feminist sexual liberation and the possibility of reading Grace and Frankie as the central queer couple of the show who confront the heteronormative timeline that underlies current hegemonic understandings of growing older.

Utopic Im(ages): Disruptive Temporal Arrangements in Beginners and Grandma

- Jami McFarland, Western University

The child is our future as Lee Edelman's No Future anticipates and rejects. Although the future is closely associated with the figure of the child, I wonder, is it the only conceptualization of the future? What might it mean to think about the future through the figure of the elder? Employing Halberstam's conceptualization of 'queer time', I examine the potential rewards of non-normative representations of aging. Focusing on the films, Beginners and Grandma, I argue that these representations of the queer elder offer alternative temporal frameworks to straight time, and thus imagine new ways of being in this world.

491. Lesbian Caucus Business Meeting

5:00PM - 6:15PM
ROOM 306

492. Publishing Feminisms Interest Group

5:00PM - 6:15PM
ROOM 307

493. Asexuality Studies Interest Group Business Meeting

5:00PM - 6:15PM
ROOM 308

494. The Erotics of Activism: A Performance Workshop

5:00PM - 6:15PM
ROOM 309 (LCD)

This performance-based workshop is geared toward helping teachers and activists who practice socially-engaged work to expand their students' and their own imaginations of what forms of activism are possible in our current political climate. The work of black feminist thinkers invites us to reimagine what is possible in the present and future by remembering and revisioning the past. How might we wrest conventional forms of activism from hegemonic narratives of oppression and infuse them with the erotics of lived experience? Participants will learn how to employ storytelling, movement, and performance devising techniques to reframe history as a site of possibility.

PRESENTERS

- Andrew Brown, Western Washington University
- Nikki Yeboah, San Jose State University

495. The Intersectional Black Panther Party History Project: Panther Women in History and Memory

5:00PM - 6:15PM
ROOM 310 (LCD)

In this roundtable, the four co-founders of the scholarly collective, the Intersectional Black Panther Party History Project, come together to discuss the need for scholarly Black feminist collectives; assess how educators from K-12 are incorporating Panther history; suggest new ways to locate Panther women in the archive of Black Power and the women's movement; discuss the potential of film as a medium to recover and disseminate Panther women's history; and analyze the role of popular culture (from Beyonce to Wakanda) in shaping remembrances of Panther women.

PRESENTERS

- Robyn Spencer, Lehman College
- Mary Phillips, Lehman College
- Tracye A Matthews, University of Chicago
- Angela D. LeBlanc-Ernest, Independent Scholar/Filmmaker

496. Survival is not a Choice: Migrant Criminalization and the Emergence of a Queer Migration Politics

5:00PM - 6:15PM
ROOM 311 (LCD)

MODERATOR

- Emma Perez, University of Arizona

A Joyful (Dis)identification: Undocuqueer Artivism and the Affective Politics of Migration

- Ruben Zecena, University of Arizona

This paper examines the role of affect in Yosimar Reyes' 'undocujoy' project and his deft critiques of American imperialism in "The Ashes." I argue that Reyes' use of camp, humor, and pain, mobilizes queer migrant affects that cannot be contained by U.S. politics. Drawing from disidentification theory (Muñoz, 1999), I analyze the ways Reyes subverts cultural meanings and poses a queer of color critique against progressive immigration reform. His 'brown' affect, which does not advocate for immigrant rights, but 'disses' U.S. empire and the dominant immigrant rights movement prompts critical reflections on 'undocujoy' as a mobilizing framework.

Stories of Resistance: Queer and Trans Latinx Migrants in Los Angeles, CA

- Sandibel Borges, University of Wisconsin-Eau Claire

In this paper, I present how queer and trans Latinx migrants residing in Los Angeles, California navigate systemic violence. Borrowing from Cherríe Moraga's "theory in the flesh" (1981), I present narrators' own conceptualizations of their lives to analyze how the systems of migration and prison directly impact queer and trans Latinx migrants in Los Angeles, as these work in conjunction with heteropatriarchy, racism, and exploitation. I argue that these systems represent an anti-home for queer and trans Latinx migrants, while they simultaneously engage in a constant search for home and sense of belonging.

Chisme's Queer Paradox: Rethinking Mexican Women's Relationship to Capital

- Lizeth Gutierrez, Macalester College

Using a queer of color analysis, I examine the economic processes that influence the emergence of chisme as a site of emotional security via a qualitative interview conducted with a Mexican nanny from Seattle, Washington. I position chisme as a technology of neoliberalism and a cultural tool of survival to make evident the contradictory ways chisme reinforces Mexican immigrant women's precarious position in the global economy as it simultaneously produces queer, erotic possibility for affective communal support.

497. Domestic Service, African American Women and the Politics of Protest in Atlanta

5:00PM - 6:15PM
ROOM 312 (LCD)

This roundtable brings together scholarly experts and grassroots organizers to discuss the history of domestic worker organizing in Atlanta. Atlanta was a site of Black working-class women's labor mobilizations. The conversation between organizers and academics enables us to draw a spatial and temporal map and trace the genealogy of a powerful form of political protest in the city. Through their initiatives, domestic worker activists formulated strategies of labor organizing that defied conventional norms. Their efforts to "imagine justice" are an important model for considering how relatively disempowered service workers can collectively wield power.

MODERATOR

- Premilla Nadasen, Barnard College

PRESENTERS

- Premilla Nadasen, Barnard College
- Tera W Hunter, Princeton University
- Tamika Middleton, National Domestic Workers Alliance
- Family Member of Mrs. Dorothy Bolden, Independent Scholar

498. Envisioning and Organizing for Freedom from Violence in the California Carceral State

5:00PM - 6:15PM
ROOM 313 (LCD)

Abolition is fundamentally a politics of seeking futures beyond the violence of the prison regime. This roundtable brings together scholars engaged in feminist prison abolitionist research and organizing to trace the gendered, racialized violences of the California carceral state and identify key nodes of antiviolence struggle and abolitionist "dream making." Topics include: historical and current practices of inside/outside organizing in California's women's prisons; rethinking "reentry" through released women's perspectives on freedom and justice; organizing strategies for resisting judicial violence against domestic violence survivors; law enforcement violence against black women; and conceptualizing abolition as decolonial praxis.

MODERATOR

- Marissa Alexander, Marissa Alexander Justice Project

PRESENTERS

- Alisa Bierria, University of California, Berkeley
- Sarah Haley, University of California, Los Angeles
- Colby Lenz, University of Southern California
- Stephanie Lumsden, University of California, Los Angeles
- Romarilyn Ralston, California State University, Fullerton
- Emily Thuma, University of California, Irvine

499. Why Have There Been No Great Fat Artists?

5:00PM - 6:15PM
ROOM 314 (LCD)

To be fat in the Western world means to be visible and invisible simultaneously. In addition, art in the Western world is often judged, and skewed towards the white male, cis-gendered, abled-thin bodied heterosexual gaze. How then do fat artists make space literally and figuratively in art and in the world? What are the multiple identities they occupy and how do those identities interact with and shape their art? This roundtable assembles fat artists of various mediums to consider these questions, and to perform and engage with audience members in a conversation about the possibilities of art, decolonization and justice.

PRESENTERS

- MaryAnn Kozlowski, University of Kentucky
- Xavier M. Watson, Indiana University
- Chamara Jewel Kwakye, Georgia State University

- Shawna Felkins, University of Kentucky

500. Transformational Crip Futures

5:00PM - 6:15PM
ROOM 315 (LCD)

Aesthetic Imaginaries, Oddbodied Futurities, and the Role of Prose Narrative in Embodied Justice

- Susan G. Cumings, University at Albany

Examining temporality and economies of specularity in three transgender memoirs and several pieces of Young Adult fiction in which one or more characters have anomalous cranio-facial appearances, I will demonstrate that realistic prose narrative (autobiography, autotheory, fiction for the young) does not have to stop at talking about injustice but can, through an understanding of the operations of aesthetic imaginaries (Gosh 2017), stare theory (Garland Thomson, 2009) and the imagination itself (Warner 1993, Anzaldúa 1999, Ferris 2007), displace fictive, misleadingly binary divisions (female/male, trans/cisgender, dis/abled, "normal"/monstrous), alter and expand crip and trans futurities, and move us closer to embodied gender justice.

Resisting Cure

- Beth A. Ferri, Syracuse University

Prinsessa (2010) is a film about a former cabaret dancer and masseuse, who spent 50-years in a Finnish mental hospital. Insisting she's a Princess, she endears herself to others (patients, staff, and the local village). Countering her expansive and oppositional community, the hospital doctor recklessly subjects her to harrowing "treatments," attempting to break her of delusions. Drawing on Kim's (2015) unqualified humanness and Lugones's "resistant oppressed" (2006), I analyze how the film redefines humanness, creating space for a radical praxis of freedom. In so doing, the film juxtaposes the possibility of expansive futures with a violence of cure (Kim, 2016).

Autonomy and Dependency: Disability and Cyborg Futurity in Recent Science Fiction

- Diane Price Herndl, University of South Florida

Newitz's Autonomous (2017), Leckie's Ancillary Series (2013-15), and Scalzi's Lock In (2015) imagine cyborg futures that reimagine disability and disability culture in ways that challenge Western ideas of autonomy and dependency, experiment with gender and racial identities, and challenge neo-colonialism. As Kafer (2013) reminds us, Haraway's cyborg always embodied both utopian promise and potential dystopian catastrophe, and is neither a heroic nor demonic figure for disabled people or gender nonconformity. This paper uses feminist ethics and disability studies to read these novels as offering a nuanced futurity that celebrates connectivity and uncertainty while challenging limits on human-ness.

Neuroqueer Feminism: Turning with Tenderness toward Borderline Personality Disorder

- Merri Lisa Johnson, University of South Carolina Upstate

Feminist scholars have produced a rich field of engagement with psychiatric diagnoses in general and borderline personality disorder (BPD) in particular, ranging from fiercely antipsychiatry feminism, to affirming, ameliorative, trauma-centered feminist psychology, to a more multifaceted material-discursive-intrapsychic model of analysis. Building on this creative, rigorous scholarship—while acknowledging the ableist assumptions that nevertheless mark it in significant ways—this presentation proposes an additional method of engaging this gendered and stigmatized psychiatric diagnostic category: neuroqueer feminism. A neuroqueer feminist approach to BPD will be non-binary, post-oppositional, pain-centric, and stigmaphiliac, turning with tenderness toward personality disorder as a neurologically-queer intersectional embodiment.

501. Transactional Intimacies: Economic Logics, Gendered Aspirations, and Embodied Girlhood in the Global South

5:00PM - 6:15PM

ROOM 401

MODERATOR

- Shenila Khoja-Moolji, Bowdoin College

"I see that when I am in school, I will have a good life": Performing schoolgirhood as embodied aspiration in rural Kenya

- Heather Switzer, Arizona State University

This paper examines how expectations for development as increased household security and community advancement in rural Kenyan Maasai communities produce "schoolgirlhood" as a new normative form of gendered childhood and how Maasai girls enrolled in primary school discursively and affectively work to perform schoolgirlhood as future-oriented social action predicated on managing their bodies and minds in order to preserve their tenuous hold on school. Evidence from over 160 interviews and observations with schoolgirls and important adults in their lives reveal embodied aspiration as operating dialectically to carve open new possibilities and reinscribe gendered regulatory regimes consistent with neoliberal capitalist ethos.

Teaching empowerment: Affective dispositions of gendered entrepreneurialism in New Delhi

- Karishma Desai, Rutgers University

Drawing on multi-sited ethnographic research, this paper examines empowerment lessons taught to Dalit and Muslim girls in northwest New Delhi, India. I argue that the international NGO shapes female subjects who are able to feel and express a future-oriented spirit of enterprise. These affective dispositions move girls towards aspirational regimes attached to mobility. Future aspirations were fraught with hope for new possibilities, recognition of gendered constraints, and a sense of confidence about navigating future uncertainties. These lessons work to shape new kinds of entrepreneurial Indian femininities and structure young women's future aspirations along regulated lines of caste and class.

Consuming New Futures? NGOs, Sugar Daddies, and Gendered Aspirations in Urban Uganda

- Erin Moore, Columbia University

In Kampala, Uganda, young women who yearn for the newest phones, fanciest coiffures, and trendiest clothing – luxury commodities that mark middle class status for "modern" girls – have two avenues through which to acquire the resources they need to satisfy consumer desires: sugar daddies, or older men who gift for sex, and NGOs, who provide their beneficiaries with monies and other economic opportunities. Drawing from five years of longitudinal research with a group of young women who navigated Uganda's sexual and NGO economies in parallel, this paper explores the entanglement of sex, NGOs, and young Ugandans' gendered aspirations for the future.

502. Transnational Feminist Solidarities: From NGOs to Legal Frameworks to Developmental Goals

5:00PM - 6:15PM
ROOM 402

Linking international resistance to human trafficking, sexual exploitation, and domestic violence: utopian project or feminist praxis?

- Lisa S Alfredson, University of Pittsburgh

International movements to resist gender violence have often drawn upon International Human Rights Law (IHRL). The feminist potentials of IHRL began with with the Universal Declaration of Human Rights (1948) with its core aspirations of justice, equality, and dignity for all. But recent and influential movements against human trafficking have moved away from "deep" feminist human rights aspirations for justice, toward a "shallow" (non-intersectional) use of international criminal law. This study reveals and interrogates how this underlying trend derails aspirations for justice which depend upon understanding structural links between different forms of gender violence, from sexual exploitation to domestic violence.

The Millennium Development Goals as a Utopian Project of Development: Tracing Consequences for Women through a Study of Women's Programs in India

- Prakirti Nangia, University of Pennsylvania

The project seeks to evaluate empirically a common feminist critique of the Millennium Development Goals, a utopian development project. The critique alleges that MDGs have undermined gender equity by incorporating women only as mothers. To assess the claim empirically, the project traces the histories of two social programs for women to understand the impact of the MDGs on women-focused policymaking. It finds that the MDGs transformed India's social policy landscape in ways that undermined gender equity. The finding provides empirical proof for the feminist critique of the MDG development utopia.

503. The State and Spaces of Inclusion/Exclusion

5:00PM - 6:15PM
ROOM 404

MODERATOR

- Stephanie Kaylor, European Graduate School

Fault Lines and Resistances: The Politics of Police in LGBTQ Spaces in Canada

- Alexa DeGagne, Athabasca University

Canadian LGBTQ history has been shaped by hostile relations with police organizations. Over the past decade, the relationships have shifted as people have argued that the criminal justice system is the best means to protect LGBTQ people against discrimination and violence. I consider LGBTQ communities (Toronto, Edmonton, Vancouver) that have debated whether police organizations should be allowed in pride parades, events and spaces.

Toward a Decarceral Sexual Autonomy: Biopolitics & the compounds of projected deviance in carceral space

- Raechel Anne Jolie, Tufts University

This essay examines the rhetorical, structural, and embodied divides between the "inside" and "outside" carceral world as they exist within the intersections of racialized state violence. I use my experience doing bodywork in jails to argue for a sex-positive and embodied approach to transformative justice work. Drawing on the work of prison abolitionists and queer studies, I argue that space, race, and sexuality interlock in significant ways in carceral space, and suggest that the feminist project of sexual liberation and autonomy must start with a rejection of sexual Othering for the most marginalized members of society: incarcerated people.

"Una memoria de la posibilidad": Urban Activism, Memory Politics, and Decolonial Futures in Guatemala City

- Kristen Kolenz, The Ohio State University

In 2015, the Guatemala City-based collective H.I.J.O.S. launched a poster campaign for the "Gabinete de la Memoria," in which local activists murdered by the state serve as candidates for political office. By depicting indigenous women activists in the posters, I argue that the campaign activates the impossibility of their election to imagine community structures inspired by local decolonial feminist epistemes. In this paper, I explore the campaign's use of "memory of possibility" (H.I.J.O.S.) to challenge the colonial erasure of histories of resistance and propose new ways of knowing, being, and governing.

504. The Digital is Political: Implementing Social Justice Pedagogies in Online Gender Studies Courses

5:00PM - 6:15PM
ROOM 405

What does just pedagogy look like within institutions that are increasingly incorporating online curricula? How do we reconcile approaches to pedagogy as activism with teaching in spaces and platforms designed primarily to generate profit for both higher education institutions and EdTech companies? The goal of this workshop is to give participants a space to discuss what is at stake when teaching gender studies classes online. Participants will have time to share their own strategies, methods, and concerns as well as create pedagogical tools (an assignment, syllabus, website, etc.) that might be used in processes of working toward just futures.

PRESENTER

- Ashleigh R Wade, Rutgers University

505. Women's Studies in the neoliberal university: Generating feminist leadership, citizenship and activism

5:00PM - 6:15PM
ROOM 406

MODERATOR

- Samantha Wrisley, Emory University

Foreclosing Women's Studies: How racialized austerity politics threaten Women's Studies and "public" higher education

- Michelle Corbin, Worcester State University

In line with the k-12 education crisis, the corporatizing university is part of an accelerating neoliberal project fundamentally undermining public higher education.

I analyze how the implementation of racialized austerity politics increasingly jeopardizes the legitimacy and viability of women's studies and other marginalized area studies and the intersecting social justice struggles that such disciplines represent.

I examine current social scientific research and contemporary institutional examples and analyze the ideological and structural dismantling of women's studies and area studies at the level of institutions, curricula, and faculty bodies across our increasingly stratified and segregated systems of public higher education.

Imagining Social Justice in a Neoliberal Classroom

- Vidya Kalaramadam, William Paterson University

At a time when interdisciplinarity is the future of research, and neoliberal framework the future of higher education, what are the challenges for feminist pedagogy and epistemology within the classrooms? Using the experience of teaching at a comprehensive undergraduate public university, this paper looks at how the theoretical foundations of 'Women's Studies' are in tension with the neoliberal demands of the institution. A key focus will be the delivery of 'portable skills' for market which is often in conflict with the pedagogical vision of enabling critical thinking citizens as part of enabling the 'public good'.

Reimagining Undergraduate Education: Models for Undergraduate Research and Internships in Gender and Women's Studies

- Letizia Guglielmo, Kennesaw State University

This presentation offer three models for undergraduate research and internships and highlights opportunities for scholarship and activism that projects like this offer undergraduate students in gender and women's studies. These opportunities constitute high-impact learning practices, according to the Association of American Colleges and Universities (AACU), and are essential to undergraduate education, both in terms of their collaborative approaches to knowledge-building and in their ability to "reimagine the sites and spaces where it might take place" (NWSA 2018 cfp).

Uncovering Hidden Figures: Writing Women of Color Back into Feminist Herstory and the Feminist Classroom

- Jamie Lynn Palmer, University of Georgia

Using MAKERS and the feminist freedom warriors project as key sources for students to explore feminist leadership, I propose that employing a teaching strategy of "uncovering hidden figures" is a way to employ both bell hooks' community of learning as well as a student-centered approaches that destabilizes stereotypes of feminist spaces and history. It facilitates a nuanced understanding of the diversity of feminist leadership, theoretical contributions, and social problems where students are able to develop a toolkit of women leaders and bring in a more diverse slate of women's social problems that highlight their own interests in the field.

506. Struggles Over Food and Water

5:00PM - 6:15PM
ROOM 407

MODERATOR

- Terri R. Johnson, Southwestern University

Participation in Organic Agriculture and Food Sovereignty on The Big Island of Hawai'i

- Jacqueline Daugherty, Miami University
- Audrey Elaine Lipps, Miami Universtiy

What influences the decisions of native Hawai'ians and non-native Hawai'ians to participate or not in the production and consumption of organic agriculture?I completed an ethnography examining the overarching aspects of food sovereignty, including the accessibility of organic agriculture to Native Hawaiians on the Big Island of Hawai'i. I studied the relationships between natives and non-natives to food sovereignty, and paid attention to both the broader context of a postcolonial society and the more local context of community-based agriculture and developmental organizations. I determined a clear divide between the indigenous population and permaculturist settlers.

Take Back the Kitchen: A New Agenda for Feminism's Fourth Wave

- Peggy Rivage-Seul, Berea College

Ripples of a fourth wave of feminism can be felt around the world where women are organizing to resist the Western diet of fast foods and the environmental degradation that comes with it. As visionary feminist resistance, Take Back the Kitchen proposes a new agenda for feminist movement—one that looks to the Global South for inspiration to reclaim the domestic sphere as a site for environmental justice. There women are leading the way to reclaim traditional ways of life that value the vital role women play in preserving health and the earth's resources.

We Do Not Consent: Indigenous Feminism on the Frontlines of Water Protection

- Kelsey Leonard, McMaster University

The interface of law, policy and water management as it pertains to Indigenous women is a question of environmental justice. Water colonialism and structural injustices have disenfranchised Indigenous women from ancestral roles of caring for water within Indigenous political systems. In response to water insecurity women are picking up their ancient bundles for water protection and reconstituting traditional kinship networks. Climate change activism led by Indigenous women is diverse and as such this paper examines Indigenous water feminism undertaken at different scales and through the lens of Indigenous movements such as Idle No More and Standing Rock.

Women and Violence: The Global Struggle for Water and Justice

- Morgan Robinson, University of Wisconsin

This proposal focuses on the relationship between the issues women throughout the world are facing as a result of water contamination and water shortages, and the role that capitalism and patriarchal values have played in the creation and exacerbation of these problems. My goal is to bring attention to these issues in the hopes that women will begin to work together to find solutions to these and other environmental issues.

507. Science and Technology Task Force Business Meeting

5:00PM - 6:15PM
ROOM 214

508. Women of Color Caucus Business Meeting

5:00PM - 6:00PM
CRYSTAL BALLROOM AF

509. Dark Sciences: Collective Dreaming for Transformative Change 2.0

5:00PM - 6:15PM
CRYSTAL BALLROOM BE

In this workshop, we will explore the transformative power and potential of collective dreaming through a queer black feminist futurist lens. We begin with the premise that dreams, both shared and individual, have always been essential to social movements, because they carry crucial and critical information about how to make change in service of the future. The space of dreams remains an important counter-space and resource for our communities. We will discuss the ways in which dreamwork has shaped "black feminist futurity" or afro-futurism by centralizing the necessity of black feminist theory and radical movements of marginalized communities.

PRESENTERS

- Alexis Pauline Gumbs, University of Minnesota
- Racquel Gilford, Independent Scholar
- Tala Khanmalek, Princeton University
- Marcelitte Failla, Emory University
- melannie mckenzie-gayle monoceros, Dark Sciences

510. Self-Visioning and Space-Making: The Sista Scholar Collectiv Roundtable

5:00PM - 6:15PM
CRYSTAL BALLROOM CD

Envisioning academic spaces that allow the members of The Sista Scholar Collectiv to remain whole and grow has meant finding avenues of creative co-support. We reject status quo projections of Black women silently suffering from unacknowledged burdens. Since 2015, we have found the strength of our voices through one another. Our circle affirms the necessity of spaces to acknowledge mutual struggle, celebrate small and large victories, and know that we are not alone in higher education spaces. Representing six institutions, five disciplines, and many intersectional experiences, we encourage other young scholars, administrators, and activists to create their own spaces in academia.

MODERATOR

- Aria S. Halliday, University of New Hampshire

PRESENTERS

- Aria S. Halliday, University of New Hampshire
- Jacinta R Saffold, Association of American Colleges & Universities
- Candice C Robinson, University of Pittsburgh
- Tiffani J. Smith, Claremont Graduate University
- Nneka D. Dennie, Davidson College
- Channon Sierra Miller, University of San Diego

511. Women of Color Caucus Networking Reception

6:00PM - 6:30PM
CRYSTAL BALLROOM AF

This reception is sponsored by the Women of Color Caucus.

512. Women of Color, South Asian Feminist, and Lesbian Caucus Open Mic Night

6:30PM - 7:30PM
CRYSTAL BALLROOM AF

This event is a collaborative effort to showcase the creativity of women of color from the US and around the globe to entertain and enlighten all NWSA participants. This event will feature stand-up routines, poetry, dance, and song performed by multi-caucus members. All are welcome!

513. Keynote Conversation: Alice Walker & Beverly Guy-Sheftall

7:30PM - 9:00PM
GRAND BALLROOM

These two long time activists and sister-friends will discuss their political, scholarly and literary careers and how they imagine justice. What are their feminist freedom visions?

Violinist Melanie Hill will offer a musical introduction to the keynote, part of Arts at NWSA.

ALICE WALKER

Poet and Activist

Alice Walker, winner of the Pulitzer Prize and the National Book Award,

is a canonical figure in American letters. She is the author of The Color Purple, The Temple of My Familiar, Horses Make a Landscape Look More Beautiful, The Way Forward Is with a Broken Heart, Now Is the Time to Open Your Heart, and many other works of fiction, poetry, and nonfiction. Her writings have been translated into more than two dozen languages, and more than fifteen million copies of her books have been sold worldwide.

BEVERLY GUY-SHEFTALL

Anna Julia Cooper Professor of Women's Studies, Spelman College

Beverly Guy-Sheftall is the founding director of the Women's Research and Resource Center (1981) and Anna Julia Cooper Professor of Women's Studies at Spelman College. She has published a number of texts within African American and Women's Studies, including the first anthology on Black women's literature, Sturdy Black Bridges: Visions of Black Women in Literature (1980), co-edited with Roseann P. Bell and Bettye Parker Smith; Daughters of Sorrow: Attitudes Toward Black Women, 1880–1920 (1991); Words of Fire: An Anthology of African American Feminist Thought (1995); Traps: African American Men on Gender and Sexuality (2001), co-edited with Rudolph Byrd; Gender Talk: The Struggle for Women's Equality in African American Communities (2003), co-authored with Johnnetta Betsch Cole; I Am Your Sister: Collected and Unpublished Writings of Audre Lorde (2009) co-edited with Rudolph P. Byrd and Johnnetta B. Cole; Still Brave: The Evolution of Black Women's Studies (2010), co-edited with Stanlie James and Frances Smith Foster. Her most recent publication is Who Should Be First: Feminists Speak Out on the 2008 Presidential Campaign (2010), co-edited with Johnnetta B. Cole. In 1983 she became founding co-editor of Sage: A Scholarly Journal of Black Women devoted exclusively to the experiences of women of African descent. She is the past president of the National Women's Studies Association (NWSA) and was recently elected to the American Academy of Arts and Sciences (2017).

PRESENTERS

- Beverly Guy-Sheftall, Spelman College
- Alice Walker, Poet and Activist

514. ASA/NWSA: The Work My Soul Was Called to Do: Black Lesbian Activism in the New South—A Roundtable Discussion and Book Launch of Black. Queer. Southern. Women.—An Oral History

7:30PM - 10:00PM
OFFSITE

This panel discussion engages the history of black lesbian activism in the new South with an intergenerational panel of women who were and are a part of lesbian and queer organizations in the South. As one of the sites where women in Atlanta gathered to strategize and build community, Charis Books will host this roundtable. The roundtable will also launch the publication of E. Patrick Johnson's Black. Queer. Southern. Women. –An Oral History, in which all of the speakers on the panel are featured.

CHAIR

- E. Patrick Johnson, Northwestern

PANELISTS

- Mary Anne Adams, Director, ZAMI-NOBLA
- Darlene Hudson, Atlanta Black LGBT Coalition/Bayard Rustin, Audre Lorde Breakfast
- Aida Rentas, (Retired) Director of Salsa Soul
- Pat Hussain, Retired activist
- Cherry Hussain, Retired activist
- Michelle Wright, Substance Abuse and Spiritual Counselor

MODERATOR

- Leslie M. Harris, Northwestern University

This session is taking place offsite at Charis Books, 1189 Euclid Ave NE, Atlanta, GA 30307. All NWSA attendees are welcome to attend.

FEMINIST TECHNOSCIENCES

Molecular Feminisms
Biology, Becomings, and Life in the Lab
DEBOLEENA ROY
November 2018
280 pp., $30.00 pb

Gender Before Birth
Sex Selection in a Transnational Context
RAJANI BHATIA
264 pp., 5 illus., 2 charts, $30.00 pb

Queer Feminist Science Studies
A Reader
EDITED BY CYD CIPOLLA, KRISTINA GUPTA, DAVID A. RUBIN, AND ANGELA WILLEY
352 pp., 2 illus., $30.00 pb

Risky Bodies and Techno-Intimacy
Reflections on Sexuality, Media, Science, Finance
GEETA PATEL
385 pp., $30.00 pb

Reinventing Hoodia
Peoples, Plants, and Patents in South Africa
LAURA A. FOSTER
232 pp., 5 illus., $25.00 pb

Figuring the Population Bomb
Gender and Demography in the Mid-Twentieth Century
CAROLE R. McCANN
328 pp., 12 illus., $30.00 pb

DECOLONIZING FEMINISMS

Asian American Feminisms and Women of Color Politics
EDITED BY LYNN FUJIWARA AND SHIREEN ROSHANRAVAN
Forthcoming December 2018
304 pp., $30.00 pb

Transnational Testimonios
The Politics of Collective Knowledge Production
PATRICIA DEROCHER
October 2018
272 pp., $30.00 pb

Humanizing the Sacred
Sisters in Islam and the Struggle for Gender Justice in Malaysia
AZZA BASARUDIN
352 pp., 20 illus., $30.00 pb

Power Interrupted
Antiracist and Feminist Activism inside the United Nations
SYLVANNA FALCÓN
264 pp., 1 illus., $30.00 pb

NEW IN WOMEN'S, GENDER, AND SEXUALITY STUDIES

Sexuality in China
Histories of Power and Pleasure
EDITED BY HOWARD CHIANG
272 pp., 1 table, $30.00 pb

Queering Contemporary Asian American Art
EDITED BY LAURA KINA AND JAN CHRISTIAN BERNABE
FOREWORD BY SUSETTE MIN
AFTERWORD BY KYOO LEE
296 pp., 47 illus., 36 in color, 7 x 10 in., $40.00 pb

Woke Gaming
Digital Challenges to Oppression and Social Injustice
EDITED BY KISHONNA L. GRAY AND DAVID J. LEONARD
320 pp., 15 illus., $30.00 pb

Migrating the Black Body
The African Diaspora and Visual Culture
EDITED BY LEIGH RAIFORD AND HEIKE RAPHAEL-HERNANDEZ
392 pp., 64 illus., 21 color plates, 7 x 10 in., $30.00 pb

Firebrand Feminism
The Radical Lives of Ti-Grace Atkinson, Kathie Sarachild, Roxanne Dunbar-Ortiz, and Dana Densmore
BREANNE FAHS
288 pp., 29 illus., $29.95 pb

Black Women in Sequence
Re-inking Comics, Graphic Novels, and Anime
DEBORAH ELIZABETH WHALEY
288 pp., 44 illus., 22 in color, 7 x 10 in., $30.00 pb

Racial Ecologies
EDITED BY LEILANI NISHIME AND KIM D. HESTER WILLIAMS
288 pp., 11 illus., $30.00 pb

High-Tech Housewives
Indian IT Workers, Gendered Labor, and Transmigration
AMY BHATT
224 pp., $30.00 pb

In Defense of Wyam
Native-White Alliances and the Struggle for Celilo Village
KATRINE BARBER
312 pp., 23 illus., 1 map, $24.95 pb

Privileged Minorities
Syrian Christianity, Gender, and Minority Rights in Postcolonial India
SONJA THOMAS
224 pp., 21 illus., 1 chart, 3 tables, $30.00 pb

INDIGENOUS CONFLUENCES

We Are Dancing for You
Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies
CUTCHA RISLING BALDY
208 pp., $30.00 pb

Indian Blood
HIV and Colonial Trauma in San Francisco's Two-Spirit Community
ANDREW J. JOLIVETTE
176 pp., 1 illus., 2 tables, $25.00 pb

Discover one of the most amazing African-American Women

This all-encompassing biography tells the life story of Lucy Diggs Slowe, who despite growing up as an orphan in Jim Crow America, became the first African American woman to win a major sports title, and a champion of the rights of women:

- A **founder of Alpha Kappa Alpha** Sorority
- **First Dean of Women** at Howard University
- The person who stood up to Howard University's President, Mordecai Johnson, in insisting on **equal treatment of women**
- Organizer of the **first junior high school in Washington DC** for African Americans

The authors weave together recurring themes in African American history: the impact of racism, the importance of education, and the role of sports.

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BOOTH 217

Registration (Sunday)

8:00AM - 10:00AM
ROOM 201

Pre-Conference Registration is required to attend all PAD and WC sessions. General Conference Registration is required to attend general conference sessions, including the keynote and plenary sessions. Preregistered attendees can pick up name badges and programs at the registration desk. Registration will also be available on site.

Maternal Care Room Sunday

8:00AM - 1:45PM
ROOM 439

Room 439, on the fourth floor of the Hilton Atlanta, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

Child Care Sunday

8:00AM - 12:15PM
ROOM 452

Elegant Event Sitters, a licensed and bonded child care service, will provide onsite child care for those who have pre-registered and pre-paid.

Quiet Space Sunday

8:00AM - 1:45PM
EXECUTIVE BOARD ROOM

Exhibit Hall Sunday

9:00AM - 11:00AM
SALON WEST

516. Governing Council Meeting

8:00AM - 1:45PM
ROOM 203

The Governing Council serves as the NWSA Board of Directors with chief responsibilities for finance and strategic direction.

517. "Warrior Women" Screening

8:00AM - 9:15AM
ROOM 204-205 (LCD)

Restoring kinship structures that were targeted for destruction at the onset of settler colonialism in the United States is critical for the survival of indigenous communities. In fact, the restoration of matriarchy is necessary for progressive survival based on social movements worldwide. The story of Warrior Women reveals a mother and daughter's journey as activists fighting for their communities over the past fifty years from Wounded Knee to Standing Rock. As documentary participant and activist Madonna Thunder Hawk reminds us in the film "women have always run the show." Elizabeth A. Castle will host a screening of their film Warrior Women about Native women's activism in the Red Power Movement. This documentary film represents a collaboration of indigenous women including Christina D. King and Marcella Gilbert. Warrior Women was funded by Sundance and Corporation for Public Broadcasting and will air on PBS during the month of November.

PRESENTERS

- Madonna Thunder Hawk, Independent Scholar
- Elizabeth Castle, Denison University

518. Afro-Surrealism as Method: How I Used to Feel, or Feeling a Way Out of Futures Past

8:00AM - 9:15AM
ROOM 206

Radical Aurality: Sound and Song in Harriet Jacobs's Incidents in the Life of a Slave Girl

- Meaghan M. Fritz, Northwestern University

Harriet Jacobs innovates the genre of the slave narrative in Incidents in the Life of a Slave Girl by privileging the aural experiences of slavery. This paper examines the surrealist scene in Incidents in which Jacobs, desperately missing her children, aurally breaks down the popular opera song, "Home, Sweet Home," which instigates a mysterious vision in which the shapes of her children appear before her. Viewing this scene as an Afro-Surrealist intervention, I argue that Jacobs activates a new form of black expression in which the aural literacies of slavery and African spiritualism silence dominant cultural discourses.

Imagining Black Futures from the Specter of the Hold

- Ashlie Sandoval, Northwestern University

This paper investigates how designs for Chicago urban renewal repeat the architectural logic of the slave ship. Drawing from the work of Christina Sharpe and Rashad Shabbaz, I examine the architectural designs of the Robert Taylor Homes (1962-2007) and the renovated CTA Wilson station (2017). I argue they exist as contemporary holds, staging futures where black bodies can rest only when such rest is in service of racial capital. In response to these contemporary holds, I offer a reading of the Afro-Surrealist figures in the work of visual artist Brittney Leeanne Williams to imagine other relations between blackness and rest.

Antillean Afro-Surrealism: Engaging the Work of Suzanne Césaire as a Key Figure of Afro-Surrealist Thought

- Gervais Marsh, Northwestern University

This paper situates Martiniquan writer and scholar Suzanne Césaire as a key figure in the development of Afro-Surrealism. Césaire's writings in the journal Tropiques locate Afro-Surrealist thought as an integral theoretical paradigm to understand the development of Caribbean post-colonial theory. She employs this framework to contend with questions regarding post-coloniality, diasporic Blackness, and Antillean socio-political dynamics. My analysis of Césaire's work sits at the intersection of performance studies, Black Feminisms, and postcolonial theory. I position Afro-Surrealism outside a U.S. centric lens and recognize Afro-Surrealism as more than a cultural aesthetic, rather grounding it as a Black diasporic school of thought.

519. The Helpful Brain?

8:00AM - 9:15AM
ROOM 207

MODERATOR

- Melanie Adley, Explore! Community School

Ethnographic Fiction Promotes Feeling Between the Lines: A Future of Hope for Women with Borderline Personality Disorder

- Jennie Lambert, Georgia State University

The question of medical discrimination of women with borderline personality disorder (BPD) has been debated by psychoanalytics such as Phyllis Chesler, Clare Shaw and Jacqueline Gunn. However, these scholars have not adequately addressed how to ignite activist efforts. My paper provides a framework of how to use ethnographic fiction, drawing from the works of Merri Johnson, Kathleen Stewart, Claudia Rankine, and Charlotte Gilman, as a way to resist psychiatric discrimination and supply a stigma-free future to women with BPD. Ethnographic fiction supplemented by interviews of women with BPD will make readers feel between the lines, stimulating engagement about medical injustice.

Sex Cells: The Politics of Difference in Biomedical Research Policy

- Madeleine Pape, University of Wisconsin-Madison

This paper examines the institutional processes that reproduce sex difference in the context of biomedicine. It focuses on the National Institutes of Health in the United States and their policies, announced in 2014, for sex inclusion in preclinical research. Using textual and interview data to examine the historically and politically contingent process through which these policies emerged, I consider how governing bodies––and the broader biomedical research community––come to define sex as a key determinant of health, and sex as binary, biological, and distinct from gender, despite the efforts of feminist and other scholars to trouble this configuration.

The helpful brain? Translations of neuroscience into social work

- Margaret F. Gibson, York University

What are the many translations of "the brain" from the domain of neuroscience offering to social work theorists, researchers and practitioners? What do such strategies demand, ignore, or sacrifice? Drawing upon disability studies and neurodiversity activism, this paper questions where hopeful re-designations of "the human" may be found alongside neuro-invocations, and in disability movements that challenge the dominance of "helpers". Using a queer feminist science studies approach, this paper examines how neuroscience is being used in social work journals, where multiple histories and purposes collide, and how such strategic translations eddy through the limits and possibilities of social programs.

520. Crafting to Connect and Sustain: Past, Presence, Futurity

8:00AM - 9:15AM
ROOM 208

Crafting as a practice is ancient and current; it creates community and product; it is also a subversive pillar of many local economies. Craft as a process has sustained marginalized and emergent communities as an expression of connectedness and as a countermeasure to oppressive regimes. In the postmodern crafting is framed by dominant cultures of "self-care" and whiteness, mediated by a rigid visual aesthetic that excludes black and brown bodies as self-sustaining creatives.

PRESENTERS

- Maria Inez Velazquez, The Ohio State University
- Kerrita Mayfield, Holyoke High School

521. Queer as Liberation

8:00AM - 9:15AM
ROOM 209

Using a queer and intersectional theoretical lens in both praxis and perspective can aide people of color to understand liberation as a possible reality. Not only can these perspectives illuminate duality of oppressions, but provide those that adopt its philosophies with tools to navigate spaces where their identities are not acknowledged. This workshop will unpack the nuances of developing a queer and intersectional perspective with pedagogies, teaching diverse youth, mother-work, community organizing, solidarity creation, and awareness building.

PRESENTERS

- Shemariah Arki, Northeastern University
- Erin K. Phelps, Case Western Reserve University

522. Thinking difference through Brain-Synchronization

8:00AM - 9:15AM
ROOM 210

This workshop consists of the presentation of a sonorous art piece, and the discussion of its relevance for women studies and questions of difference. In order to literally give voice or sound to a third entity, co-created across gender difference, the piece will measure the brain waves of both an man and a woman, conducting a variety of activities. To do this, this project makes use of two scientific techniques: a) the measurement of dual-brain synchronicity metrics through EEG Hyper-brain measurements and b) the sonification of the obtained results in a song.

PRESENTER

- Stephanie Koziej, Emory University
- R. Michael Winters, Georgia Institute of Technology

523. Imagining Trans Bodies Across Temporality and Discipline

8:00AM - 9:15AM
ROOM 211 (LCD)

MODERATOR

- Hilary Malatino, Penn State University

Trans Environmental Ethics: An Antidote for the Anthropocene?

- Lauran E. Whitworth, St. Mary's College of Maryland

Susan Stryker writes, "justice, when we first feel its claims upon us, typically points us toward a future we can scarcely imagine" (2007, 68). In this same passage, Stryker envisages a time when greenhouse gas emissions will become "morally indefensible" (68). This paper locates ecological themes in trans politics, theory, and film. It also highlights the work of trans-inclusive environmental organizations, such as Trans and/or Women's Action Camp (TWAC) and The Queer Ecojustice Project (QEP), and argues not only that trans inclusion is crucial to intersectional environmental justice but that trans experiences and theory can enhance and expand environmental ethics.

Living Consciousness: On Transness and Blackness in the Plantationocene and Beyond

- Dylan McCarthy Blackston, Hamilton College

Martine Rothblatt, transwoman owner of the biotechnology company United Therapeutics and creator of SiriusXM radio, recently called transgender embodiment a progressive step toward expanding human consciousness beyond the human form. Rothblatt supports the philosophy of transhumanism, which is at once rooted in techno-immortality and eugenics. This paper examines how this suggested progression highlights ongoing frictions in how we theorize transness and blackness. As I argue, transness is always subtended by blackness, and imagining beyond the human requires an acknowledgement and examination of how Black bodies and blackness continue to be instrumentalized in attempts to envision new futures.

Conjuring Addiction: Transformation, Transition, and Transmogrification in Edie Fake's Gaylord Phoenix

- KJ Cerankowski, Oberlin College

In Edie Fake's Gaylord Phoenix, a crystal pierces the thigh of the comic's anti-hero, the Gaylord Phoenix. The caption reads, "An Awful Transform." Fake connects this scene to his experience taking testosterone. In Testo Junkie, Preciado imagines a dependence on the process of change rather than to the substance, testosterone, itself. Through a reading of Fake's graphic novel, this paper explores monstrosity and addiction to process, to the site of injection, and to the wound, asking what the needle conjures and examining how the fractures of time and the ghosts of trauma haunt the process of transition and (awful) transformation.

524. Toward a Black Feminist Future: Locating, Listening to and Learning from Black Women and Girls

8:00AM - 9:15AM
ROOM 215 (LCD)

MODERATOR

- Tamara T. Butler, Michigan State University

Southern Black Women's Storytelling

- Madyson Crawford, University of Texas at Austin

This project explores traditions of storytelling as methodology to produce and pass along knowledge. Black women's theorization of the material space is considered through the imaginary. I employ black feminist epistemologies, black studies, and black geographies as theoretical frameworks. Older southern black women have been and are embodied histories and gatekeepers of their families and communities, which this project values and centers. Older southern black women have constructed and imagined both the past and present through storytelling.

Interstitial Invisibility Paradox: Constructed Invisibility of Black girls in U.S. Education Literature and Policy

- Ayanna De'Vante Spencer, Michigan State University

I will articulate 'interstitial invisibility paradox',the constructed invisibility of a marginalized group via a visible mythologized exemption narrative and process-based invisibility, for Black girls in the U.S. education system. Process-based invisibility, Kristie Dotson and Marita Gilbert's term, refers to a predictable disappearance within public narratives (2014). The invisibility of Black girls in mathematics literature and policy results from historical, non-accidental strategies that disappear gendered racial disparities (Gholson, 2016). Education literature and policy on racialized school discipline often ignores and/or elides gendered differences (Wun, 2016). Black girl students face process-based invisibility and exemption as a resilient, high-achieving sub-population.

Envisioning a Feminist Future through an Masculinist Past: Gendered Rhetoric, Historical Narratives and the Commemoration of North Carolina Student Activism

- Jasmin C. Howard, Michigan State University

This paper focuses on the activism during the Greensboro, North Carolina Sit-In Movement. I argue that due to the gendered language, masculinist historical narratives and commemoration, the subject (as in activist and the aggrieved party) that is discussed is often referred to in masculine terms. This masculine framing does not provide the necessary space to document the roles of women. In short, it leaves people without the necessary language to envision Black women as subjects, both as activists and aggrieved parties, of the Civil Rights Movement and in present-day movements. To properly contextualize present-day activism, we must re-envision our past.

June Bugs and Dandy-lions: Growing Ecologies of Place

- Jessica Lynn Richardson, Michigan State University

What would it mean to grow an ecological understanding from Black embodiment? It would mean to take seriously the history of Black environmental thought and frameworks of ecological place growing from these embodiments. Drawing from feminist theories of embodiment and concepts of nature as found in the literary and oral traditions of African Americans the following paper looks to show two frameworks of ecology and place from Black embodied standpoints. In defining these frameworks this paper seeks to reposition discussions on

environment to highlight the insight such viewpoints provide in the context of the environmental justice movement.

524b. "The Mamalogues:" A Reading of Lisa B. Thompson's "The Mamalogues"

ROOM 221
4:15PM - 5:30PM

The Mamalogues portrays the experience of parenting while black, unmarried, and middle class in the age of anxiety. During a single mother's retreat women share their angst about racial profiling on the playground, their child being the "only one" at their school, and the politics of soccer in the hood. The satirical comedy follows the agonies and joys of motherhood as these moms lean in, stress out and guide precious black children from diapers to college in a dangerous world.

PRESENTERS

- Lisa B. Thompson, University of Texas at Austin
- Diane R. Paulin, Trinity College

525. Performing the Boundaries of Bodies

8:00AM - 9:15AM
ROOM 216 (LCD)

MODERATOR

- Dawn Rae Flood, Campion College at the University of Regina

From Slavery to Freedom: Artists Contemplate Tobacco's Past and Futures

- Melinda Plastas, Bates College

Artists have offered some of the most discerning work on the consequential ways tobacco has shaped our lives. This paper explores contemporary artists of color who radically illuminate tobacco's significance in deriving and sustaining racialized gendered domains of injustice. Through their critical engagement with histories of colonialism and racism, these artists imagine a future free from tobacco capitalism's power to maim. Artists considered include Simone Leigh Crop Rotation (2012), Amada KM Pairing: DNA (2013) and Yishrab (2013), Steve Locke, Carole (2009), and Cannupa Hanska Luger and Marty Two Bulls Jr., "Wasted" (2017), and Hank Willis Thomas, Blind Memory (2017).

"It follows me, and I them": Black Utopic Relationality in "The End of eating Everything"

- Emily Campbell, University of Massachusetts Amherst

In contrast to trends in new materialism that imbue matter on the molecular scale with unique potential for agential creation and resistance, Wangechi Mutu's Afrofuturist film "The End of Eating Everything" calls the cellular to mind only to markedly refuse to isolate Black women's subjectivities from broader ecological systems of which they are a part. This paper engages the film as an affect-ful performance of queer Black utopic relationality in which self-reproduction takes the place of sexual reproduction, such that this racialized, feminized body births, not offspring, but rather a collective comprised of multiplicitous singularities.

Leaky Bodies: Wangechi Mutu and Ellen Gallagher's Porous Futures

- Majida Kargbo, Brown University

Some of us are "too much." Too large, too thin, too freaky, too plain, too outspoken, too dark, too light, too old, too vulnerable. This paper explores the way artists Wangechi Mutu and Ellen Gallagher use collage to reinvision the black female body's imagined "excess" as a site of productive possibility. Mutu and Gallagher's collages keep our senses open to emergent and unknown forms of belonging and connection by creating a space for the viewer to have an encounter with difference that turns repulsion—what might, for a moment, be a desire to turn away from these beautifully grotesque forms—into longing.

Monstrous Dreams and Monstrous Scenes: Bahian Queer Artivist Praxis and the Politics of Black Futurosity in Brazil

- Tanya L Saunders, University of Florida

In this essay, the author offers reflections on how Black feminist, queer Afro-fruturisic artivism (arts-based activism) has been a productive point in which to develop decolonial liberation theories. In the author presents the work of Bahian monstrosity performance artists, and the work of afro-futurist watercolorist Annie Ganzala who are challenging contemporary notions of "human" in order to (re)envision Black subjectivity and liberation. Their work has implications for Brazil, and the larger African Diaspora in the Americas. Data for this presentation is drawn from field work in Brazil (2008-present).

Dripping in Molasses: A Black Feminist Exploration of Kara Walker's A Subtlety

- Loron Benton, University of California, Los Angeles

The hegemonic narrative of the always-objectified black female body is one that Kara Walker is interested in disrupting, reimaging, and to many critics, reifying throughout her works. While she is best known for her depictions of sexualized violence and gendered racism during slavery in the form of black paper silhouette cutouts, Walker's 2014 solo exhibit, A Subtlety, marked a turn in her career not only technically, but also in scale and scope, particularly in relation to audience and historical specificity and critique. This paper contends that Walker's A Subtlety explores the possibilities of repurposing the past to disrupt the present-future.

526. Society Must be Resisted: Interrogating Biopolitical Regimes of The Body, Sexuality, and Land

8:00AM - 9:15AM
ROOM 217

MODERATOR

- Muge Yuce, Georgia State University

A Biopolitical and Feminist View of Land: The Coordinates of Power on U.S. Universities

- Laura Brannan, Georgia State University

In Society Must Be Defended, Foucault proposes his theories of how power works, through the history of the right

of the sovereign to "make live and let die" (248). I strive to view the bio-politics beyond being human, through a feminist theorization of land. Land is literal space where feminists can view converging forces and interactions of power. In viewing U.S. universities in particular, and their ties with slavery and settler colonialism, I hope to trace the bio-political spatial marginalization of these groups today and call for radical re-conceptualizations of space, power, land, and ownership.

Docile Bodies, Docile Activism: Colin Kaepernick and the NFL

- Dafna Kaufman, Georgia State University

In many contexts, Foucault analyzed the ways in which modern western societies have disciplined society and the body. Modern norms regulating professional sports manifest this phenomenon of discipline and control. Foucault's notion of the docile body and its relation to power in the neoliberal state provides an appropriate analytic tool for examining the activism of Colin Kaepernick—a professional football quarterback. Using Kaepernick as an example, I hope to demonstrate the manner in which Foucault's theories of the body and its relation to power can be employed to illustrate the NFL's biopolitical regime and complete regulation of the contemporary sports body.

The Biopolitics of Bisexuality

- Hannah McShane, Georgia State University

Using Foucault's theory of biopolitics, I explore the constitution of bisexuality as a liminal identity on the fringes of humanity. Bisexuality is a contested category both within LGBTQ circles and in hegemonic society. The identity is commonly described as "half gay and half straight." In a society in which "gay" is Other and "straight" is the proper sexuality of the human, how do bisexuals negotiate a floating, shifting, and situational status of humanity? This paper examines the discourse circulating around bisexuality and the ways in which bisexuals can utilize their status as "half-human" to attain agency and liberation.

527. Working our workplaces: Can the student labor movement be decolonized?

8:00AM - 9:15AM
ROOM 219

In this roundtable, we draw on our experiences as student workers across multiple campuses in our state university system to explore the necessity of and contradictions inherent in decolonizing our student worker unions. As graduate students and teachers who engage with Ethnic Studies, Women's Studies and Gender and Sexuality studies in our academic work, we unpack the tensions that emerge between theoretical knowledge production, organizing praxes and our embodied experiences within the university as a workplace. We also advance a wide range of practices to develop a femme politic of care in our workplaces, organizing spaces, and communities.

MODERATOR

- Anandi Rao, University of California, Irvine

PRESENTERS

- Julia Havard, University of California, Berkeley
- Beezer de Martelly, University of California, Berkeley
- Alexia Arani, University of California, San Diego
- Christina Acosta, Independent Scholar
- Blu Buchanan, University of California, Davis

528. Not Long for This World: Caretaking and World-Making in a Transitioning University

8:00AM - 9:15AM
ROOM 220

This workshop is a performative exercise in serving as palliative care workers for a dying academy, A metaphor inspired by the long illness of a mentor. Grounded in and empowered by lived experience as witnesses and insurgents, workshop participants will "study" together as many have long done in the "undercommons," addressing the academy's precarity and the modes of care we can enact to ease its transition into a space for our, and our people's, liberation. (Harney and Moten, 2015)

PRESENTERS

- Melissa Kimathi, Unviersity of North Carolina at Chapel Hill
- Elizabeth Gale Greenlee, University of North Carolina at Chapel Hill
- Trisha Remetir, University of North Carolina at Chapel Hill

529. "All that you touch, you change": Black Girls' creative pedagogies as public and fugitive knowledge production

8:00AM - 9:15AM
ROOM 221

MODERATOR

- LeConte Dill, New York University

She Ready: Black Girls as creative pedagogical agents in Criminology

- Nishaun T. Battle, Virginia State University

This paper will explore the commitment to pedagogical activism within and outside of the classroom. Discussing the ways in which Criminologists can and should disrupt punitive narratives in criminological thought towards Black girlhood will be addressed. Mapping genealogies of intellectual thought and activism by Black girls as contributors towards criminological theoretical perspectives through an intersectional lens in shaping epistemological practices in Criminology is investigated.

Who Can I Run To?: The Criminalization of Black Girls in Unsupportive Learning Environments

- Shanna-Kay Townsend, Downstate Medical Center

This piece will address the many ways that Black girls are often criminalized in educational settings. There will be a focus on the stigmas faced by Black girls in the school system and how it can shape their outcomes. Schools are presented as safe havens from the sometimes-harsh realities faced in the

home and community, however there is a widely ignored disconnect which often results in Black girls feeling singled out and targeted. I will explore whether designated safe spaces in schools are necessary or detrimental to the development of Black girls.

Jesus and Justice: Exploring messages of health, faith and social justice

- Shavaun Sutton, Independent Scholar

The Church has been an integral part in the lives of Black girls and women as sites of resistance, information and hope in historic and contemporary times. The legacy of the Black membership in the Seventh-day Adventist Church undergirds radical community engagement and community health promotion. A two-year project sought to reclaim this identity through knowledge production and interdisciplinary collaboration while addressing the needs of members of a Black majority church uniquely situated in a White-majority Brooklyn, NY neighborhood. A case study, with a Black Feminist standpoint, of the project's successes and challenges will be discussed.

Maroons in Plain Sight: Blackgirlhood as Resistance and Hope

- LeConte Dill, New York University

Historically and globally, Black people have engaged in practices of maroonage in order to resist bondage and re-make free homes and communities. In this project, I assert that Blackgirls are present-day maroons in plain sight—resisting structural bondage and re-making hope-filled practices and policies in the pursuit of freedoms on an everyday basis. Through this project, I will hold space for and with Blackgirls in Bed-Stuy Brooklyn to read, analyze, write and share poetry written by Blackgirls and women who write about their/our resistance and "maroonage in plain sight," since their captive arrival to the U.S. to the present-day.

530. Sex Work After the Future: Demand the Impossible

8:00AM - 9:15AM

ROOM 222

This roundtable addresses the challenges of imagining just futures in relation to commercial sex economies and explores how sex worker social movements approach this world making project. In discussions of gentrification and corporatization; labor, social, and market activism; law; and the social relations and narratives that (dis)allow solidarity; this roundtable offers a view of commercial sex economies as an ongoing site for creative feminist resistance.

PRESENTERS

- Heather Berg, University of Southern California
- Jayne Swift, University of Minnesota
- Lynn Comella, University of Nevada, Las Vegas

531. Resilience and Resistance in the Feminist Classroom: Agency, embodiment, and transphobia

8:00AM - 9:15AM
ROOM 223 (LCD)

MODERATOR

- Lizbett Benge, Arizona State University

Breaking the Binary: Moving Beyond the Sex Wars in Theory and Practice

- Corinne Schwarz, Marquette University
- Aster Gilbert, University of Kansas

Scholars of sex work in pornography and human trafficking have recently sought to work through/out of the academic framing of the Feminist Sex Wars. Citing a binary construction that pits individual agency against structural oppression, these two frameworks, while helpful in framing the discourse, limit the possibilities for thinking about the nuances of sex and labor. We propose moving beyond the Sex Wars in our research agendas and pedagogy. We synthesize theories that potentially reify the aforementioned binary; present sex work/porn Twitter discourses as an actualized imagined future; and demonstrate how this knowledge production facilitates complex classroom conversations.

Building the Exceptional Outlier: Academic Constructions of the Non-Sexual Transgender Subject

- Stephanie Bonvissuto, Stony Brook University

Trans (transgender/genderqueer/nonbinary) individuals have often found themselves absent from academic considerations of the autonomous sexual subject. Close readings of recent ethnographic works find the presence of a transgender sexuality either omitted as statistical anomaly or serving as the exceptional outsider whose stigmatized transcendent gender experience helps delineate normative sexual expressions and practices. I argue this presentation, void of intelligible desires beyond occupying marginalized sex-marked categories, reinforces normalizing cisgender-based sexualities. I turn to Valentine and Valochi in arguing for a future-feminist epistemology that would inform methodologies in imagining space to include non-normative subjectivities in sexuality research and discussions.

Imagining a Trans-Engaged Feminist Pedagogy in an Age of Trump

- Marian Sciachitano, Washington State University

In the wake of President Trump's call for a trans ban in the military and transphobia at the Women's Marches, it is imperative now more than ever to be committed to imagining a trans-engaged feminist pedagogy. My paper will provide personal reflections on how I challenge cis-supremacy and cisgender privilege in the classroom. It will acknowledge how transgender and genderqueer students and scholars have been essential to my development as a trans-engaged feminist educator.

The Black Fat Queer Femme Body as Embodied Text: Putting the Queer in Critical Race Theory

- Mary Senyonga, University of California, Los Angeles

This paper explores how the Black Fat Queer Femme Body as embodied text disrupts the rigidity of the classroom. I imagine my teaching as a site of resisting

limiting paradigms of knowledge production through centering experiential realities that are just as informative as traditional academic text. Through an autoethnographic approach, I profile experiences of providing mentorship to Queer Students of Color where I provide modes of possibility of existing in the academy not as a numerical or intellectual tool, but as a critical scholar in search of alternative ways of being.

532. Gender Politics of Housing: From Dreams Deferred to Demanding the Impossible

8:00AM - 9:15AM
ROOM 224 (LCD)

MODERATOR

- Chasity Dawn James, Georgia 4-H State Office

"Black men are locked up, Black women are locked out" the Affordable Housing Crisis in a Post-Captialist Society

- Brittany Lewis, Center for Urban and Regional Affairs

This paper will show evictions from both sides: highlighting the reasons and tactics used to remove tenants by landlords and a detailed account of the housing conditions that many tenants are forced to cope with for fear of being evicted. Providing a nuanced in-depth qualitative analysis of the intersections of race, gender, and poverty, my work pointedly shows that if incarceration has come to define the lives of men from impoverished black neighborhoods, eviction was shaping the lives of women. I examine how urban black women both adapted, resisted, and been forced to assimilate into capitalist hierarchies in the city.

Re-thinking Gender and Re-Thinking Fair Housing

- Lisa Yun Lee, National Public Housing Museum

50 Years after the Fair Housing Act of 1968, Lisa Yun Lee, the Executive Director of the National Public Housing Museum will discuss the gender politics of the unfulfilled promises of fair housing. Why are white, hetero-normative nuclear families so threatened by fair and equitable housing for all people? Informed by oral histories from several different decades of public housing residents, and contemporary art and activist projects from across the country engaged with housing insecurity, Lee will share radical exhibition strategies that unleash the power of place and memory to connect history with current struggles.

From Slum Clearance to Gentrification: Homes for Whom & Where?

- Rhonda Williams, Vanderbilt University

Rhonda Y. Williams, author of The Politics of Public Housing: Black Women's Struggles Against Urban Inequality, will share how race and gender -- in the past and present -- impacted urban housing policies and redevelopment growth policies, as well as organizing for one of the most basic of human rights: Shelter.

533. Insurgent Spaces: Women of Color Realize and Imagine Futures for the University

8:00AM - 9:15AM
ROOM 301

This roundtable explores the ways in which Women of Color come together within the academy to re-imagine the university. We see this conversation as a form of radical praxis and intervention that challenges conventional forms of knowledge production. We focus on witnessing and testimony as a decolonial feminist methodology, and the cluster's critical engagement with the political, sociocultural, and spatiotemporal meanings underpinning the category of 'Women of Color'. In this space we hope to exchange experiences with participants as we deeply examine and push the nexus of identity, subjectivity, violence, and collaboration within university spaces.

MODERATOR

- Claudia Maria Lopez, California State University, Long Beach

PRESENTERS

- Claudia Maria Lopez, California State University, Long Beach
- Saugher Nojan, University of California, Santa Cruz
- Nadia Roche, University of California, Santa Cruz
- Alina Ivette Fernandez, University of California, Santa Cruz

534. Queer Resistance to Academic Hegemony

8:00AM - 9:15AM
ROOM 302

The Institutionalization of Queer Theory

- Anthony Mathieu, Simmons College

This paper explores the proliferation of queer theory in academia and its ability to undermine the subversive nature of queer praxis. Queer frameworks are often co-opted by various academic disciplines in an effort to appear inclusionary and contemporary, while stripping the theory of its revolutionary potential. Such institutionalizing of queer theory takes queer politics "off the ground" and traps queer struggle within the confines of academia. This paper illustrates the pitfalls of institutionalizing queer theory. It argues that queer theory has become an exclusionary site within academia which ultimately undercuts the utility of queer activism to radically dismantle genderist oppression.

Intellectual Activism and Political Dissidents

- Katherine Von Wald, Simmons College

Intellectual activism is a radical act of critical education. In fostering narratives and histories counter to dominate discourses educational practices subvert methodologies within academia which continue to marginalize and oppress. This paper critically investigated the production of knowledge within these institutions and its political impact. I argue that such historical narratives organize bodies through categories of sex, gender, desire, and race and can be conceived of as totalitarian in logic. I explore iterations of counter

education as resisting such totalitarian interpretations of the world. Ultimately, this paper addresses intellectual activism within the classroom as a site of powerful political dissidents.

Feminist Economics Up Against the Corporate University

- Wendy Burns-Ardolino, Grand Valley State University

Neoliberal economics continue to dominate the operational mindset of the public university. This paper will focus on the ways in which tools of feminist economics can be applied to universities. I include case studies of feminist interdisciplinary interventions in order to reconceptualize the university as a community partner. I advocate for feminist praxis that deconstructs contemporary binaries (private/public, corporate/community, for-profit/not-for profit) using sustainable practices. I argue that a model for the public university hinges on abundance and altruism. This model allows for innovation, while requiring us to work collaboratively across disciplines and fields in order to connect with community needs.

I'm a Hard They/Them: Surveillance Culture and Antagonisms with Pronoun Usage within Academia

- Jenna L O'Connor, DePaul University

This paper investigates institutional neoliberalism through practices of pronoun usage. Pronouns are meant to express individual autonomy over subverting the gender hierarchy. Neoliberalism, however, mutates the intentions of pronoun reclamation to individualize and capitalize on subversive queer collectives. With that said, queer individuals are subjected to reductive procedures within academia around pronouns. This serves to simplify the queer experience rather than understand queers as complex, subversive collectives. Ultimately, I argue that these institutionalized practices are psychically harsh for subversive queer collectives within academia, and reflect larger neoliberal surveillance technologies.

535. Feminist Projects – Activist Visions: The Significance of Honoring Foremothers, Valuing Intergenerationality, and Contesting the Past for Envisioning Revolutionary Futures

8:00AM - 9:15AM
ROOM 303 (LCD)

MODERATOR

- Saskia Fuerst, Independent Scholar

The Good OLD Days: Reclaiming Our Feminist Anti-ageism History

- Janet Lois Freedman, Brandeis University

Current work against ageism presents itself as revolutionary without adequately acknowledging and utilizing the work of our foremothers. This paper will correct that by discussing revolutionary thinkers/activists whose work highlights contested terrain in feminist history and renders visible politics of exclusion. Central among these key foremothers and their works are, Maggie Kuhn of the Grey Panthers, Barbara Macdonald and Cynthia Rich's Look Me in the Eye," Older Lesbians Organizing for Change (OLOC), and NWSA's founding member Evelyn R. Rosenthal's 1990 anthology Women, Aging and Ageism which named feminists' "failure to confront their own ageism or to challenge ageist constructions."

"Start Pretending to Be an Old Woman: Le Guin's Feminist Vision of Being a Man"

- Roberta Maierhofer, University of Graz

Announcing Ursula Le Guin as the recipient of the Medal for Distinguished Contribution to American Letters (2014), the organization emphasized the power of science fiction "to challenge readers to consider profound philosophical and existential questions about gender, race, the environment, and society." In "The Space Crone" (1976), Le Guin envisions an old woman as "an exemplary person" to explain to friendly aliens the human condition as a constant form of transformation. In my paper, I will pay tribute to Le Guin's radical exploration of existential challenges and "the incredible realities of our existence" in terms of gender and age.

The "Inside" of Aging: Representations of Elders in Literature and Art

- Lois E. Rubin, Pennsylvania State University

To get a full picture of aging, we should study not only the outside (statistics, policy), but also the inside experience of growing old. The humanities provide an ideal way to do this. I will discuss my approach to integrate examples from literature (Kohn and Donley) and art (Thane), with concepts from age studies (Aging, Moody, Butler "The Life Review") and students' own life experiences in a course I taught at OSHER Life Long Learning Institute. This method illuminates the challenges and satisfactions of this life stage and proposes alternative ways of integrative learning about age and age studies.

536. Making Freedom(s): The Arts As Tools for Revolution

8:00AM - 9:15AM
ROOM 304 (LCD)

MODERATOR

- Diane L Richard-Allerdyce, Union Institute & University

Beyond Mapping: The Territorities of Poetry, Relationality, and Freedom

- Kate Reavey, Peninsula College

Indigenous scholar V.F. Cordova's "Ethics: the 'We' and the 'I'" and Sylvia Wynter's "On How We Mistook the Map for the Territory" provide a foundation for this inquiry within dynamic realms of poetry in relationship with science, technology, and relationality. Seneca critic Mishuana Goeman's emphasis on "mapping" is useful to understanding the notion of relationality, although she doesn't use this term, which has been typically reserved for indigenous science. This paper engages poetry by Heid E. Erdrich, Harryette Mullen, and Esther Belin to pursue a reinhabitation of language, of the body, and of relationships beyond those of human-to-human limitations.

The Subversive Languages of Love in Black Women's Music

- Aiesha Turman, Union Institute & University

Afrofuturism engages in a critique of not only the contemporary issues of Blacks throughout the Diaspora, but also interrogates and re-examines the historical events of the past. From Negro Spirituals, to the Blues, Rock, Jazz, R&B and Hip-Hop, I assert that black music has always been Afrofuturistic in that it has sought to "recover lost black histories" and "think about how these histories and cultures might inspire new visions of tomorrow" (Yaszek). In this interactive video-based session, I focus on Big Mama Thornton, LaBelle, Janelle Monae, and King as engaging in a practice of love and liberation through their music.

Black Women's Peace as Afrofuturism in Praxis

- Sara Daise, Union Institute & University

Malidoma Some describes the intuition as the platform where our past, present, and future meet. Also described as innate, divine knowing, the intuition is strengthened by practicing presence. For Black women, practicing mindfulness is radical and transformative. In the present, Black women can plug in to the source of their divinity. They can, as Ytasha Womack states, "... be themselves... dig behind the societal reminders of blackness and womanhood to express a deeper identity and then use this discovery to define blackness, womanhood, or any other identifier in whatever form their imagination allows..."

Me, She, They: Our Bodies Are Not the Problem

- Elizabeth DeBetta, Utah Valley University

The purpose of this scholarly spoken word piece is to shed light on the very real ways that women have been, and are being, oppressed by patriarchal control over their bodies, thoughts, and choices. By examining the messages implicit in Western culture through a feminist lens that considers literature, history, sociology, psychology and media I explore the reality of the ways in which women continue to be systematically oppressed. Utilizing an interdisciplinary approach will provide broad context for the exploration of the key themes of oppression, inequality, social status, and the resultant guilt, shame, anxiety, and frustration that occurs for women.

537. Thinking Transpacific Justice

8:00AM - 9:15AM
ROOM 305 (LCD)

Affect and Entanglement in the Imaginative Transpacific

- Miriam Gonzales, Pennsylvania State University

Recent work in cultural studies and the natural sciences illuminates the vast number of material and cognitive connections between transoceanic bodies and spaces. Drawing on the scholarship of Sara Ahmed, Stacy Alaimo, and Anna Lowenhaupt Tsing, this paper highlights how tracing the transpacific affective connections between human and nonhuman animals and our terrestrial environments collapses certain critical distances between the human "us" and the nonhuman or subaltern "them." Rethinking these barriers, then, might also help shift intracrisis thinking away from resilience or restoration, moving instead toward urgent and necessary (but surprising) strategies for survival.

The Colonial Legacy of Pineapple in 20th and 21st Century Hawai'i

- Mallory Huard, Pennsylvania State University

The grandson of Christian missionaries, James Dole founded the Hawaiian Pineapple Company on Oahu in 1901. Dole has been celebrated as an entrepreneur and an innovator, but this image of an American success story obscures a deeper history of violence and colonialism, one that continues to have damaging effects on Native Hawaiian people and on the Hawaiian landscape. This paper argues that placing the history of Hawaiian pineapple in conversation with indigenous displacement, exploitation, and American imperialism in the Pacific, is crucial for both a more accurate representation of the past and a better understanding about decolonizing Hawai'i today.

Recentering Islands: Archipelagic Optics in Wu Ming-Yi?s The Man with the Compound Eyes

- Yi-Ting Chang, Pennsylvania State University

This paper develops the concept of "transpacific optics" by reading Taiwanese writer Wu Ming-Yi's The Man with the Compound Eyes (2013), which tells the story of a trash island crashing the east coast of Taiwan. In developing transpacific optics, I draw on transpacific studies and ecocriticism to analyze how the narrative form of the novel attends to cross-cultural and multispecies intimacies that allow politically privileged subjects to engage with indigenous and nonhuman ways of knowing. As a mode of seeing and relating, transpacific optics thus seeks to rewrite the power relations between colonial and indigenous subjects, human and nonhuman beings.

Afterearth: Femme Kinship and the Transoceanic Ecological Imagination

- Heidi X Hong, University of Southern California

This paper explores Asian diasporic, indigenous, and Pacific Islander imaginings of a queer femme future in the afterlives of U.S. empire. Using Jess X. Snow's Afterearth as a departure point, I articulate a visual poetics of decolonization that constitutes the human in kinship with transoceanic ecologies and organisms. Structured in four parts that correspond to fire, water, earth, and air, the film portrays each femme figure inheriting an element through their sonic, visual, and material relationships to their environments. I foreground indigenous genealogical relationships to land, sea, and history as crucial to sustainability and care.

538. Arts and Performance Interest Group Business Meeting

8:00AM - 9:15AM
ROOM 306

539. Anti-White Supremacy Task Force Business Meeting

8:00AM - 9:15AM
ROOM 307

540. Jewish Caucus Business Meeting

8:00AM - 9:15AM
ROOM 308

541. Decolonial epistemologies, insurgent knowledges: Pushing the boundaries of white settler colonial systems

8:00AM - 9:15AM
ROOM 309 (LCD)

MODERATOR

- Ellen Foster, Institute for Advanced Studies in Science and Technology Studies

Acorn Women and Girls: Kumeyaay Transborder Indigenous Education Futurity in the US and México

- Cynthia Vazquez, University of California, San Diego

"We do dream and create" (Million 2001). Million's intense dreaming incorporates imagining a decolonial world while calling attention to creating and (re)creating Indigenous possibilities without settler-colonialism. This paper explores how Kumeyaay/Kumiai women and young girls are (re) imagining Kumeyaay education on and in the U.S.-Mexico border inside and outside of public schooling and changeling settler-colonial nation state. Two communities, one in México and one in the United States, are (re) imagining Kumeyaay transborder education and are intensely dreaming of alter(native) worlds challenging heteropatriarchal nation-state: one that incorporates Kumeyaay/Kumiai language, traditions, epistemology, and land-based knowledges for Kumeyaay/Kumiai survivance.

Along the Grain of the Black Analogy: Reflections on Quebec's White Settler Colonial Archive

- Stephanie Latella, York University

This paper tracks the analogy of Blackness – the notion that the subjugated white Québecois people are like a colonized Black population – at BAnQ, Québec's national library and archives, showing how Blackness is simultaneously named and disappeared in the national memory. By reading the Black analogy along its archival grain, I examine how this erasure and appropriation of Blackness is fundamental to the white settler colonial archive. I ask what methodological considerations this might entail for analyzing colonial archives while imagining and working toward futures beyond the horizon of white settler colonialism.

Hallucinating Knowing and other Remedios in Xicana and Latina Feminisms.

- Pedro Di Pietro, Syracuse University

Xicana and Latina writers such as Gloria Anzaldúa (1987), Cherríe Moraga (2001; 2015), Ana-Maurine Lara (2006), Laura Elisa Pérez (2007), and María Lugones (1987) engage what I call hallucinating knowing or hallucinating epistemologies. They weave together conversations about perception, perceptual histories, spirituality, and decolonization. Building upon their contributions, this presentation foregrounds "hallucinations" and their affective, epistemic, and postsecular work within trans of color, queer of color, and joteria studies. It underscores Latina/Xicana visions of decolonial thinking as they enact hallucinating knowing, an ancestral and intergenerational device against white supremacist projects of transphobia, heterosexism, and secularism.

Pacific-Caribbean Crossings: transoceanic currents in feminist diasporic writing

- Elizabeth Colwill, University of Hawai'i at Manoa

This paper asks: how does living/teaching/writing in the Pacific islands-in the colonized zone of Hawai'i -invite a reimagining of the conceptual boundaries of Black Atlantic, Caribbean, and feminist diaspora studies? How does a transoceanic worldview-rooted in Kamau Brathwaite's tidalectics-open onto forms of knowledge and relation that extends beyond the imprint and mappings of empire? How do insurgent definitions of "the archive" by feminist historians of color, and the generative nature of the arts within feminist and queer diaspora studies suggest new interdisciplinary, anticolonial practices that help us reenvision relationships among Caribbean and Pacific islands?

542. Co-Creating and Organizing with Kids: Building Intergenerational Black and Brown Solidarity

8:00AM - 9:15AM
ROOM 310 (LCD)

Through this roundtable, we will create space to reflect on intergenerational collective making projects from local organizing work alongside children directly impacted by state violence and who are part of local organizing with Black Lives Matter Syracuse and the Worker's Center of Central New York, an organization dedicated to worker and immigration justice. We will share our insights on these experiences, as both heartening and necessary political work. As birth workers, educators, organizers, and healers, we create feminist spaces guided by children's art, stories, and visions where they not only learn from us, but their knowledge is valued as well.

MODERATOR

- Vani Kannan, Lehman College

PRESENTERS

- Yanira Rodriguez, Syracuse University
- Vani Kannan, Lehman College
- Laura Jordan Jaffee, Syracuse University
- Montinique McEachern, Syracuse University

543. Imagining Alternative Futures

8:00AM - 9:15AM
ROOM 311 (LCD)

MODERATOR

- Stephanie Santos, Rice University

Reclaiming Trans Utopias? Exploring the Resistant Potentiality of Affective Becoming in Transgender Science Fiction

- Simon Whybrew, University of Graz

Since the 1960s cisgender authors of science fiction (sf) have imaged worlds in which trans identity has taken the form of a futuristic or alien mirage. The recent publication of two collections of sf stories by trans authors represents a significant challenge to this legacy of trans erasure. In this paper, I will study the resistant potentialities of three of these stories. I will show that their exploration of the affective experience of trans becoming challenges their predecessor ahistoricity and offers resistant visions of trans lives that challenge traditional, teleological narratives of transgender identity.

Replicants and Trans Bodies: Blade Runner and Trans Theory

- Graham Bancroft, University of Cincinnati

The 2017 film Blade Runner 2049 is a dystopian science fiction film that takes place in a future of robots, capitalism, and patriarchy. The film narrates the life of a blade runner, whose job it is to find humanoid robots and destroy them, but who finds that the foundations of his own identity may be fabricated. This story draws on themes involving passing, performativity, identity, and reproduction. These themes are heavily tied to the trans experience, and this paper will establish the relationships between theories of the trans body/experience and the characters, plot, setting, and cinematography of the film.

Techno-Fantasies of Resistance in the Netflix Series, "Black Mirror"

- Elizabeth Gailey, The University of Tennessee at Chattanooga

Few television shows ave been more preoccupied with the liminal borderlands between the digital and human than the popular Netflix series, "Black Mirror." Despite critics' characterization of the series as a dystopian reflection of public fears about digital technology, I argue in this paper that the show is part of a larger trend in science-fiction television that engages with female agency and subjectivity (See, e.g., Halliday, 2014) and offers spaces of resistance to heteronormativity and racial hierarchies.

The Biopolitics of Objects in the Birth Room

- Ashley Teodorson-Taggart, University of California, Davis

This paper troubles the distinction between the human and the non human by considering notions and definitions of objecthood in the human birth scene. This paper is deeply engaged with queer theory, affect theory and anti colonial methodologies as it interrogates the disproportionate impacts of popular representations of birth on maternal bodies.

544. Feminist and Queer Afro-Asian Formations

8:00AM - 9:15AM
ROOM 312 (LCD)

Inspired by a special issue of the refereed journal Scholar and Feminist Online on "Feminist and Queer Afro-Asian Formations" (forthcoming February 2018), this roundtable uses feminist and queer methodologies to expand the ways that we understand cross-racial solidarity. We evaluate Afro-Asian Studies for its gender and queer blind spots and foreground more politically robust comparative race analyses that focus on the co-constitutive relationship among race, gender and sexuality.

MODERATOR

- Vanita Reddy, Texas A&M University

PRESENTERS

- Rebecca Kumar, Morehouse College
- Anantha Sudhakar, San Francisco State University
- Jordache Ellapen, University of Toronto
- Apryl Berney, San Jose State University
- Manijeh Moradian, Brandeis University

545. Body Knowledge: Queer Practices of Embodiment as Pedagogy

8:00AM - 9:15AM
ROOM 313 (LCD)

MODERATOR

- Leah Marion Roberts, Vanderbilt University

Using the Self to Understand the Social: Disclosure, Storytelling and Vulnerability in the Classroom

- Chris Bobel, University of Massachusetts Boston

This paper explores the risks and rewards associated with an assignment in my undergraduate Gender & the Body course. Inspired by Judith Ortiz Cofer's essay "The Story of My Body," the students write an "Embodied Autobiography" that explores a dimension of their bodies as socially constructed and bound by cultural norms. First, I discuss how I model the kind of self reflective work through my own storytelling, a move that breaches of the norm of the disembodied professor. Second, I explore the delicate challenges of engaging with student work that exposes raw, emotional and complicated corporeal realities.

The Bottom Line: Sexuality Education & the Question of the Anus

- Leah Marion Roberts, Vanderbilt University

In July of 2017, Teen Vogue published: A Guide to Anal Sex spurring both controversy and celebration. The article and its reactions expose uncertainties and anxieties about if and how the anus and anal sex are formally taught and learned in sexuality education. Should young people be taught about anal sex? How should pleasure and risk be framed? In this paper, I reflect on my experiences as a sexuality educator who teaches about anal anatomy and anal sex. I theorize the anus as a queer pedagogical space to be encountered and consider the possibilities and challenges of this practice.

Queer Embodiment of At-Risk Bodies: An Autoethnography of HIV/AIDS Education in a Recovery Center

- Brittany Jean Taylor, Georgia State University

Using autoethnography, this paper highlights my experiences as an HIV outreach coordinator teaching sexuality classes in a recovery center. This position provided a reckoning with identifying and thereby teaching about bodies

away from historically constructed ideas of "the addict" (i.e. cisnormative and white), while simultaneously inhabiting a body with a history of substance use. I recall moments where vulnerabilities emerged and community building was inadvertently established within the classes. Embracing the often neglected tenderness in teaching yields the potential to envision a radically queer(ed) pedagogy in how we discuss the co-occurrence of HIV and substance use/abuse on the body.

Radical Honesty and the Practice of "Being Out" in the Classroom

- Jax J. Gonzalez, University of Colorado Boulder

As introduced by Bianca Williams (2016), the practice of teaching with emotions requires that educators refuse to accept the construction of the classroom as a sterile and objective place. Instead, the expectation is that educators present to the class their full selves – using their bodies as sites of knowledge production with the political agenda of asking students to do the same. This presentation reflects on my practices of gender and sexuality "outing" in classroom environments to insert my own body into the curriculum, destabilize heteronormativity and reject the notion that diversity falls on our most marginalized students.

546. Breaking Down Boundaries: Reimagining the Feminist Conference Space in Kentucky

8:00AM - 9:15AM
ROOM 314 (LCD)

As a response to the rise in nationalism, the 2016 Presidential election, and the lack of a feminist academic conference in Kentucky, this roundtable speaks to the ways in which four graduate students reclaimed knowledge production from the neoliberal academy and institutionalization of feminist praxis. As founders of the Kentucky Gender & Women's Studies Conference (KYGWS), we will share our experience organizing a feminist conference space that would lend to academic and activist conversations, as well as solidarity building. Last, we share our thoughts on the sustainability of KYGWS, both in terms of feminist leadership and financial viability.

MODERATOR

- Carol Mason, University of Kentucky

PRESENTERS

- Mikaela Feroli, University of Kentucky
- Shawna Felkins, University of Kentucky
- Ashley L. Ruderman, University of Kentucky
- Billy Korinko, Berea College

547. Fugitive Feminisms: Intimate Subversions, Archival Borderlands and Future Witnesses

8:00AM - 9:15AM
ROOM 315 (LCD)

MODERATOR

- Shannon J Miller, Minnesota State University, Mankato

Annahs, Infinite: Fugitive Painting, Science Fiction, "Fantasy", and Ablenormativity As Imperial Debris

- Khairani Barokka, Goldsmiths University of London

Multidisciplinary project Annahs, Infinite is a reclamation of potentialities surrounding Gauguin's painting Annah La Javanaise, exploiting inconsistencies in art histories surrounding likely-teenaged subject Annah. I utilise theoretical openings inherent in conceiving of many possible Annahs, including those of her as young woman who could have been in chronic pain. Using Jose Esteban Munoz's notion of queering time to open up pain as queer, applying ablenormativity to notions of "debris" from Ann Laura Stoler-edited volume Imperial Debris, I present how Javanese mythologies usurp patriarchal narratives through my visuals-poetry performance installation as part of Annahs, Infinite [Basel, June 2018].

The Fantastic Sorcerer: Sound, Black Feminist Temporalities and the African Moving Image aesthetic

- Portia Malatjie, Goldsmiths University of London

The paper takes its premise from Zina Saro-Wiwa's Nollywood inspired video artwork, Phyllis (2010), to contemplate the intersections between witchcraft, haunting and African black feminisms with a direct link to contemporary African moving image. The video, which questions the constant portrayal of black women as hysterical and as sorcerers with a direct link to societal ghosts, enable a thinking about theories of the spectre and proposes the notions black spectropolitics (in relation to black female temporalities) and the critical capacity of sorcerers, ghosts and haunting to function as metaphors for different forms of black socialisations and black female in/hyper/visibilities.

Radical Speculations: The Fugitive Archives of Transnational Feminist Exchange

- Chandra Frank, Goldsmiths University of London

Can the Archive Speak imagines feminist futures and creative disruptions within and beyond the archive through drawing on transnational circuits of exchange in the 1980s, between Black and brown feminists in the Netherlands and in the U.S. How can we understand the futurity of the archive through embracing the notion of 'speculation' as a approach to radical imagination? Drawing on the work of Alexis Pauline Gumbs and Sara Ahmed, I interrogate how we engage archival testimony on queer survival that blurs past and present through employing the speculative as a way of thinking, feeling and knowing.

548. Teaching

8:00AM - 9:15AM
ROOM 401

Ecofeminism, Environmental Justice, and Climate Change in the Women's Studies Classroom

- Lee Ellen Knight, Old Dominion University

As humans begin responding to the life-altering challenges of climate change, we must recenter the environment in our

Women's Studies curricula. Based on my five years of experience in designing and teaching "Women, the Environment, and Climate Change," this paper will offer sources and approaches for intersectional analysis of environmental and climate challenges. One factor in the course design is addressing the powerlessness that students (and all of us) can feel when confronted with global environmental degradation. Increasing historical understanding of the activism in ecofeminism and environmental justice can help foster a sense of personal agency in addressing environmental challenges.

Good Earth, Toxic Work: Environmental Racism in a Farmworker Community as Explored Through Student Activism and Service Learning Class Project.

- Maria Cristina Santana, University of Central Florida

This paper takes up the history of pollution and pesticide use in the grounds of Lake Apopka, Florida, and the ways environmental racism has shaped the lives of Latinx, Hatian and African American women living off the earth. The class Women, Race & Struggle, together with the Farmworker Association of Florida partnered for a toxic tour of the area; classes on farming, a one-day conference for women farmworker, Woman to Woman 2018, and reading books. The reality of organic pesticides lingering in women's bodies creates the severity of afflictions like lupus, kidney failure, and learning disabilities among the youngest.

549. Gender, Borders, and Imaginings of Freedom in the Middle East and North Africa (1908-2018)

8:00AM - 9:15AM
ROOM 402

Alternative Modes of Subjectivities in Journeys from Syria to the United States

- Leila Asadi, Arizona State University

As a feminist reflection on state power, body politics, and human rights discourses, I analyze preliminary findings of my ethnographic fieldwork in Michigan among Syrian refugee women to make sense of their alternative ways of subjectivity and freedom, and to explore how do they evaluate and redefine new ways of being, intimacy, while building community and friendship. Inspired by Louise Lamphere (1992), I also attempt to analyze "the mutual constitution of class, gender and religion and observe variability" within, between and outside of my research interlocutors' circle.

Spaces of Intimacy: Passing as "French" in a Hexagon at War (1950-1960)

- Elizabeth Anona Bishop, Texas State University

Visionary scholar Andrée Michel (1959) considered flop houses to be political spaces in which humans thrived among alternative relationships. She observed: "The heterogeneity of the hotel population makes it possible to predict that the solution to the problem of family life varied in relation to the diversity of 'nationality'" (157). While the concept of racial "passing" seldom appeared in France, Michel's other work addressed working men who (after many years' marriages to French women) confessed on their deathbeds both Islamic faith and Algerian identity, permitting reimagination of notions of both family and intimacy, outside social policy and the law.

Women vs. X-rays: The gendered politics of workplace injury in Tunisia's Gafsa phosphate-mining basin (1908-1937)

- Rebecca LeAnn Gruskin, Stanford University

I explore how North African women in Tunisia's Gafsa phosphate-mining basin resisted the mining company's attempts to monetize the bodies of the male workforce. As women leveraged their gendered "dependent" status to gain compensation when male relatives were injured, company administrators responded with technopolitical attempts to define ability and disability in terms that would suit their interests, most prominently through use of X-rays. Gendered articulations of social difference and bio-political bordering were critical components of capitalism's local articulation in Gafsa. How did Gafsa's women imagine justice while litigating compensation claims, and what new imaginings of justice does their resistance inspire?

550. Asian American Feminisms and Women of Color Politics

8:00AM - 9:15AM
ROOM 403

Aligned with "Subtheme Five: Revolutions and Utopian Projects," this roundtable ignites revolutionary imaginings of an Asian America that foregrounds a politics of accountability and cross-racial solidarity as the motor of its liberatory praxis. Participants will reflect on their contributions to the new collection Asian American Feminisms and Women of Color Politics (University of Washington Press 2018) and the larger project of mapping what can be called an Asian American feminist politics.

MODERATOR

- Shireen Roshanravan, Kansas State University

PRESENTERS

- Lynn Fujiwara, University of Oregon
- Judy Tzu-Chun Wu, University of California, Irvine
- Gina Velasco, Gettysburg College
- Priya Kandaswamy, Mills College
- Tamsin Kimoto, Emory University
- Maile Arvin, University of Utah

551. #FreeThemAll: Abolitionist Responses to Gender-based Violence

8:00AM - 9:15AM
ROOM 404

In this workshop, we will explain what it means to use a feminist abolitionist praxis to build defense campaigns that support people who are living at the intersections of state and interpersonal violence. From our toolkit 'Survivor Defense as Abolitionist Praxis', we will enlist examples of common scenarios, collectively strategize how to enact an abolitionist defense campaign, navigate different power relationships, and organize letter-writing and popular

education events. Participants will walk away with knowledge of a prison abolitionist praxis, how to set up media and defense campaigns, crowdfund, and set up letter-writing events in support of criminalized survivors.

PRESENTERS

- Sangeetha Ravichandran, University of Illinois at Chicago
- Deana G. Lewis, University of Illinois at Chicago

552. Embodied Re-memberings of Healing: Disrupting Settler Temporalities Across Spacetime

8:00AM - 9:15AM
ROOM 405

MODERATOR

- Tira(misu) Hall, Oregon State University

Remembering the Lands: A "Re-Storying" of "The Burn" and Its Aftermath: Ol' Protocols and the Match That Lit It All

- Andrés C. López, Oregon State University

This future historicizing is an Afro-Indio-Futurist imagining of a post settler state reality in the Americas. Similar to Octavia Butler's Parable of the Talents, a narrator from the future remembers and historicizes, through queer kinship networks and re-emergent indigenous knowledges and language practices, the events in our current time that led to the fall of the United States, a shift in governmental organizations and cultural norms, and environmental revitalization projects. Ultimately, I use this future radical remaking story as an intervention to social justice models for change that disregard the temporal ramifications of the current emphasis on policy making.

Lessons from Kindred Spirits: Journeys in an Earth-Based Spacetime Continuum

- Lzz Johnk, Oregon State University

In this paper, I argue that speculative fiction offers a mode of generative critique that confronts white settler complicity and demands 'doing' beyond 'witnessing.' This 'doing' is compelled by our belonging to a common "network of kindred spirits, a kind of family" that Anzaldúa calls to oppose racist colonial heteropatriarchy and all forms of oppression (2009, 50). This paper will dream trajectories toward justice through queer-radical kinship and accompliceship imparted by kindred spirits across the spacetime continuum.

A "Medicinal History" of Embodied Trauma in the Medical-Industrial Complex

- Sasha A Khan, Oregon State University

This paper will provide a "medicinal history" of embodied trauma, offering a creative format for archiving the past in order to create healing futures (Morales 1998). I combine narrative, poetry, and a rag doll index of myself to craft a counternarrative of resistance to the colonial, heteropatriarchal, racist, ableist violence of the Medical-Industrial Complex (MIC). By tracing these violences onto my body, I reimagine the ways that embodied traumas can morph to become possibilities for generative healing praxes.

553. Resisting the Disciplinary Force of Institutionalization: Maroon spaces and texts in student engagement praxis

8:00AM - 9:15AM
ROOM 406

MODERATOR

- Magdalena J Zaborowska, University of Michigan

Fugitive "texts" by and for Fugitive Scholars in the First Year Seminar

- Tracey Rizzo, University of North Carolina at Asheville

Teaching Environmental Feminism to first year students for 15 years has enabled me to sharpen class-based critiques of sustainability and community engaged learning while introducing students to the maroon space of a witch's garden near campus. In that space we discuss fugitive texts like Starhawk's The Fifth Sacred Thing and Octavia Butler's Parable of the Sower with our fugitive scholars--our community partners--the witches of the Mother Grove. In this women only space, students confront gynocentrism and explore the uses of "strategic essentialism" to forge global alliances with poor women while considering the privilege that enables voluntary simplicity.

Claudia Rankine's Citizen and Othello: Teaching Shakespeare's Text as its Future

- Nicholas F Radel, Furman University

One of Shakespeare's most problematic plays, Othello (1604) represents its title character as a dark skinned "other" to European peoples while relying on fundamentally obscene racialist discourses. Yet reading the play in relation to questions of citizenship raised by Claudia Rankine's Citizen (2014) helps students see the play as embodying insurgent practices of racial re-inscription that seem to belong only to the future of the modern text. My paper is based on my experience teaching these two works (along with essays by Roxane Gay) in a freshman seminar designed within a cluster of courses addressing contemporary multicultural issues.

Fraught and freighted: single gender student groups of color as maroon spaces

- Aldo Garcia-Guevara, Worcester State University

While co-teaching a Second Year Seminar entitled "Understanding Hegemony and Promoting Social Justice," I explore intersectionality with colleagues and students within and beyond the classroom. Forging co-curricular connections and holistic models of learning for students of color, we advise gender-exclusive student groups without foreclosing the expression of alternative masculinities and femininities. Insurgent students in these groups, refigured as maroon spaces, struggle to define their communities as bounded while welcoming fugitives occupying various intersectional positions. This paper considers how gender-exclusive spaces facilitate dialogue on sexuality, gender and power while maintaining an engagement with race, ethnicity and class.

Marooned voices: African American male students at a PWI

- Cerise Glenn, University of North Carolina at Greensboro

This study uses co-cultural theory to explore how African American male college students select and enact communication strategies at a predominantly White institution when interacting with dominant groups. I use focus groups and individual interviews to examine the experiences of the participants to discuss how the students negotiate voice, narratives, and counter-narratives. Three themes evolved from the data: (a) aggressive assimilation: negotiating stereotypes and self-identity, (b) nonassertive separation: negotiating marginalization and power imbalances, and (c) desire for accommodation: communication strategy impediments.

554. Envisioning Our Collective Feminist Futures: Black Feminism, Mothers, Activists and Girls

8:00AM - 9:15AM
ROOM 407

Black Girlhood, Vulnerability, and Magic in Black Women's Science Fiction

- Jalondra Alicia Davis, University of California, Riverside

#Black Girl Magic has raised concerns by some Black feminists who question the political potential of its focus on glamorized, commercialized Black femininity; ableism, and possible reinscription of a Strong Black Woman narrative (Hobson 2016). I look at Black girlhood within Black women's science fiction as an alternative archive for a concept of #Blackgirlmagic that departs from such ableist and superhuman implications. In Black women's science fiction, Black girls' practices of collectivity, spirituality, and 'acting up,' as well as their vulnerability to various forms of violence, become the very sites through which they enact magic as a form of insurgency.

For Us, By Us: Black Women Understanding Self Through Hip-Hop

- Marvette Lacy, University of Wisconsin-Milwaukee

Numerous researchers continue to explore the influence of pop culture (mainly hip hop and reality television) on Black women's self esteem, yet little research privileges the voices and lived experiences of Black women. This study examines how Black graduate women, sista scholars, use sista circles to make meaning of other Black women in media and reflect upon their own identities. The sista circles helped the women to interrogate messaging received from the outside world (e.g., parents, music videos, religion). These conversations provide competing definitions of Black womanhood that has result in the women developing new understandings of self.

Self-Care is Resistance: Black Women Activists as Radical Imaginaries

- Charmaine Renee Lang, University of Wisconsin-Milwaukee

Black women activists are expected to delay their enjoyment in order to take care of others. This is an all too familiar trope most visible in the myth of the Strong Black Woman, which, according to Angela Black, sets Black women up for untimely death. This paper explores how Black women activists practice self-care as an insurgent act in spite of narratives supporting their self-sacrificial ways. I argue that Black women activists have resisted expectations of gender and race to prioritize themselves and their health, setting new directions and Black feminist futures where Black women activists, and their communities, are thriving.

555. Feminists Against Academic Discrimination Business Meeting

8:00AM - 9:15AM
ROOM 214

560. Alternatives to Kinship Ties: How Black Women and Girls Survive Crisis

9:30AM - 10:45AM
ROOM 202

Excluded Girls in Excluded Places: How Black Girls Navigate Crises in the Home and School

- Kenly Elizabeth Kelly Brown, University of California, Berkeley

In this paper, I explore how exclusion shapes the subjectivity of Black girls. Subjectivity is informed by various external conditions to produce discrete lived experiences (Collins, 2000; Simmons, 2015; Cox, 2015). Exclusion is not a linear process where there is a singular progression of events that lead to a specific outcome. Rather, exclusion is a process that manifests itself in various ways to shape decisions participants make to negotiate conditions of instability and violence. I examine how exclusion -as a product of institutional racism (Jones, 2017; Ladner, 1970)-shapes how home and school influence the choices and subjectivity of Black girls.

"I never felt so loved": Beverly William's Story

- Ina Kelleher, University of California, Berkeley

This paper explores the central role community organizations play in the immediate aftermath of a child's violent murder. Since the 1960's scholars have attributed the survival of poor, urban Black families to their tight-knit social networks[i]. More recent scholarship, however, describes the erosion of these social ties[iii]. Drawing on the experiences of Beverly Williams, a mother who lost her son Lorenzo to gun violence in 2010, I illustrate how anti-gentrification groups draw socially conscious, newcomers into their anti-displacement work, thus providing invaluable resources to bereaving mothers, like Beverly.

The Alchemy of Black Grandmothers: Sutures of Survival

- Derrika Hunt, University of California, Berkeley

In this paper, I use alchemy as a way to describe how Black women suture survival (Williams, 1991). Witnessing the ways my grandmother (un)made space in this world is a glimpse into the intimate ways Black women map landscapes of possibility. Drawing upon my grandmother's refusal to accept white

patriarchal constraints on her inability to take up space, I conceptualize her refusal as a poetics of space making, a refuge "in the last place they thought of" (McKittrick, 2006, 62). Grandmother is but a metaphor for the technologies women employ to navigate uneasy minefields of a white supremacist heteronormative world.

561. AMC: The Extractive Zone: Social Ecologies and Decolonial Perspectives

9:30AM - 10:45AM
ROOM 204-205 (LCD)

In The Extractive Zone Macarena Gómez-Barris traces the political, aesthetic, and performative practices that emerge in opposition to the ruinous effects of extractive capital. The work of Indigenous activists, intellectuals, and artists in spaces Gómez-Barris labels extractive zones—majority indigenous regions noted for their biodiversity and long history of exploitative natural resource extraction—resist and refuse the terms of racial capital and the continued legacies of colonialism. Extending decolonial theory with race, sexuality, Chicanx feminisms, and critical Indigenous studies, Gómez-Barris develops new vocabularies for alternative forms of social and political life. The work builds upon feminist and queer of color scholarship towards a methodology that fully engages visual arts and social movements of political futures. Gómez-Barris excavates the genealogies of Indigenous Feminist Anarcho-critique as the center of decolonizing politics mediated by the art praxis of Mujeres Creando. The author reveals emergent modes of hemispheric living that unmoor occupation and resource dispossession.

AUTHOR

- Macarena Gómez-Barris, Pratt Institute

PRESENTERS

- Adela C. Licona, University of Arizona
- Julietta Singh, University of Richmond
- Emma Perez, University of Arizona

562. Beyond Representation: Reimagining Diversity Initiatives in University Settings

9:30AM - 10:45AM
ROOM 206

The proposed roundtable aims to further the discussion around the future of radical antiracist university practices in the context of a liberal race paradigm emphasizing symbolic diversity. An interdisciplinary group of Black graduate students enrolled in doctoral programs at predominantly white institutions will offer their perspectives on 1) the role of graduate students in confronting universities, including examination of potential risks associated with student-led antiracist radicalism in academia; and 2) the goals and implications of reimagined conceptions of diversity in university settings for the global community of Black women.

563. "We Are Family:" Shared Narratives and Multispecies Kinships

9:30AM - 10:45AM
ROOM 207

MODERATOR

- Katja M. Guenther, University of California, Riverside

Playing House: Radical Cross-Species Families in 1960's Science through Art

- Maria Lux, Whitman College

As a visual artist, I discuss my recent project that focuses on two well-known animal studies from the 1960s: the story of Lucy the chimpanzee raised by a psychotherapist's family, and of Peter the dolphin who lived in a flooded apartment with a female research assistant. Through collaged mid-century housewares catalogues, a miniature dollhouse and terrarium, and a life-sized 1960s bathroom and bedroom installed in the gallery, this work considers the striking role of women and families, and the importance of the domestic space, in framing our understanding and judgement of these studies (particularly their infamous sexualized aspects).

A Woman's Best Friend?! Love, Desire, and the (Non) Human in Contemporary Fiction

- Eva Hoffmann, Whitman College

At a time when environmental crises endanger the habitat of human and non-human animals, new ways of imagining the human-animal relationship emerge: many contemporary writers expand the notion of family to include non-human animals and often add a distinctively erotic component. In this presentation, I illustrate how Sigrid Nunez' novel "The Friend" (2018) alters the reader's understanding of companionship and desire beyond the human. The narrative informs our imagination of what forms agency and consent can take, and makes shared concerns between animal studies, feminist theory, and queer theory visible.

Feminist Future Visions in Rebecca Ore's Science Fiction: Crossing Species Boundaries

- Jennifer Kasi Jackson, West Virginia University

Rebecca Ore's Becoming Alien science fiction series explores fluidity across and within species. Like feminist science studies scholars (Subramaniam, Hird) she integrates cultural, socio-economic, political, and natural factors within the complexities of anatomical, physiological, evolutionary, and behavioral difference. Ore challenges outsider assumptions about people who have been excluded from the power enjoyed by those with whom they interact. These include norms, like design of equipment, that are invisible to those who benefit from them but salient to those they exclude. She presents a positive, yet painful, future in which coalitions are grounded in recognition of that which divides them.

Poodles in Strollers: The Rise of Fuzzy Children in Childless Japan

- Seven Mattes, Michigan State University

One of Japan's major socio-political concerns is their declining birth rate. While there are a multitude of forces behind the decline, the media is quick to point to the failure of women to maintain traditional gender roles. Meanwhile, companion animals in

Japan continues to rise, as does the pet industry supporting them. A 2008 Japan Close-Up article asks, "Are little dogs the babies of the 21st century?" This paper introduces pet industry advertisement imagery and products constructed for the narrative of the new "fuzzy babies" of Japan, discussing the kinship boundaries resulting from these two entangled contemporary trends.

Timeless Exposure: Patriarchy as Communal Complicity in Jesús Carrasco's Out in the Open

- Teresa Greppi, University of Illinois at Urbana-Champaign

Spanish author Jesús Carrasco's celebrated novel Intemperie (2013) tells the story of a unnamed adolescent fleeing an unnamed danger, eventually revealed to be repeated sexual abuse at the hands of local law enforcement, with other community members including his father complicit in his suffering. The ending results in the protagonist abandoning all human society in favor of a nomadic life with the small herd of goats, sheep, and a dog. The novel's unfolding convicts a community of patriarchal depravity which must be abandoned entirely for a livable futurity. Theories by Alicia Puleo, Mel Chen, and Sunaura Taylor inform this analysis.

565. Refiguring the Reparative: Anthropocene and Ecofeminist Scholarship

9:30AM - 10:45AM
ROOM 209

MODERATOR

- Carly Thomsen, Middlebury College

Making Kin: Toward a Genealogy of Anthropocene Feminism

- Anna Wald, University of California, Santa Barbara

Rather than indulge the scare tactics of "point of no return" theories of ecological devastation that dominate Anthropocene discourse (Stengers 2015), contemporary ecofeminists and activists should work to illuminate stories that challenge neoliberal racial capitalism and its insistence on growth at all costs. Haraway in Staying with the Trouble offers calls to "become-with"/ evolve with, embrace hybridity, and to think in terms of kin over blood. This paper will locate other contemporary scholars, artists, and activists that embrace pluriversal, inter-species and inter-relational livelihoods and in doing so create utopian (Muñoz 2009) future alternatives.

Hydrological Entanglements: Imagining Water in California

- Sarah Jane Pinkerton, University of California, Santa Barbara

This paper examines the history of the California aqueduct through the lens of a hyperbolic land art project, 100 Mules, as a hybrid site of naturecultures (Haraway 2003), a zone by which entanglements between water, land, human and non-human animals as well as histories of western expansion, water scarcity and urban planning flourish and often contradict one another. By shifting the focus to the agential participation of mules in the construction of the aqueduct, I highlight the ways in which human, non-human animals and the environment are connected through the physical effects capital and biopolitics in a constantly unfolding process.

The Racial Ecologies of the "War on Terror"

- Chloe Diamond-Lenow, University of Minnesota Duluth

While feminist and postcolonial scholars have offered robust analyses of the racialized biopolitics of the US "war on terror," less attention has been paid to the racial ecologies of this war. This paper brings an ecofeminist analysis together with a postcolonial posthumanist (Deckha 2012) analysis of this war to develop an intersectional theory of the biopolitics and zoopolitics (Shukin 2009) of the U.S.' destruction of people, animals and ecologies during the U.S. occupation of Iraq and Afghanistan.

566. Decolonial Poltergeists: State Violences, (Re)defining the Human, and Afterliving Praxes

9:30AM - 10:45AM
ROOM 210

MODERATOR

- Naimah Zulmadelle Petigny, University of Minnesota

Resurrection at the Fractured Locus: Incarcerated Transgender and Gender Nonconforming Folk of Color and Decolonial Abolition Praxis

- Annakay Wright, University of Minnesota

In this paper, I want to deconstruct the carceral state as a tool of gender/ racial surveillance and regulation that continues the dehumanization project of colonialism and slavery. Building upon the Christian narrative of resurrection, I divide this paper into three parts: death, the tomb and the revivification. Using Maria Lugones' theory of the decoloniality of gender as my starting point, I connect the project of decolonial feminism to the experiences of trans/ gender-nonconforming people of color in the carceral state, an existence I call entombment and how decolonial feminism in carceral abolition praxis acts as a form of resurrection.

The Coloniality of Abridgement: Afterlives of Mass Violence in Cambodia and the United States

- Emily Marielle Mitamura, University of Minnesota

This paper reads media coverage, coeval scholarship, and memorialization endeavors surrounding 1970s Cambodia as they converge on what I argue is a process of abridgement rooted in racial/colonial knowledge production. Drawing the works of Grace Cho and Joannes Fabian to examine the creation of the paradigmatic term, 'autogenocide,' as well as its deployment at loci of state-sanctioned remembrance and popular narrative, I argue that 'common knowledge' of the Cambodian Genocide works to violently dehistoricize and occlude globally wrought conditions of possibility for 'the bloodiest regime of the twentieth century' and thereby reify the subhumanity of Cambodian peoples in perpetuity.

The Earth and Her Children Bleed: The Performative Nature of Violence in the Intag Region of Ecuador

- Karen Bauer, University of Miinnesota

This paper follows past and current acts of resistance and violence to mining in Ecuador, illustrating their explicit connection to the government's neoliberal policies of the late 80s. Engaging with discussions on the gendered nature of nationalism, I specifically explore the state-sanctioned violence following these acts of resistance on two levels: the human (Ecuadorian bodies) and nonhuman (the indigenous Earth Mother, Pachamama). Beginning with Butler's performativity theory, I argue that the violence inflicted on human bodies and Pachamama are performative acts that ultimately aid in strengthening the heteronormativity of state nationalism and solidify what bodies are worthy of protection

567. Work on the Border and Marginalized Women Workers: What's the Future?

9:30AM - 10:45AM
ROOM 211 (LCD)

MODERATOR

- Amanda Moras, Sacred Heart University

A bricolage of futures: Immigrant tech-labor, gender and neoliberal negotiations in Atlanta

- Himabindu Timiri, University of Minnesota

This paper proposes to examine how immigrant women from India, residing in Atlanta, negotiate their location in the midst of global high-tech labor arbitrage and neoliberal immigration policy. They are among tens of thousands of middle-class women from India who come to the United States every year as "dependent" spouses of immigrant tech workers. The women however are mandated not to work on arrival. In the context of patriarchal neoliberal market logics, these immigrant women weave narratives based on complex and varied futures. These future selves serve as a foil to negotiate their gendered neoliberal subjectivities.

Beyond Disaster Capitalism: Puerto Rican Cultural Solidarity Networks in the Aftermath of María

- Dianne Brás-Feliciano, TransForma Colectivo Curatorial
- Sabrina Ramos Ruben, TransForma Colectivo Curatorial

Facing the white supremacy's media hegemonic narrative of the aftermath of Hurricane María in Puerto Rico, this paper is a case-study of the catastrophic phenomenon's impact of the island's cultural workers from several artistic disciplines. Bearing in mind that the implementation of racist austerity policies before the hurricane and the corrupt colonial government's disastrous mishandling of humanitarian aid have increased the oppression suffered by vulnerable populations, the essay is focused on women's and trans people's experiences. The text also reflects on the Puerto Rican communities' solidarity networks as a future paradigm of artist's roles in anticolonial efforts.

568. Love, memory and revolutionary pedagogies: Stories from queer of color classrooms

9:30AM - 10:45AM
ROOM 215 (LCD)

MODERATOR

- C Alejandra Elenes, Arizona State University

Alternate Universes and Bridges to the Past: Resources for the Future of Queer and Feminist Thought

- Carolyn Elerding, Wichita State University

This exploration of queer and feminist thought is catalyzed by speculative fiction and intersectionality (Collins; Crenshaw; McCall; Nash; Puar). Focusing on the present relevance for diverse feminist thinking of histories of Marxist feminism, French materialist feminism, and Psych et Po (Falquet; Guillaumin; Leonard & Adkins), the paper imagines an alternate theory universe with a history of 'building bridges' rather than political, disciplinary, and methodological 'silos.' A brief analysis of Ava DuVernay's 2018 science fiction film, A Wrinkle in Time, demonstrates the value of an interpretive lens comprised of the conceptual resources liberated by this approach.

A visual meditation on memory as revolutionary praxis

- Elvia Mendoza, Northwestern University

This multimedia presentations uses photographs and oral narratives to explore the ways memory and mourning can serve as a radical basis through which to produce revolutionary pedagogy. By collapsing time and scenes of memory, I illustrate how feminist aesthetics can 'articulate' and produce, visually and sonically, revolutionary forms of pedagogical praxis.

Queer of Color Critique, Feminist Pedagogy, and My Grandma

- Chris Barcelos, University of Wisconsin-Madison

What does queer of color critique teach us about feminist pedagogy and the feminist classroom? I analyze my experience teaching the first queer of color critique course in a Gender and Women's Studies department at a predominately white institution by theorizing disidentification, diaspora, and mess in the feminist classroom. By locating myself within the queer messiness of academic knowledge production, I argue for queer of color pedagogy as an insurgent practice to resist the marginalization of queer of color students, staff, and faculty, as well as the cooptation of queer of color knowledge in the neoliberal academy.

Sex, Sci-fi, and Radical Imaginaries from the Classroom

- Katherine Martinez, Metropolitan State University of Denver

In her influential TedTalk on the "Danger of the Single Story," feminist novelist Chimamanda Ngozi Adichie notes that power relations define the single story whereby those in power have the ability to tell the story of others and more importantly to make the story told definitive. One way to destabilize the single story is to tell multiple stories

and to do so in a way that sparks the imagination. In this presentation I share how my Theories of Love and Sex students utilize their own science fiction/fantasy stories to disrupt dominant narratives about love, sex, and being.

569. Street Imaginaries: Creating Utopian Resistances Beyond the January 25 Egyptian Revolution

9:30AM - 10:45AM
ROOM 216 (LCD)

MODERATOR

- Mary E. Hawkesworth, Rutgers University

Tactical Strategies for the Enactment of Experimental Utopias in Cairo

- Susana Galan, Rutgers University

Building upon María Lugones' figure of the streetwalker, la callejera, and Henri Lefebvre's experimental utopia, this paper discusses everyday practices of resistance against the mechanisms of sexual governmentality that regulate Egyptians' inhabitation of public space in the aftermath of the January 25 Revolution. My presentation traces the emergence of autonomous forms of organizing against public sexual violence in the years that followed Hosni Mubarak's ouster and argues that, in a context of increasing securitization and militarization of public space following the July 2013 coup, it is through everyday urban practices that other ways of being and relating can be enacted.

Geographies and Temporalities: Markings of a Revolution

- alma khasawnih, University of Washington

What happens when we center ephemeral markings on walls, monuments, police vehicles, and military tanks as sites to build revolutionary narratives? This paper takes up these markings (graffiti, stencils, and handwriting) of the 2011 Egyptian Revolution and connects them to locations, happenings, and peoples across geographies and temporalities. I do so to argue that these connections create new maps that disorient narratives of failure and end and reorients them to processes that began long before and continue on even after the streets have been emptied out.

570. The (In)secure University: Re-imagining an Academic's Life Within, Outside, and In-Between Institutional Promises

9:30AM - 10:45AM
ROOM 217

MODERATOR

- Jennifer Ann Venable, Oregon State University

Nourishing Pedagogies: Emotional Economies, Reciprocity, and the Im/possibility of Crip Care in the Feminist Classroom

- Cassandra Hall, Oregon State University

Informed by my experiences as a neurodivergent and crip doula, I offer care as a critical response to the logics of individualism, disposability, and shame that engender insecurity within the neoliberal university. Care as an analytic shifts the ways in which we engage with one another and ourselves in academia. Further, care allows us to re-read feminist spaces and pedagogies. Through an analytic of care, I articulate nourishing pedagogies. These ways of teaching and learning account for and act as a salve for those who are "violently un-cared for" and made insecure in the university (Hedva, 2016, no pagination).

Contestation and Paradigm Shifts: Feminist Classrooms as Transformational Space

- Kali Furman, Oregon State University

In The Next American Revolution, Grace Lee Boggs asserts that transformations of education need to move towards a "paradigm shift in our concept of education" (2012, 136). This paper examines feminist classrooms as a central location of contestation within academia where undergraduate students are faced with academic spaces intentionally designed to shift their paradigms of education. I argue the politicized nature of feminist classrooms renders them sites of (in)security where students embody and intellectually explore cultural and systemic forces of the neoliberalization of higher education, the contours of privilege and oppression, and the possibilities of creating new futures.

"Hot Commodities," Broken Promises, and Resisting Disciplinary Forces: Re-Imagining the Disciplining of Building the Discipline

- Andrés C. López, Oregon State University

In "Hot Commodities, Cheap Labor: Women of Color in the Academy," Patti Duncan critiques additive approaches to centering Women of Color experiences as apparatuses that wind up commodifying the very people Women's and Gender Studies Programs want to include (2014, 41). This paper expands on Duncan's argument to imagine resistance to the deployment of additive approaches as they discipline bodies, knowledges, and spaces in the name of discipline building. Ultimately, this re-imagining of Women's and Gender Studies is an intervention to the ways that disciplining becomes the discipline and calls for transforming how we practice radical kinship through our work.

Transforming Space by "Holding Space": Re-imagining the Production of Knowledge in Educational Spaces

- Rebecca J. Lambert, Oregon State University

This paper examines my lived experiences within social justice focused non-profit organizations, activist spaces, and academic classrooms as public sites of social transformation. Working to re-imagine these sites of knowledge production, I use Elizabeth Currans' work on transforming public spaces and her concept of holding space to re-examine what these spaces seek to produce. Currans uses the idea of holding space to be a "physical presence and a sustained, affective transformation" (2017, 3). This paper explores what it might look like to be present "emotionally, intellectually, and physically" (Currans 3) within such neoliberal structures.

571. Toward a Black Trans Future

9:30AM - 10:45AM
ROOM 218

As NWSA convenes in Atlanta, we are given the unique opportunity to assemble a dialogue that includes Atlanta-based organizers, the leading voices in black trans scholarship, and national leaders of the black trans liberation movement. We seek to build the bridge between the academy and the activist community in a roundtable format where we discuss our vision of a Black trans future. We envision a world where all trans and gender non-conforming people feel the warmth of freedom and a future where our culture and our joy is ours, and our right to exist is honored and protected by community.

MODERATOR

- Kai M. Green, Williams College

PRESENTERS

- Toni-Michelle Williams, Solutions Not Punishment Collaborative
- Treva Carrie Ellison, Dartmouth College
- Dora Santana, John Jay College

572. Womyn of Color Insurgency: Building Revolutionary Sisterhood in Academia

9:30AM - 10:45AM
ROOM 219

As the Feminist Collective of Sisters in the Borderlands, we conjure This Bridge Called My Back to take up the task of laying our bodies down for our academic sisters. What does it mean to build womyn of color sisterhood within academia, creating a collective that is neither new nor old? To create a maroon community within the academy so we may deploy our collective imagination towards a radical future? How can we thrive in institutions that are ill-equipped or unwilling to fully support us? Our roundtable seeks to discuss these critical questions.

MODERATOR

- Theresa Hice Johnson, University of California, Santa Cruz

PRESENTERS

- Theresa Hice Johnson, University of California, Santa Cruz
- Aki Kurosawa, University of California, Santa Cruz

573. Performing Fugitivity & Futurity

9:30AM - 10:45AM
ROOM 220

MODERATOR

- Charity Fox, Pennsylvania State University, Harrisburg

Embodying the Fantastic: Gender, Race, and Body in Cosplay

- Jeremy Brenner-Levoy, University of Cincinnati

Some fans of pop culture products use cosplay (from "costume" and "play") to embody fictional characters from television shows, comics, films, and video games. Embodiment always involves gender norms for dress and appearance, but in cosplay, gender is often performed in spectacular, hypersexual, or unexpected ways. This pilot ethnographic study, based on semi-structured interviews and participant observation with cosplayers in three fan communities (sci-fi, anime, and gaming) explores the ways in which sexism, inappropriate touch, and objectification manifest within cosplay. We also illustrate the unexpected ways in which labor, race, and gender are negotiated and discussed within these fan spaces.

"Featuring Five Time-Bending and Shape-Shifting Locations": The Purim Shpil as Visionary Fiction for Collective Liberation

- Kathryn Silverstein, Stony Brook University

The Jewish tradition of the Purim Shpil, or play, is rooted in carnivalesque logics that delight in dancing against the grain of established hierarchies and ideologies--the Talmud instructs us to drink beyond the point of being unable to differentiate the blessed Mordechai from the wicked Haman. Through an analysis of a Brooklyn-based Purim Shpil grounded in antiracist, queer, and disability justice praxis, this paper traces and analyzes the anti-teleological framework of this diasporic tradition, asking how re-visioning (Rich 1972) Jewish performance can open a space(time) for creating feminist futures.

Illegible Image: Trauma, Blurred Time and Bjork's The Gate

- Kate Lahey, University of Toronto

Reading Bjork's music video 'The Gate' through Fred Moten's Black and Blur and the psychoanalytic work of Cathy Caruth, I argue that the incomprehensibilities and incongruities of trauma, temporally, emotionally, and aesthetically, offer acute image disrupting capacities that are invaluable to the notion of futurity. Indeed, it is the blurring, the distortion, the stuttering that trauma evokes that ultimately invites disruptive dreaming capacities. Starting from a point of grief, loss, confusion and strangeness, as opposed to hope, definitive clarity and possibility, disjoints the affective projections of linear time that demand futurity to be a stagnant point of produced arrival.

It's Fun To Riot: Feminism on the Border Between Trump's US and Putin's Russia

- Jessica Gokhberg, Duke University

"Be Pussy Riot. It's fun," declares the Russian feminist group Pussy Riot in the description of their video for "Make America Great Again" (Pussy Riot 2016). This paper considers Pussy Riot's movement between contemporary political crises and the cultural narratives that haunt them—between localized critiques of Presidents Putin and Trump and the Cold War culture that has inevitably shaped the Pussy Riot's performance of the present. I argue that their deliberate foregrounding of US-Russian authoritarian collaboration, especially through Cold War aesthetics, proposes a resistant politics of ambivalence between hope and nihilism, nationalism and anti-nationalism, and the local and transnational.

Sensorial Longing: Reimagining the Body in the Artwork of Tschabalala Self

- Olivia Young, University of California, Berkeley

Contemporary visual artist Tschabalala Self (1990) is one of fourteen artists represented in the 2016 Art + Practice exhibition, A Shape that Stands Up. In the catalogue, curator Jamillah James describes Self's untitled series

as a "kaleidoscopic collision of limbs," underscoring distortion as a significant theme within black feminist resistances to dominant representations of race, gender and sexuality, and ability. Considering theme one, specifically the radical imaginaries of black feminist artists, I argue, hidden within the figurative, material and object distortions of Self's work dwell lineages of veiled resistance of the body—particularly non(visual) sensory registers used as mechanisms of survival.

574. Analyzing the Academy: Public education and the struggle for liberatory knowledges

9:30AM - 10:45AM
ROOM 221

MODERATOR

- Kim Brillante Knight, University of Texas at Dallas

"Civilizing" the Spectrum: Critical Discourse Analysis of a University Civility Campaign

- Lamea Shaaban-Magana, University of Alabama

The struggle over knowledge production is central to the ideals of public education for the "common good.," Application of a critical discourse analysis to the practice of a university civility campaign contributes insight to the unique role of higher education in participating, shaping, reproducing, and/or contesting gendered and sexual educational subjects. "Doing our homework is about making the familiar strange, of revisiting home to unearth what is at stake in its making (Carillo Rowe, 2005, p. 16). This paper offers a counter discourse to reductionist treatments via campus civility campaigns using critical theories for explanatory and interpretivist orientations as intervention.

Embodying Integrity and Risk: The Reflections of Women Activist Scholars at Two Public Ivy Schools.

- Nicole Rangel, University of California, Berkeley

The university is often celebrated as a site for critique, however, many scholars argue that political dissent in the academy is accompanied with (self)censorship, denial of tenure, and at times termination. Drawing from in-depth interviews, this comparative study examines the experiences of women academics that tether their academic freedom to anti-colonial liberation struggles as well as to internal critique of their home institutions. By highlighting the integrity and risk-taking of these intellectuals, this paper hopes to illuminate tactics and recommendations for others committed to using their platforms in ways that incite controversy in the name of solidarity with the oppressed.

Navigating the Outsider-Within: Women and Femmes of Color and Microaggressions on the Academic Job Market

- Shantel Gabrieal Buggs, Florida State University
- Apryl Williams, Susquehanna University

Though many colleges and universities have instituted trainings and an assortment of practices to reduce bias in hiring or in creating more equitable work environments, microaggressions and other forms of discrimination continue to occur at virtually every level in which marginalized scholars participate in academe. Our study assesses how women and femmes of color experience the gate-keeping process of the job market while simultaneously working to create community in which to support each other and to provide tools for navigating these unequal systems, particularly in the sharing of knowledges for "success."

575. Violence on the land = violence on our bodies; they tress pass our bodies like they tress pass our lands.

9:30AM - 10:45AM
ROOM 222

There is an epidemic of missing and murdered indigenous women throughout North America. Racism, sexism, homophobia and the legacy of genocidal practices for generations are root causes. Colonizing forces wanted and continue to covet native lands and water. The destruction of indigenous societies particularly the tearing down of female and two spirit structures of power was and is, a tool of colonialism. As pillars of society women were and continue to be targeted. This panel will draw the connection between reclaiming the power and position of women and reclaiming sovereignty and self-determination within Indigenous nations.

575b. "I, A Black Woman, Resist": A Film about Marielle Franco

9:30AM - 10:45AM
ROOM 223 (LCD)

MODERATOR

- Kia Lilly Caldwell, University of North Carolina, Chapel Hill

PRESENTERS

- Beverly Guy-Sheftall, Spelman College
- Erica Lorraine Williams, Spelman College
- Zakiya Carr Johnson, Odara Solutions

Afro-Brazilian activist and politician Marielle Franco – who was at the forefront of fighting for racial and gender equity in Brazil and a staunch critic of police brutality and state-sanctioned violence – was assassinated on March 14, 2018. Earlier on the evening of her assassination, Marielle led an event entitled "Young Black Women Moving Power Structures" at Casa Das Pretas (Black Women's House). Featuring a first-hand account of the event at Casa das Pretas on March 14 from Sharrelle Barber and expert interviews from Kia L. Caldwell, Zakiya Carr-Johnson, and Erica L. Williams, this short film hopes to raise awareness, build consciousness, and facilitate dialogue around the necessity of transnational solidarity in the global struggle for Black Lives. A Production of Free Southern Media, LLC. The screening will be followed by a roundtable discussion.

576. MalintZine: The Feminist Fight for Ethnic Studies in Arizona

9:30AM - 10:45AM
ROOM 224 (LCD)

MODERATOR

- Elisa Meza, San Francisco Unified School District

Solidarity, Shortcomings and Surviving MAS y mas

- Kim Dominguez, University of Arizona

Kim Dominguez will discuss the inadequacies of ethnic studies curriculum to facilitate decolonial feminist learning within a state apparatus. Specifically the ways in which women, queer, trans and non-binary nepantler@s of color are already excluded from ethnic studies and gender women studies, and how this exclusion/erasure normalizes violence. Dominguez asks can MAS envision a "decolonial imaginary" (Pérez, 1999) And what role education plays in humanization of women/femmes.

Hierarchies of Silence: Academia and Institutional Roles of "Legitimizing" Our Stories

- Leilani Clark, Tucson Ethnic Studies Alumna

Leilani Clark will discuss the need to re-examine the national and "official" narrative, instilled and replicated within the exclusionary realm of academia, of the Tucson Ethnic Studies Movement, which is currently upheld by the intentional exclusion and further marginalization of womxn and queer people of color who were directly involved in the grassroots community organizing efforts for years.

Abolition Feminism and Accountability: Feminist Practices for Healing Justice

- Brooke Lober, University of California, Berkeley

Brooke Lober will discuss accountability (Mingus 2018) and healing justice (Kaba 2017) as they pertain to sexual violence, abuse and harassment that take place in social movement networks. Forms of community-based response to sexism and violence were attempted at small and large scales in the wake of the reports of abuse and sexism within the ethnic studies movement; Lober considers histories of abolition feminism, women of color feminism, and sex workers' rights movements that offer models for.

577. "Kinsurgency": Articulating the Emergent Possibilities of Relational Life

9:30AM - 10:45AM
ROOM 301

MODERATOR

- Alys Eve Weinbaum, University of Washington

Inheriting Values: Disarticulating Queerness, Genetics and Speculative Reproductive Technologies

- Jey Saung, University of Washington

This paper interrogates speculative reproductive technologies that are represented by popular science as particularly attentive to so-called LGBT interests. These include technologies such as training somatic cells to behave as sex cells, uterine transplants, and most recently, artificial wombs. The discursive undercurrent running through these various technologies once again defines reproduction and family through genetic inheritance. This technological horizon fuels genetic fetishization at the same moment in which economic inheritance in capitalism maps wealth and privilege directly onto biopolitically legible families. Interrogating this relationship would require uncoupling assumptions of heritable continuity from reproductive futurities and modes of relating.

An Unthinkable Archive of Value

- Nanya Jhingran, University of Washington

This paper looks at how Octavia Butler's Dawn and Kindred can be read as taking on a historical archive that renders black slave women's realities and insurgencies illegible, thereby vacating the possibility of constellation between the slave past and the neoliberal present. I draw on women of color feminisms to explore how Butler speculates "black motherhood" as a site in which to think the history of reproductive slavery and colonialism together with racial capitalism in order to reproduce emergent forms of anti-racist and anti-capitalist insurgency that don't fold into Western liberal understandings of value, progress, or 'the human'.

Resonate Finely Enough and Many Things Become Possible

- drew hereford, University of Washington

This paper explores how N. K. Jemisin's Broken Earth series (2015-17) imagines a nexus between the endurance of empire and the reproductive body. Jemisin thus opens up a historical reading practice that makes available not necessarily representations of alternative/queer familial structures that resist reproductive extraction, but rather nonlegible relationships of submerged possibility that cut across the presumed intelligibility of race, gender, and sexuality. This historical reading practice teaches us how to see trans-ness as embedded within longer histories of race and the technologies of empire, thereby discerning emergent socialities that remake the human within our current neoimperial conjuncture.

Denationalizing the Body: Kurdish Women's Guerilla Resistance towards a Stateless Freedom

- Mediha Sorma, University of Washington

This paper looks at the ways in which Kurdish women produce insurgent bodies, discourses and anti-national epistemes of kinship through revolutionary mothering/reproduction. It presents a Foucauldian analysis of Kurdish armed resistance against Turkish nation state by revealing the ruptures in Power created by the contradictions of the modern statecraft and multiple sites/forms of resistance emerging from these ruptures. The primary purpose of the paper is to disrupt the national imaginary that sees modernity, its time and institutions as safe and progressive formations by exposing Kurdish home and reproduction as sites of state racism, militarized resistance and non-capitalistic temporality.

578. #MeToo #Utopia: From a Politics of Awareness to a Practice of Freedom

9:30AM - 10:45AM
ROOM 302

MODERATOR

- Laura Brannan, Georgia State University

Before A Hashtag: Tarana Burke's Radical Vision of Sex and Healing

- Candice Merritt, Georgia State University

Asked if Alyssa Milano's #MeToo social media campaign has successfully achieved her work, activist Tarana Burke comments that her aims and goals are "inherently different" from the hashtag (Yes! Magazine 2018). In the last decade, Tarana Burke has centered the collective healing of sexual assault survivors in communities of color. This paper refocuses the Me Too movement to before the hashtag and argues that Tarana Burke's framework of healing as justice serves as a radical envisioning of a future without sexual assault.

Into the Mist: #MeToo, the Feminist Coercion of Confession, and the Recuperation of the Heterosexual Male

- Adreanna D Nattiel, University of Maryland

Last year, #MeToo revived the national conversation around sexual assault; however, despite the campaign's merits, it reinscribed sexism rather than dismantling it. In this paper, I argue that the confessions demanded by the #MeToo movement function to turn female sexual assault survivors into proper neoliberal wounded subjects. Additionally, the movement makes personal, harrowing experiences of sexual assault the prerequisite for analyzing the impact of these phenomena. Further, it recuperates and enshrines male dominance by granting men the authority to legitimize confessions of assault.

Beyond a Hashtag: Expanding the Political Imagining of #MeToo

- Julie Kubala, Georgia State University

"MeToo circulates to garner attention to the ubiquitous nature of sexual violence, invoking a "politics of awareness." Here, I argue that the language of violence as widespread may deflect attention from recognizing oppression as systemic, as shown through calls for individualized solutions to the "problem." How can we move the energy of the movement to a complex interrogation of violence as systemic, as foundational to the heteropatriarchal script? Similarly, how does the language of "widespread" work to limit our political imaginations to the legal and the carceral, rather than opening up possibilities for envisioning sexual freedom?

579. Immigration, Refugees, and Reimagining Space and Place

9:30AM - 10:45AM
ROOM 303 (LCD)

MODERATOR

- LaToya Eaves, Middle Tennessee State University

Female Refugees Revolutionize Aid Work: Grassroots Strategies to Empower Displaced Women and Children
Ina C Seethaler, Coastal Carolina UniversityWomen refugees experience gender-specific dangers on their journey from war-torn homes. In their countries of asylum, obstacles to their empowerment persist as many aid agencies only have the capacity to care for basic needs. This presentation shares insights into how female refugees in a rural German town are envisioning and working toward a community grounded in integration and women's rights. Based on extensive interviews and work with female refugees, I highlight the grassroots techniques these troublemakers utilize—such as a hair salon and craft sessions as radical feminist spaces—discuss the pushback they experience, and celebrate their successes.

ICE Out Of GA: Families in Fear and the Fight Against Atlanta Immigration Raids

- Rafael Solorzano, University of California, Los Angeles

Besides journalistic accounts, little research has focused on the impact of undocumented Latina/o/x activism in the South. My paper documents the tools, technologies and strategies created by undocumented Mexican women activists, who are (re)defining political activism in the 21st century while stopping immigrant raids and deportations in the Atlanta metropolitan area. I'm interested in presenting their "ICE Free Zone" Campaign and highlighting how the coalitions they have formed, are more than a function to yield national attention, but rather a precarious space of engagement and tension as described by women of color feminist (Reagan 1983; Anzaldúa 2009).

Mobilizing futurity: Immigrant women and social activism in Toronto

- Suzanne Narain, University of Toronto

In this paper, I explore the ways in which immigrant women in urban areas of Toronto are engaging in activism and alternative ways of being political and imagining social and economic liberation. Immigrant women are at the forefront of advocacy, holding the state accountable for neoliberal policies and practices that severely impact the lives of the most marginalized through acts of dissent and transformative justice.

Resistance and the Alabamafication of the United States: Un/Documented Responses to the Anti-Immigrant Climate

- Anne Marie Choup, University of Alabama in Huntsville

The Alabamafication of the United States has been used to refer to generally hostile anti-minority political developments spreading outside of the state of Alabama. This paper argues for an alternative and constructive use of the Alabamafication concept, one that serves a feminist utopian project of a socially just and inclusive society. Specifically, this paper looks at immigrant community organizing in the aftermath of Alabama's 2011 HB 56 law which criminalized immigrant activity in nearly all spheres of everyday life (employment, transportation, education, health provision), with the stated goal of immigrant 'self-deportation.'

580. Medical Technologies, Body Modifications, and "Disfigurement"

9:30AM - 10:45AM
ROOM 304 (LCD)

MODERATOR

- Elizabeth Whittenburg Ozment, University of Virginia

Becoming a Woman in "Thailand 4.0": Technologies, Gendered Labor, and Medical Tourism

- rebecca farber, Boston University

Thailand has become a global center for Gender Reassignment Surgeries (GRS) for transgender women, with the state promoting medical tourism, or health-related travel, in an economic strategy called "Thailand 4.0". At the same time, many Thai transgender women work in the entertainment industry, often accessing surgeries to qualify as beautiful and gain economic/social mobility. This presentation focuses on the complex relationships between Thai transgender women, technologies, and gendered labor - and the economic/social inequalities that emerge in the era of medical tourism.

Disfigured Faces, Refigured Visuality

- Gisele Cardoso de Lemos, Texas A&M University

Women who were disfigured by acid attacks in India are often relegated to the margins of society as invisible individuals. Cultural gender norms, religious values, and philosophical ideas tend to promote the notion that women are responsible for the attacks and their disfigurement. Using theories of disability, aesthetics, and politics of visibility I demonstrate how this minority group of acid attack survivors, that is invisible and marginalized in the state-aligned public sphere, has been able to create counterpublic spheres as platforms for the articulation of alternative narratives of belonging, navigating between physical and digital spaces.

Prison Resistance to "Cutting as Resistance": Theorizing in the Flesh

- Kolleen Duley, University of California, Los Angeles

Prisoners who cut themselves are called "self-mutilators" by prison staff and yet exalted as "agents of resistance" by feminist scholar-activists. What is we resist the turn towards "agency" and juridical conceptions of disability as the primary explanatory analytics for the "messiness" of what happens when you live under conditions of extreme subjection? What alternative logics become available when problems do not fit easily into existing paradigms of prisoner justice? I complicate "cutting as resistance" through theories of enfleshment, erotics, and racializing assemblages of the human, and how they intersect with the biopolitics of disability and the necropolitics of debility.

"Seoul Searching": The Biopolitics of Ethnic Cosmetic Surgeries in South Korea

- Kimiko H. Tanita, Florida International University

Blepharoplasty, or "double-eyelid" surgery is one of the largest growth industries in South Korea. Despite considerable risks from suture cysts to blindness, the rates of this number one most popular surgery amongst Asians around the world continues increasing every year. Through a critical feminist, medical anthropological, and postcolonial approach, this eight month ethnographic case study investigates the burgeoning world of medical tourism in Seoul, as well as the biopolitics of these biotechnologies that address conceptions of "the body" as they work to alter patient's physical appearances through the modification of racial characteristics, often in order to attain "ideal beauty" aesthetics.

Trans/humanism and Surgical Bio-Politics: Body Modification and the Medicalization of Gender in Rape-Revenge Narratives

- April Miller, Arizona State University

In this paper, I consider how Pedro Almodóvar's The Skin I Live in (2011) and Jen and Sylvia Soska's American Mary (2013) present medical technologies as tools for scrutinizing gendered limits of the body. Both films imagine medical technologies as paradoxical sites of horror and liberation and surgeons as vicious monsters with, arguably, sympathetic motives. By exploring the intersections between the medical and social imaginings of the body, I consider how these films present the body as a malleable physical and social construct and thus question the patriarchal systems that simultaneously exclude and violate trans bodies and women.

581. Native Women's Embodied Experience: Land, Justice, and the Sacred

9:30AM - 10:45AM
ROOM 305 (LCD)

MODERATOR

- Yi-Chun Tricia Lin, Southern Connecticut State University

"For the Next Generations:" Indigenous Feminist Futures in Reproductive Justice

- Elizabeth Rule, Brown University

Living under settler colonialism, where indigenous lives are policed by blood quantum, federal recognition, and Indian "status," and shaped the long history of land loss, intergenerational trauma, and violence, Native American and First Nations women in the United States and Canada often look upon their reproductive choices central to the very survival of their sovereign Native nations. This paper takes up the various conceptualizations of survival--cultural, physical, political--as defined by indigenous women, and explores the strategies they deploy in order to secure a future for the next generations. How does reproductive justice shape indigenous feminist visions of a decolonized future?

Taeyakwanonnyahwakwà:ne We Will Dance: Haudenosaunee Midwifery, Citizenry and Land Tenure

- Jodi Lynn Maracle, University at Buffalo

Mohawk midwife Katsi Cook frames sovereignty as, "control of land...of our psycho-social religious life... of jurisdiction on our land... of production and reproduction." Haudenosaunee birthwork practices are responses to settler-colonial cooptation of Indigenous nationhood via Indigenous women's bodies. Community based birth practices are not simply for restoration of ceremonies, but are consciously political acts that strengthen Haudenosaunee peoples and sovereignty through a rejection of the imposition of settler citizenship. If we

cannot control where our children are born, into whose hands and as citizens of which nations, how does our sovereignty protect the faces yet to come?

"Not Only Just Off Our Backs:" Norplant, Native Women Activists, and the Indian Health Services

- Jusitna Licata, University of North Carolina at Greesnboro

In December 1990, the FDA approved Norplant, the first implantable form of birth control. As many women of color feminists predicted, Norplant was used to control poor and minority women's reproduction. My paper will focus on how the Indian Health Service's (IHS), a division of the U.S. Public Health Service and the primary healthcare provider for Native peoples living on reservations, inconsistent protocols and procedures regarding Norplant caused healthcare professionals to prescribe the drug in an inappropriate and unsafe manner. My paper will also explore how Native women's grassroots activism revealed these reproductive injustices and led to reforms.

Learning to Heal with Bees, with Land: Indigenous (More-Than-Human) Bodies and Lives Among the 'Borderlands'

- Krisha J Hernández, University of California, Santa Cruz

This research is a relational collaboration with bees, among many more-than-human beings, in and with the borderlands of California and Arizona. The talk narrates an embodied and experiential ethnographic approach that reimagines ethnography and ethnographic practices with land and Indigenous land practices that work to contribute to healing and Indigenous survivance. I share this approach by inviting bees into the space via a reading of ethnographic poetry and photo-ethnography as storytelling. Thus, Indigenous bees and their bodies and lives, and the lands where they live and from which they come will be honored through both visual and poetic engagements.

582. Feminists for Justice in/for Palestine Business Meeting

9:30AM - 10:45AM
ROOM 306

583. Social Justice Education Task Force Business Meeting

9:30AM - 10:45AM
ROOM 307

584. "Now I Do What I Want": Surreal Articulation, Black Communication

9:30AM - 10:45AM
ROOM 308

MODERATOR

- Rahma Haji, University of Maryland, College Park

"Get Me(mem)bodied: On Memes and Blackness"

- Rahma Haji, University of Maryland, College Park

This paper examines the relationship between memes and blackness. How does the discursivity of blackness inform the formation and circulation of memes? I explore black music, specifically hip hop and the subgenre of trap music, as a way of locating the genealogies of memes. I consider the affective, aesthetic, and embodied elements produced in the encounter with memes. How can we think about memes through the aesthetic practices of remixing? Examining it through black sonic productions engages with the representational politics of blackness, authenticity, the discourses of appropriation, ownership (creative/intellectual labor), circulation, and relationality–both to self and to other.

"Undead Enunciations: Zombie Communication and Black Life in Colson Whitehead's Zone One"

- Jonathan Moore, University of California, Berkeley

This paper argues that the living dead's refusal to abide by anti-Black edicts illuminates the psychic desire for enslavement that remains the inarticulable backdrop of Black life. By juxtaposing the undead in Colson Whitehead's 2011 novel Zone One with the protagonist—a Black man who survives in post-apocalyptic America by killing them—I explore how the zombie, having embraced non-analogous life, might share its knowledge against Man with the living Black. I offer the phrase undeadening to describe the zombie's redressive praxis of communicating with the living and the Black praxis of attuning to the frequency at which the undead offer counsel.

"Human Computers and Specters in/out of the Atlantic"

- John Rufo, University of California, Riverside

This paper combines questions from media studies and Black feminist poetics. In the 18th century, Englishmen hired as "human computers" solved issues calculating longitude for transatlantic voyages stealing life. An alternate history may be read through M. NourbeSe Philip's poetic troubling of law/ocean in her Zong!'s haunting computational undertow of undertones, which "cut[s] the cord of this storysound to rathse oba sobs." As Glissant describes: "The computer...does not create poetry, [but]...can 'show the way' to...poetics." How does considering the technological backdrop help us understand Philip's poetics?

585. From Bèlè to Beyoncé: Choreographing Pleasure Politics as a Practice of Survival

9:30AM - 10:45AM
ROOM 310 (LCD)

MODERATOR

- Takiyah Nur Amin, Davidson College

Dancing Through Fissures of Black Masculinity (Towards a Feminist Future) in Cynthia Oliver's Virago-Man Dem

- Adanna Kai Jones, Bowdoin College

My paper uses the process-oriented choreography of Virago-Man Dem as a lens for grappling with the contentious space of black masculinities, at the level of the body. Using a feminist approach,

choreographer Cynthia Oliver (in collaboration with the performers Duane Cyrus, Jonathan Gonzalez, Ni'Ja Whitson, and Niall Jones) uses the logic of afro-futurism as a strategy for reconciling the paradoxical experience of black masculinity. As a constantly unfolding work that honors the process and labor of creation, Virago-Man Dem offers a futuristic experience of black masculinities that challenge, embrace, or outright reject heteronormative constructions and stereotypes of black men.

Erotic Crossroads: Dancing Female Pleasure and Ecstasy in (Post)Colonial Martinique

- Camee Maddox-Wingfield, University of Maryland, Baltimore County

This paper analyzes how women practitioners of Martinique's bèlè drum-dance complex draw from ancestral rites of fecundity to activate their erotic power and imagine liberation from repressive colonial logics. In this assimilationist (post) colonial context, sensual expressivity in bèlè becomes the conduit through which we can understand cultural reproduction and continuity. Through an analysis of ecstatic and orgasmic dance encounters in bèlè performance spaces, I consider "fertility" as a metaphorical device, achieved in and through the synergistic interplay between women dancers and her fellow performers.

Beyoncé, the Super Bowl, and Black Feminist Body Politics

- Raquel L. Monroe, Columbia College Chicago

In 2016 Beyoncé and her dancers saved the Super Bowl halftime show from a lackluster performance by rock band Coldplay. Their sexualized homage to the 50th anniversary of the formation of the Black Panther party re-imagines the roles of black women and black female sexuality in the party. Their dancing bodies sutured the activism of the Black Panthers to the Black Lives Matters' movement and foreshadowed the protests against the NFL's 2016 and 2017 seasons.

586. B(l)ack to the Future: Black Feminist Inheritance in Black Museum

9:30AM - 10:45AM
ROOM 311 (LCD)

Netflix program Black Mirror's final episode titled "Black Museum" is an occasion to revisit a future black past where the commodification of blackness continues, albeit with an insidious technological edge. Nish, the unlikely protagonist of the episode, performs a young, nubile, international woman to seek an im/possible mode of redress for her father, on behalf of her mother, and other lost objects confined in "Black Museum." The goal of this roundtable is to discuss the alternative epistemologies emerging in the episode to rethink our black feminist inheritance between mothers and daughters.

MODERATOR

- Moya Bailey, Northeastern University

PRESENTERS

- David Goldberg, Univeristy of Hawaii at Manoa
- Haylee Harrell, Emory University
- Taryn Danielle Jordan, Emory University

587. Comunidades En Resistencia: Racialized Violences, Revolutionary Acts, and Worldmaking

9:30AM - 10:45AM
ROOM 312 (LCD)

MODERATOR

- Rosie Cano Bermudez, UC Santa Barbara

Mujeres de Kettleman City: Rural Central California and the Geographies of Violence/ Resistance

- José Manuel Santillana, University of Minnesota

Using participatory action research (PAR), oral histories and archival work, this paper examines the lives of Mexican American women activists in Kettleman City in their fight against environmental injustice. Focusing on Environmental Studies, Chicanx Studies and Women of Color Feminisms, I explore the ways in which Mexican immigrant women activists in Kettleman City navigate, understand and organize against environmental injustice in their communities. Moreover, this paper 1. Highlights and centers the voices of Mexican immigrant women in the discussion of environmental (in)justice and 2. Provides in-depth analysis about the ways in which these women disrupt various systems of domination.

Disrupting White Space: Tagging as Liminal Transgressions

- Kimberly Soriano, University of California, Santa Barbara

This project contextualizes Echo Park as a case study where spatial whitewashing takes place in several contested sites. I term layering geographies, a theoretical intervention that I propose as a tool to visualize cartographies that brown bodies create in efforts to navigate racialized, classed and gendered boundaries that gang injunctions produce. In contention with boundaries imposed by gang injunctions I frame tagging, a term I utilize to encompass multiple forms of graffiti, as a spatial disruptor and having disidentificatory potential in liminal world making by local community members.

Mexican Immigrant Women's Transnational Experiences as a Form of Knowledge in Navigating U.S. Poverty.

- Julia Gutierrez, Arizona State University

This research project investigates how do Mexican immigrant women perceive and experience poverty once they migrate to the United States. This project takes place in the Little Village neighborhood in Chicago with a Hispanic population of 82.6% and 36.8% of its residents living below poverty. Through a transnational feminist framework, semi-structured interviews, and surveys this research project investigates how do Mexican immigrant women in Chicago create their own resources while living in a low-income neighborhood.
This project seeks to decenter the dominant U.S. centric definition of poverty and demonstrate that poverty is defined and experienced differently based on transnational experiences.

Doing Dignity Work: Alicia Escalante and the East Los Angeles Welfare Rights Organization, 1967-1974

- Rosie Cano Bermudez, University of California, Santa Barbara

In 1967, Alicia Escalante, a Chicana activist working on behalf of poor, single mothers like herself, founded the East Los Angeles Welfare Rights Organization (ELWARO). Escalante's narrative sheds new light on the multiple insurgencies and inter-organizational dynamics across a wide berth of social movements, including welfare rights, women of color and white women's feminist struggles, and Chicano battles for self-determination. More than a history and an intervention that deepens our understanding of the 1960s and 1970s this presentation will trace Escalante's practice of a militant dignity politics and dignity work in the struggle for social and economic justice.

588. From Ecomemory to Cosmovisions: Eco-writing by Ethnic Minority Women in China

9:30AM - 10:45AM
ROOM 313 (LCD)

MODERATOR

- Charlie (Yi) Zhang, The University of Kentucky

Re/membering People and Place: Ecomemory in Cen Xianqing and Zuo Zhongmei's Prose

- Xiumei Pu, Westminster College

This presentation concerns itself with ecomemory as an emerging area of exploration in ethnic environmental literature in China, bringing a hitherto unexplored culturally specific perspective to current dialogues about ecocritical trajectories in environmental humanities that bears relevance to environmental contexts pioneered in North America and, in this way, global indigenous studies. By examining a few selected works by the Zhuang writer Cen Xianqing and the Yi writer Zuo Zhongmei, this presentation seeks to expand our concept of eco-ethnography and connect these contemporary works with the environmental strategies of the first wave of global indigenous literature.

Cosmovisions: Ethnobotanical Healing from Tujia and Hui Perspectives

- Dong Isbister, University of Wisconsin-Platteville

This presentation draws on "Herbs Living in the Body" (2012) by the Tujia writer Chen Danling and "Snow Lotus" (2012) by the Hui writer Mao Mei to articulate how ethnobotanical healing allows us to address questions of margins and centers in post-socialist China. It suggests that the ethnobotanical enables healing that is not inherently connected with perceptions and configurations of margins and centers and serves as a source of connection among the environmental, corporeal and the spiritual and is central to processes of physical or spiritual healing, especially forms of recovery from diseases, injuries, deaths, and environmental degradation.

588b. Communal Insurgencies: Radical Negotiations With(in) the Institution

9:30AM TO 10:45AM
ROOM 314 (LCD)

MODERATOR

- Shadia Siliman, Indiana University

Calling an Army of Bad Bitches: Dance, Vibration, and Pleasure as (Dis)ruptive Grassroots

- Daniela Gutierrez Lopez, Indiana University

In 2017, activist groups used dance in Bloomington, IN and Indiana University as "non-violent" tactics of dissent (Godrej) against 45's administration's anti-immigrant rhetorics and legislation. These dance practices have nevertheless merited, for the institution of higher education and for businesses in the city, interventions by law enforcement, primarily targeting bodies of color. Bridging decolonial ethnomusicological scholarship (Wong), Anna Tsing's The Mushroom at the End of the World, and disability and sexuality studies, this manifesto reimagines the power of movement and of sonic vibratory waves as producers of pleasure, and as an alternative for the decriminalization of immigrants of color.

Resident ID Card Project: My Negotiation and Navigation through the Wonderland of Institutions and Academic

- Natnatee Dokmai, Indiana University Bloomington

As of early 2018, local activists are mobilizing to push the city of Bloomington, Indiana to provide city-limit ID cards with an aim to protect vulnerable populations who lack access to state-issued IDs. Drawing from Latour's Science in Action, this paper investigates a triad of disciplinary relationships --between Computer Science, Science and Technology Studies, and on-the-ground activism-- as the author performs as a computer science graduate student at IUB who designs a cyberinfrastructure for the project and as an activist who leads the project through his negotiations with the university, the city, and his identity as a Third-Worldist post-colonialist Thai.

589. Tinkering with the Human: Technologies Defining The Self And Other Queer/Crip Premonitions

9:30AM - 10:45AM
ROOM 315 (LCD)

MODERATOR

- Karisa Butler-Wall, University of Washington Bothell

Recreational Genetics and Re-Imagining Agency for the Disabled Biocitizen

- Sav Schlauderaff, University of Arizona

23andMe sells the idea of controlling one's bodymind and biological future, but also the illusion of knowing one's true self. This commodification and visual representation of "health" through 23andMe's Health+Ancestry Service reconfigures what it means to be a "correct" biocitizen and bioconsumer, as they are privatizing medical decisions and selling access to our own genomes. However, 23andMe plays into the pre-existing desire to erase disabled bodyminds (Clare, 2017; Kafer, 2013). How can we re-think ways we relate to and understand health and disability within the expanding reach of these biotech products to re-imagine agency for the disabled biocitizen?

Ode to Harmony's Eyes: Erotic Robotics and The Mass Production of Lovable Machines

- Krizia Puig, University of California, Santa Cruz

Developing customizable technologies of humanization constitutes the main achievement of the high-tech sex industry. Machines able to arouse feelings of love are now available as a result of the systematization of disciplinary practices (Bartky, 2010) that make matter intelligible as human (Braidotti, 2014) to us––the organic ones. I explain how categories of social difference can be mass produced and customized as a convenient form to render humanity by evoking my senti-pensamientos (Rendón, 2010) while visiting Abyss Creations, and by analyzing viral content about Harmony––the first sex robot prototype with Artificial Intelligence manufactured by this company located in San Marcos, CA.

The Cyborg We All Perform: Embodiments on the Horizon in Eugene Lim's Dear Cyborgs and Blizzard's Overwatch

- Keva X Bui, University of California, San Diego

This paper explores cyborg subjectivation in Eugene Lim's novel Dear Cyborgs and Blizzard's video game Overwatch as a performance that both enables and impedes possibilities of queer futurity. These texts oscillate between Haraway's feminist rendering of the cyborg and popular science fiction's trope of the militarized cyborg.
I argue that by occupying an ontological subjectivity in-between human and nonhuman, cyborg performances refigure racialized bodies into both speculative capital and fabulation: performative embodiments that—even as they attempt to enact a foreclosed, militarized future—maintain the openings of queer futurity by articulating alternate modalities of being (not-quite-)human in a more-than-human world.

590. ¡Hociconas y Que! Unapologetic & Undisciplined Institutional Critiques by Queer Femmes of Color

9:30AM - 10:45AM
ROOM 401

This roundtable posits the university, and particularly the precarious labor of contingent faculty and graduate students, as a site of critique, contestation, and possibility. Through testimonios and lived experiences we raise questions about normativity in academic spaces, the policing of our bodies, the regulatory functions of professionalism, and respectability politics. To address these issues we offer "Hocicona epistemes" as an interruption and reimagining of university policies and practices. Through our roundtable we ask: what are the repercussions of embodying an hocicona episteme praxis, and how may institutional and structural change alleviate these concerns as it pertains to the graduate learning?

MODERATOR

- Alejandra I. Ramirez, University of Arizona

PRESENTERS

- Gloria Negrete-Lopez, University of Arizona
- Ruben Zecena, University of Arizona
- Monica Hernandez, Arizona State University

591. Imagining the End of Allosexual Dominance

9:30AM - 10:45AM
ROOM 402

MODERATOR

- Alyssa Casey, Independent Scholar

The Identity Paradox: Coming to Terms with Asexuality

- Evelyn Walker Elgie, University of British Columbia

In order to identify as "asexual", one must opt into sexual essentialism, using sexuality-based language to navigate an identity that is fundamentally asexual. This paper investigates the impact language has when navigating queer identity theory, particularly asexual discourse. Using Foucauldian deconstructivism, it explores how cultural structures of amatonormativity shape women's understanding of families, identity, and queerness, and how the language of sexuality-as-identity is inadequate for expressing asexual needs. Most importantly, it reshapes our understanding of the platonic/romantic dichotomy by imagining how we might shift culture and language to shape caring relations that are not defined by sexual attraction.

Flipping the Ace: Conversion Therapy and Asexuality

- Sebastian Maguire, Seeking Asylum & Finding Empowerment

Several jurisdictions have in recent years enacted conversion therapy bans against mental health interventions aimed at changing sexual orientation. At the same time, the concept of asexuality as a sexual orientation has arisen, which would seem to indicate its characterization as "immutable" or, at least, a highly personal component of an individual that should not be subject to change efforts. This paper will examine the possibilities of using public policy, including conversion therapy bans, to challenge the pathologization of asexuality. Ultimately, how far can the law advance society toward embracing DIY sexualities that do not necessarily have an amatonormative, allosexual end?

The Various Escape Routes of Hans Christian Andersen

- Anna Lise Jensen, tART Collective

I explore three types of inspiration for H.C. Andersen: in 1819, the 14 year old pauper catapults his physical self from Odense to Copenhagen via an early desire for personal fame, described by himself as "an utterly inexplicable drive;" secondly, Andersen transcends an often perplexing, wounding reality and his asexuality through his creativity and fairy tales; finally, he achieves the stimulus of travel via grants and avoidance of real estate investments: he remains a renter of rooms his entire life while frequently inserting himself into the estates of the Danish nobility, entertaining with his readings and paper-cuts.

592. Imagining Feminist Futures Transnationally

9:30AM - 10:45AM
ROOM 403

MODERATOR

- Amy Lind, University of Cincinnati

Transnationalism within; Nationalism, Women's Emancipation, and State-sponsored Women's organization in early 20th Century Iran

- Armaghan Ziaee, University of Cincinnati

In the early 20th century, the Iranian state co-opted women's so-called "emancipation" campaign by coercing independent women's organizations and creating an official state-sponsored women's organization. Through a transnational feminist lens, this paper examines how has state-sponsored women's organization impacted the fundamental complexities and conflicts which characterize the lives of women of different classes, cultures, and races in Iran. Through discourse analysis and drawing from archival materials, the paper argues that it was the privileges of gender and class that allowed state-sponsored women's organization to speak on behalf of all Iranian women and to claim a nationalist modern future for them.

The Limits and Potentials of a Plurinational Socialist State: A Transnational Feminist Analysis of Institutional Mechanisms to Combat Gender-based Violence in Ecuador

- Julie Marzec, University of Cincinnati

Ecuador's political turn to the left, prompted by Rafael Correa's Citizens' Revolution, resulted in a new constitution presenting Ecuador as an "intercultural plurination," acknowledging the autonomy of indigenous peoples and calling for the inclusion of subjugated populations. This paper examines how the shift in political discourse has impacted state responses to gender-based violence in Ecuador. Through discourse analysis and interviews, I will demonstrate that although this shift has failed to improve the lives of survivors, political concepts like the plurination and sumak kawsay can lead to transformative legal innovations that incorporate decolonial frameworks, transitional justice, and Andean values.

New Nationalisms in the Era of Transnational Politics: A Case from Turkey

- Ayca Mazman, University of Cincinnati

This paper focuses on ways the Turkish Republic and its current government framed and reframed women's position in the society to create different brands of nationalism, pan-Turkism, and Islamism veiled as Ottomanism respectively. While the conflict between the progressive legal framework and women's idealized role in Turkish society has been framed as a conflict between Islam and "Western values", I argue that the causal-historical evidence shows that the democratic Turkish Republic is a natural extension of the Ottoman Empire, as the former embraced modernity and its institutions rather than making a clean break from it.

Future Trajectories for Transnational Feminist Projects on Middle East Politics

- Anwar Mhajne, University of Cincinnati

The aim of this paper is to shed light on future possibilities for transnational feminist projects on Middle East politics. Understanding the Middle East, a region that has endured colonialism, imperialism, religious fanaticism, and sectarianism, requires a framework that illustrates how domestic, regional, and international relations have or have not created unique local women's experiences. Through reviewing transnational feminist literature, feminist international relations, and comparative politics scholarship on the Middle East, this paper calls for an approach that centers gender in this scholarship to inform understandings of Middle East politics, not just women in Middle East politics.

593. Law, Organizing, and Feminist Futures

9:30AM - 10:45AM
ROOM 404

This Roundtable will analyze contemporary struggles for social change rooted in feminist, queer, and abolitionist politics—from the Movement for Black Lives to immigrant and food justice struggles to anti-pinkwashing work—and the challenges their visions present to conventional law reform and civil rights strategies.

MODERATOR

- Angela Harris, University of California, Davis

PRESENTERS

- Angela Harris, University of California, Davis
- Dean Spade, Seattle University
- Amna Akbar, The Ohio State University

594. Feminist Standard Bureau: Imagining and Implementing Feminist Bureaucracy

9:30AM - 10:45AM
ROOM 405

Feminist Standard Bureau (FSB) is a performative workshop that plays on bureaucratic systems of patriarchy (Graeber, 2016) to expose how those systems have been perpetuated over time and investigate how to mine them for alternative results. Piggybacking on familiar cultural systems and procedures, FSB questions bureaucratic language and diverts patriarchal authority through the use of feminist and matriarchal language. This workshop encourages participants to produce feminist bureaucracy by using feminist writings, quotes, thoughts, and knowledge to create a movement culminating in A Self-Selective Service System for Genuine Security that retools military recruitment (poster boy of patriarchy).

PRESENTER

- Aimi Chinen Bouillon, The Feminist Art Project-Baltimore

595. Fight the Power: Patricia Hill Collins' Intellectual Activism in "Trump's America"

9:30AM - 10:45AM
ROOM 406

In 2012, Patricia Hill Collins wrote On Intellectual Activism, and in doing so created a new approach to academic activism. Through this roundtable discussion, we hope to wrestle with Collins' vision and what it means for

faith-based academia in 2018. What particular opportunities do academics have to speak truth to power within Christian faith-based institutions in Trump's America? What does it look like to reconcile our feminism and commitment to social justice at faith-based institutions—are the two opposed? And finally, how can we flourish in our academic careers while creating work that speaks truth to the people?

PRESENTERS

- Hannah Schaefer, Baylor University
- Amanda Dawn Hernandez, Baylor University
- LaDawn Johnson, Biola University

596. Every Body Matters? Reimagining "Acceptable" Ways of Black Female Being

9:30AM - 10:45AM
ROOM 407

MODERATOR

- Kara Lawrence, Georgia State University

Fat, Black and Doomed: An Analysis of Fatphobia and Black Womanhood

- Kara Lawrence, Georgia State University

As a result of colonialism and hegemonic patriarchy, experiencing life with intersecting oppressions is extremely taxing. The added difficulty of being overweight, putting you out of the scope of societal attraction, can contribute additional stress in an appearance driven society. Yourdictionary.com reductively defines fatphobia as "the fear and dislike of obese people and or/ obesity" (yourdictionary.com). The term is not acknowledged in more credible dictionaries such as Merriam-Webster or Oxford. It is my argument that fatphobia, along with the interlocking oppressions of racism and sexism, can negatively impact the expression of Black women's sexuality and humanity.

(Non)Ontological Intersections: An Analysis of Stud Lesbian Masculinity and Identity

- Bryana Jones, Georgia State University

The lesbian identity in white supremacist heteropatriarchal America is highly marginalized; the Black identity and experience is similarly – and perhaps even more intensely – marginalized due to the deeply-oppressive nature of racism. Furthermore, those who have multiple marginalized identities are subjected to intersectionally-operating oppressions. Thus, the masculine, woman-identified Black lesbian – the stud – disrupts America's hegemonic constructions by presenting and performing outside the categories of normativity. As such, she continually negotiates homophobia, racism, and hegemonic constructions of gender expression. I argue that although this performance is self-affirming, ultimately, it epistemologically eliminates her ontology.

Reimaging Black Female Sexuality and Redefining Stereotypes: "Girls Trip"

- Nia Byrd, Georgia State University

In the last eight years there has been rise in the celebration of Black girlhood. The recent success of the 2017 blockbuster hit, "Girls Trip", is evidence that black women dominating the screen is not just lucrative but necessary. I argue that films like "Girls Trip" are important not just because they consist of an all-black female cast. They are important because it is a film about black women, with black female writers sitting at the table. I argue, that this film is a source of theory that can challenges the stereotypes of black women creating a new "normal".

597. International Task Force Business Group

9:30AM - 10:45AM
ROOM 214

598. Critical Intimacies: Rethinking Intimate Spaces, Relationships, and Interactions

11:00AM - 12:15PM
ROOM 202

Gay Bars as Historical White Space: Public Intimacies and Alcohol Use Among Black Lesbians Across the Life Course

- Brittany Jean Taylor, Georgia State University

Research suggests Black lesbians have a higher prevalence of alcohol use than white lesbians (Jeong, Veldhuis, Aranda, and Hughes 2016). However, there is little documentation of alcohol use across the life course for Black lesbians, particularly noting illusions of public safety and subsequent intimacies involving the gay bar. This paper therefore seeks to address gaps in the life course literature utilizing an abolitionist framework. I introduce linked lives to highlight the sociohistorical implications of alcohol use, and map a timeline of historical trajectories to illustrate the emotional intimacies involved with public drinking spaces for black queer(ed) bodies.

"I Expect Them to Teach Me": Racial-Gender Labor in the Intimate Relationships of Trans/ Nonbinary Individuals

- alithia zamantakis, Georgia State University

Utilizing grounded theory analysis (Charmaz 2006) of fifteen interviews and photo elicitation methods, I analyze the ways in which trans/nonbinary individuals negotiate race/gender within intimate relationships. I extend Ward's (2010) notion of "gender labor," to racial-gender labor to analyze the racial-gender labor of (trans/nonbinary) people of color in relationships with white people. I focus on discourse, the parts of conversations that do not line up, and the occupying role of whiteness for white participants and participants of color (Ahmed 2000: 37). Racial-gender labor encapsulates the racialized mechanisms at work in the collective constitution of gender.

'Chocolate Joy': Race and Masculinities in Gay Porn

- Desmond Goss, Georgia State University

Few feminist studies of performative labor, pornography, and sexuality examine race in pornography intended for gay men's consumption. Existing research samples from corporatized porn; however, corporate pornography abides by a consumer demand reflecting white machinations of black

sexuality. I employ an exploratory content analysis of pornographic videos categorized as "ebony" on a popular user-submitted porn database, finding representations of black men in gay porn relying on stereotypes of black masculinity. These depictions also separate gay, black and white men's sexuality into bifurcated discursive spaces, essentializing sexual aspects of racial identity. Overall, user-submitted and corporate content reify stereotypes about black masculinity.

599. Radical Archivists: Building a Willfulness Archive to Combat Sexism and Exclusion in the Academy

11:00AM - 12:15PM
ROOM 204-205 (LCD)

MODERATOR

- KJ Cerankowski, Oberlin College

"Willfulness as Working Around": Devising a Wayward Path to Change

- Elise Verzosa Hurley, Illinois State University

Although the difficulties of navigating the academic terrain is well-documented, it presents specific hurdles and pitfalls that cannot simply be overcome by conventional notions of meritocracy--and this is especially true for academics from marginalized groups. This paper frames willfulness as a techne--or an art of becoming crafty and devising alternative means of inventing new social possibilities (Ahmed, 2014; Atwill, 1998). Focusing on the ways in which "willfulness as working around" has been deployed in academic contexts—in the classroom or in departmental and/or institutional politics, etc.—I argue that feminist insurgent practices must consider alternative and wayward paths to disrupting academic culture.

"Willfulness as Embodied Presence": The Insurgent Body

- Erica Cirillo-McCarthy, Middle Tennessee State University

Embodied presence has a long history in provoking social change through marches, picket lines, and protests. Acting as a willful presence in academia—defined on a spectrum that moves from simply showing up to engaging in coalition—calls attention to who is absent, including which bodies are legitimized and which are stigmatized, in an effort to advocate for greater inclusivity. Drawing upon survey responses, this paper identifies the feminist insurgent practice of embodied presence as an actionable form of willfulness that resists a monolithic conception of legitimized bodies in higher education, and by doing so, has the potential to shift realities.

Willfulness as Rhetorical": Repetition and Critical Questioning

- Amanda Wray, University of North Carolina Asheville

As a rhetorical response to microaggressions, repetition and critical questioning are two insurgent practices that involve devising behaviors and / or language practices to make sexism and discrimination more visible to repeat offenders and bystanders. The repetition of one's response to the same behavior often gets coded as "willful" and "not a team player" but, as many of our research participants suggest, over time such modeling of willfulness can invite coalition, thus encouraging others to speak up and to complicate assumptions about who the "usual suspects" are that complain about sexism.

600. Day-to-Day Food Sovereignty: Ethnographic Accounts of Connecting Food Pasts and Imagined Futures

11:00AM - 12:15PM
ROOM 206

This session examines the relational processes through which people envision and enact food sovereignty, environmental ethics, and just food economies. Drawing on ethnographic fieldwork in Mexico, Guatemala, and the US South and Midwest, the papers show how particularities of class, age, gender, and race shape ways that food justice advocates, farmers, and ordinary people envision food futures drawing on specific cultural contexts and histories. These ethnographic accounts reveal details and insight into the slow, sometimes subtle and often contradictory processes by which people's lived experiences shape imagined, just, food futures.

PRESENTER

- Hilary B King, Emory University

601. Teaching Palestinian Women's Literature in the U.S. Classroom

11:00AM - 12:15PM
ROOM 207

MODERATOR

- Alexandra Magearu, University of California, Santa Barbara

Centering the Subjectivity of Palestinian Mothers

- Maha Nassar, University of Arizona

Dominant Western discourses often demonize Palestinian mothers (Shibli 2017), while pro-Palestinian discourses tend to lionize them. In this paper I show how three literary works by Palestinian women subvert these simplistic narratives. Susan Abulhawa's The Blue Between Sky and Water (2016), Hala Alyan's Salt Houses (2017), and Ibtisam Barakat's Balcony on the Moon (2016) all center the subjectivity of Palestinian mothers, highlighting their complex and contradictory ways of being. Drawing on scholarly insights from Black and Chicana motherhood (Hill 2008; Téllez 2011), I present feminist pedagogies that can be applied in American classrooms to challenge a range of stereotypes.

Representations of the Masculine in Anglophone Palestinian Women's Literature

- Joseph Ramez Farag, University of Minnesota

This paper examines how three recent novels by Palestinian women – Susan Abulhawa's Mornings in Jenin (2010), Selma Dabbagh's Out of It (2012), and Hala Alyan's Salt Houses (2017) – anticipate and attempt to navigate the politics of their western, and particularly American reception vis-à-vis the representation of Palestinian masculinity. Originally written in English, the novels

assume an Anglophone metropolitan audience, including academic classrooms in which Palestinian women's writings have become increasingly prominent. In doing so, they attempt to mediate between western assumptions of violent Palestinian masculinity on the one hand, and patriarchal Palestinian social structures on the other.

Trans/National Insurgencies in Palestinian Women's Literature

- Therese Saliba, Evergreen State College

Teaching Palestinian literature is an insurgent practice, as Palestinians often continue to be denied "permission to narrate" (Said). This paper examines two coming of age stories by Palestinian women writers, both inside and outside (the diaspora). Sahar Khalifeh's The End of Spring and Randa Jarrar's A Map of Home highlight the urgent issues of refugeeism and home/land within stories of youth's emergent sexuality, identity, and resistance—to occupation, war, the patriarchal family, the corruption of elites, and geographies of separation. Using feminist pedagogies, I explore how these narratives complicate understandings of trans/nationalism through forms of gendered and feminist subterfuge.

602. Disrupting Hegemonic Social Imaginaries in Children's Culture

11:00AM - 12:15PM
ROOM 208

MODERATOR

- Laina Hanninen Saul, Independent Scholar

"You Ruined the Movie!" Black Girl Intruders in the White Imagination

- Briana Ellerbe, University of Southern California

Drawing on concepts of the civic imagination, Afro-futurism, and feminist theory, this project focuses on resistance to casting biracial characters in Hollywood films, including Spiderman: Homecoming (2017), The Hunger Games (2012), and A Wrinkle in Time (2018). An analysis of racist reactions shows that casting biracial actresses is often met with anger for the so-called ruining of classic imagined white girlhood or womanhood. It is argued that cultural attempts to imagine more diverse or equitable futures must contend with the hegemonic imagination. The implications of these case studies within the wider realm of imagining futures for Black girlhood is considered.

Monstrous Families and Queer Children in the post-Twilight Era

- Sara Austin, University of Connecticut

Critics have discussed the Cullens from Stephanie Meyer's Twilight Saga as a fulfillment of hetero-patriarchal norms, yet, the Cullens also rewrite expectations for female adolescence, opening new narrative possibilities for the relationships between monstrously sexual or queer young people and adults. The Cullens' monstrous parenting model embraces the bodily autonomy of young people through queer family structure. Post-Twilight fiction Vamperina Ballerina (2017) and The Vampire Diaries (2009) expand this model by embracing the queer desires inherent in vampire fiction. Fan studies scholars also suggest that these models increase the acceptance of real teens and children.

Picturing Queer Childhoods: A study of queerness in children's picture books

- Jennifer Lynn Miller, University of Texas at Arlington

Recent queer children's literature, including Newman's The Boy Who Cried Fabulous (2004) and Ewert's 10,000 Dresses (2008), reject adultist logics that justify policing children's gender and sexuality. These texts resist romanticizing childhood as a state of sexual (and genital) ignorance. Informed by queer studies, childhood studies, and narrative theory, this interpretive project identifies and theorizes counter-hegemonic visions of children and childhood in several recent LGBTQ* children's picture books. The term "queer love" is introduced to theorize the political potential of queer childhood intimacy, sociality, and identity performativity through an analysis of gender creativity, chosen families, and queer affirming hetero-family units.

603. Temporalities of Feminist and Anti-Racist Imaginaries in Contemporary Ethnic Fiction

11:00AM - 12:15PM
ROOM 210

MODERATOR

- Elizabeth Currans, Eastern Michigan University

Contaminated by Empathy: a condition of porous bodies and overflowing histories in Larissa Lai's Saltfish Girl

- Sunhay You, University of Michigan

In Saltfish Girl, an illness spreads that induces people to remember histories that are not their own. Miranda is infected with the scent of durian, a fruit banned for being contaminated by chemical waste. Embodying this neglected history of the earth, Miranda's illness, I argue, is one of empathy. The novel produces its own theory about how empathy functions through logics of contamination and overflow, as a condition of being too porous. Bringing agential realism (Karen Barad) and economies of affect (Sara Ahmed) into dialogue, overflow comes to structure the novel's utopian vision, as unresolved histories infect human bodies.

Temporalities of Past/Present/Future : Reading the Flaws of a Post-racial Imaginary through Octavia Butler

- Deja Beamon, The Ohio State University

In the novels Kindred and Parable of the Sower, Octavia E. Butler presents temporalities that critique the notion of futurity as imminent. By using Butler's temporal moves in conjunction with Christina Sharpe, I think through the black/white biracial subject as the "future embodied" in post-racial imaginings of the future. In debunking this claim, the temporality of the slash becomes a space to theorize both the binary of black/white as well as the subjecthood/fragmented nature of a future predicated on racialized individuals that are always fleeting in time and space.

Written in Plain Sight: Textual Eruptions of Truth in Monique Truong's Bitter In The Mouth

- Jasmine An, University of Michigan

Linda, the "doubly southern," Vietnamese American protagonist of Monique Truong's novel Bitter in the Mouth uses textual "eruptions" (Jennifer Ho) to forcibly disturb the U.S.A.'s national disavowal of the violence perpetrated both at home and transnationally against female, racialized bodies. Within the novel, Linda's textual practices expose truths otherwise unspeakable in her white, Southern community. And at the heart of Truong's textual intervention, Linda represents a future that is already present, a textual eruption that forces the U.S. to reconcile its estranged transnational and domestic narratives, and imagine new/old possibilities for what counts as Southern, Asian, and American.

Imaginaries of Inter-dependence: Resisting Extractivist Colonization and Ableism in 98 segundos sin sombra

- Mary Renda, University of Michigan

The discourse of natural resource extractivism promises a better future in exchange for the violence of the present. This generalized promise obscures the colonizing logic buried within extractivism that disproportionately impacts racialized, gendered subjects. In 98 segundos sin sombra (98 Seconds without Shadow), Genoveva, a 16-year-old girl living in a coca-producing zone in Bolivia, resists the extractivist violence she experiences through consistently establishing intimacy with human and non-human subjects. This radical imaginary centering networks of inter-dependence subverts colonial depictions of racialized subjects as debilitated and dependent, as well as ableist aspirations that esteem a future goal of self-sufficiency and independence.

604. Art against Empire: Palestinian Visions of Freedom under Siege and Settlement

11:00AM - 12:15PM
ROOM 211 (LCD)

MODERATOR

- Sherene R. Seikaly, University of California, Santa Barbara

Solidarity Redux: Colonial Catastrophes and Contemporary Puerto Rican-Palestinian Visions of Liberation

- Sara Camille Awartani, George Washington University

This paper showcases resistant performances against the settler logics and tactics shared between the U.S. and Israel, looking particularly at Palestinian and Puerto Rican coalition building. The paper analyzes the struggles against colonial violence and examines how they have revived the political actors, discourses, and locations central to the critiques of U.S. power made at the height of the Puerto Rican solidarity movement in the late 1970s. This panelist draws from work on the relationships between memory, visibility, and performance (Shohat 2006; Ahmed 2017) to examine their role in these comparative and relational projects of anti-colonial resistance.

Welcome to Gaza: On the Politics of Invitation and the Right to Tourism

- Jennifer Lynn Kelly, University of Illinois at Urbana-Champaign

This paper details virtual tourism initiatives that Palestinians in Gaza have crafted to censure and circumvent Israel's attempts to sever them from the rest of Palestine and the international world at large. Through performance, documentary, photography, and virtual tourism projects that simultaneously describe suffering and create joy, Palestinians in Gaza are combating both the siege and representations of Palestinians in Gaza as defined solely by siege. Tracing the epistemic violence (Spivak 2004) that too often characterizes international presence in Palestine, this paper examines Palestinian cultural production that rehearses, satirizes, and reimagines tourism and mobility across borders and under colonial rule.

Marriage and Other Failures: The Queer Politics of Palestinian Women's Filmmaking

- Umayyah Cable, Hartwick College

This paper examines how Palestinian women's filmmaking envisions national liberation through queer and feminist narrative tropes. Scholars of Palestinian cinema have noted how marriage has emerged as an allegorical trope for resistance to the Israeli apartheid regime (Gertz and Khliefi 2008). This trope renders liberation contingent upon compulsory heteronormativity. Filmmakers Cherien Dabis, Zeina Durra, Annemarie Jacir, and Suha Arraf reinvent this trope through stories centered on divorce; failed courtships; interracial love affairs; and LGBTQ identity. These filmmakers transform the representation Palestinian national identity by putting forth a vision of Palestinian liberation that recognizes and relies upon sexual and racial difference.

605. Black Feminist Pasts and Futures: Radical Black Women from the 18th Century through the 21st

11:00AM - 12:15PM
ROOM 215 (LCD)

MODERATOR

- Susana Morris, Georgia Institute of Technology

"Her Story is Our Story": What Black Women's Narratives Teach us about America's Future

- Heather Finch, Belmont University

Saidiya Hartman explains, "Slavery made your mother into a myth, banished your father's name, and exiled your siblings to the far corners of the earth" (103). This paper considers the mother-to-myth transition and its impact on the reception of black women's narratives, beginning with Phillis Wheatley. It will explore how those narratives teach the process of "reclaiming as our own [...] a history sunk under the sea" (Cliff viii). America is poised to move toward living up to its creed and founding ideals, but it cannot do it without valuing Black women's narratives and lessons on trauma, resilience, and triumph.

The Radical Poetic: Feminism and Race in the Avant-Garde Poetry of Harryette Mullen

- Courtney Ferriter, University of North Georgia

This paper examines Harryette Mullen's use of linguistic wordplay in

her collections Trimmings (1991) and S*PeRM**K*T (1992) as a form of resistance against white supremacy. While the avant-garde as a concept has long been associated with white writers, Black avant-garde poetry has been largely neglected and sometimes purposefully omitted (Hong 2014). I read Mullen's responses to Gertrude Stein (Mullen 2006) as an example of "'black aesthetics,' plural" (Shockley 2011), pushing the boundaries of what is considered acceptable for both the avant-garde and African American poetry.

The Hair Salon as a Cohesive Communal Space in trey anthony's `Da Kink in my Hair

- Julia Tigner, Auburn University

By employing Victor Turner's (1969) concept of "communitas," this paper considers how playwright trey anthony's `Da Kink in my Hair (2001) delineates the hair salon as a cohesive communal space for Black women. This paper engages the hairdresser's role in creating a space these women know they can return to for respite, release, and restoration. I contend that anthony's inside look at the hair salon as a liminal space invites us to consider how Black women's writing examines the ways in which Black women possess ingenuity to seek out their own "gardens" (Walker 239) and build community with one another.

606. Broken Clocks: Black Women, Queer Time & Futurity

11:00AM - 12:15PM
ROOM 216 (LCD)

MODERATOR

- Anne Mitchell, DePaul University

Speaking With Spirits: Queer Temporality in Three Movements

- Olivia LaFlamme, DePaul University

We would not exist today without the lineages that preceded our existence; people who came before and lived, loved, and left. We are a genetic amalgamation of all of those stories and that can give great meaning to how we see ourselves and show up in the world. Through my film "Speaking With Spirits", I explore the ways that Black and brown bodies are queering time through an inquisition into ancestry. Combining performance and documentary, the film ushers notions of spirituality, alternative time tables, and identity.

Envisioning utopia; the aesthetics of radical black futurity

- Sydney Haliburton, DePaul University

This paper examines the ways in which black women are addressing and healing from trauma through acts of envisioning the future. The ways in which space, connectivity, and gesture function throughout Solange Knowles' "Cranes in the Sky" music video exemplifies the ways in which "performance of futurity [is] embedded in the aesthetic" (Muñoz 87), Kelela Mizanekristos' Take me Apart evokes a queer black vulnerability through a conceptual "hauntology," and SZA's Ctrl connects and humanizes black women beyond stereotypes of womanhood. These contribute to an analysis of how music, performance, and politics intersect and allow the possibility of an imagined future.

Pauli Murray Portraits and Queer World-Making

- Sarah Scriven, DePaul University

Pauli Murray (1910-1985) was a Queer, Black Feminist human rights activist. Within Murray's historiography, her creative production is understudied. I analyze Murray's portraits from her twenties found in her autobiographical scrapbook. These portraits offer a liberatory vision of Murray's life. They trouble the rigid gender, race, and sex categories she fought to destabilize in her activism. Through Brittney Cooper's theory of Embodied Discourse and Francesca Royster's Post-Soul Eccentric performance analysis, I adduce the ways that Murray's creative modalities work against discursive silences to perform, punctuate and preserve queer world-making.

607. The Reproductive Future Will Not Be Televised: Mosaics in Feminist Science and Technology Studies

11:00AM - 12:15PM
ROOM 217

This roundtable explores radical possibilities for feminist STS, with particular attention to reproductive technologies and their effects on communities of color. By "double-weaving" Black feminist health science studies, queer indigenous studies, and prison studies, we explore the alternative futurity of feminist STS. Our shared visions formulate a Black, queer feminist materialist perspective which highlights the relevance of agency, toxicity, and the state in examining reproductive technologies (e.g. Nexplanon) through a dyke technoscience and the queer-indigenous looking glass. Together, this roundtable constructs a mosaic with which we practice "living elsewhere" and "becoming otherwise," in regards to dynamic, anti-racist reproductive futures.

MODERATOR

- Lauren Savit, Indiana University

PRESENTERS

- Teresa Hoard-Jackson, Indiana University
- Suisui Wang, Indiana University
- Vic Overdorf, Indiana University

608. The School of Future: What it is, What it isn't, and What it Could Be

11:00AM - 12:15PM
ROOM 218

MODERATOR

- Aiesha Turman, Union Institute & University

"Well, do she look like me?": The Rethinking and Application of Culturally Responsive Literature and Teachingr

- Marie Denise Louis, The Black Girl Project

With the active social and academic criminalization and policing of students of color from macro-and micro aggressions, it is becoming increasingly difficult for students to do the work necessary to develop into a identity. One of the many reason that cause this disconnect is the lack of diversity in young adult literature that students are exposed to and the the lack of training

that teachers have in being culturally responsive. Without models in literature to look up to, students are not given all the tools necessary to form an conscious and balanced identity.

All the Girls are White, All the Boys Are Black: The Absence of Afrocentric Girl-Centered Curriculum in US Schools

- Ayanna-Grace King, Mount Holyoke College

The education system in the U.S. is great; that is, it's great for cis, heterosexual, able-bodied, white boys/men. The curriculum caters to these labels via literature content and teacher trainings. The effects of being invisible are seen in secondary school dropout rates as well as the school-to-prison pipeline. Black girls need a space where their culture and their education are reflections of each other. When we outlaw the Afrocentric worldview within education we confine Black girls to unrelatable one dimensional learning making it impossible for Black girls to tap into their potential while simultaneously stripping any sense of self.

609. Toward the Politics of Abolition: Penal Reform, Policing, and Social Control

11:00AM - 12:15PM
ROOM 219

MODERATOR

- Amrita Chakrabarti Myers, Indiana University

Rehabilitation in Ruin: Security, Sexology, and the Destruction of the Women's Reformatory

- Ashley L. Ruderman, University of Kentucky

This paper contextualizes the months leading to the 1949 dismissal of Dr. Miriam Van Waters, superintendent of the Massachusetts Reformatory for Women at Framingham, within the early Lavender Scare. I demonstrate how preoccupations with national security, articulated through homophobic discourse, altered the course of prison rehabilitation in the US. I argue that the demonization of the reformatory is an essential element in the history of the prison industrial complex. I recount Van Waters' trail in order to illuminate a neglected intersection in prison studies—gender and sexuality—that is crucial to understanding the complex mechanisms of American carceral control.

'Never Forget the MOVE Bombing-Black Lives Matter!' Forging Connections Across Time and Space

- Melissa N. Stein, University of Kentucky

This paper considers local, national, and international meaning-making about the 1985 police bombing of the Afrocentric MOVE organization in Philadelphia as a microcosm of U.S. racism, police violence, and the carceral state in the immediate aftermath of the deadly disaster. This discussion is followed by the ways in which surviving MOVE members today, particularly in their yearly remembrance events each May, situate the bombing within a larger historical and global context, creating rhetorical and activist connections between the events in Philadelphia and global abolitionist struggles, from the Free Palestine Movement to Black Lives Matter.

Imagining Revolutionary Womanhood: Women Political Prisoners and the Development of Third World Feminism

- Victoria Measles, The Ohio State University

In this paper I examine the Third World Women's Alliance (TWWA), a black and Puerto Rican feminist organization that wrote about women political prisoners in the newsletter "Triple Jeopardy: Racism, Imperialism and Sexism" from 1971 to 1975. The authors included stories, interviews, drawings, letters, and court updates on leftist women and looked to political prisoners as revolutionary icons. Using historical, feminist, queer and visual analysis I argue that political prisoners in the early 1970s helped inspire a new type of radical womanhood based on intersectional conceptions of oppression, prioritizing politics over familial expectations, and an unwavering dedication to fighting imperialism.

610. Q.U.E.E.N. : Black Fem(me)inism towards a New Mode of Being

11:00AM - 12:15PM
ROOM 220

"Fast and Out of Place": A Meditation on Unruly Black Being

- Colin Walker Wingate, University of Minnesota

This paper is a mediation on "unruliness," its multiple iteration, its multiple registers, and the Blacks folks who are defined by it. Centering the Black feminist work of Dionne Brand, Christina Sharpe, and Tiffany Lethabo King, this paper imagines unruliness as the byproduct of the disruptions, distortions, fractures, and breaks within the coloniality of being caused by the living of Black folks. Unruliness ask us to imagine Black life unwilling to bear the mode of being enforced upon it, even if that living run counter to how we've come to know life within the wake of slavery?

"La Carne Escura de Fe": Black female subjectivity in Fe en Disfraz, by Mayra Santos-Febres

- Ana Claudia dos Santos Sao Bernardo, University of Minnesota

Aligned with the proposal of Sylvia Wynter in "Human Being as Noun? Or Being Human as Praxis?," Mayra Santos-Febres used storytelling to contest history and establish new connections between Black womanhood and time in the novel Fe en Disfraz (2009). This presentation explores the story of Fe (Faith, in English) as an example of imagining future genres of human where the erotic and spirituality are main components of Black female subjectivity in resistance. Beyond a debate on Black female subjectivity, this presentation adds to an ongoing examination of the social role of creative literature in dialoguing with academic knowledge production.

Being Black, Beyond: The Black Femme as Portal, Protest and Praxis

- Naimah Zulmadelle Petigny, University of Minnesota

Existing in-of-on the edge, the black femme is an orchestrator of the (im)possible. Her historical body, contemporary dismemberment, and

wide-spread enlivenings serve as portals to the beyond (Keeling, 2007, 19). In theorizing the futurity of black being, I ask how do black femmes re-orientate us around the "feel[ing] in the doing," challenging the abstraction of the erotic and embodied black subject (Lorde, 1984, 54)? Through this question and the writings of Audre Lorde, Kara Keeling, and Alexis Pauline Gumbs, this paper considers the black being, beyond, that's born out of the afterlife of slavery and catalyzed by the black femme.

611. Interrogating the Neoliberal University: Community Engagement, Ethical Knowledge, and Social Justice

11:00AM - 12:15PM
ROOM 221

MODERATOR

- Bridget Kriner, Cuyahoga Community College

Knowing and Telling: Teaching, Creative Practice, and Social Justice

- Mary Ann Rasmussen, University of Iowa

My presentation will focus on two pedagogical spaces I have created in my GWSS department in which students make and publish work that explores the intersections between their personal lives and the feminist and social justice issues that have intimately policitized them. One is our capstone Senior Research Seminar where students strengthen and use their research skills to engage, critique and imagine. The other is Tell, our department's new digital magazine of feminist and social justice art and writing, whose mission is to create a platform on which underrepresented, silenced, yet wholly imperative, voices speak and express their lived experiences.

Knowledge, Power and Education: German Students of Color's Collective Imagination of Antiracist Feminist Classroom Settings

- Sheila Ragunathan, Frankfurt University

In the context of an interview I conducted, a group of students of color at Frankfurt University reflected on their feminist classroom experiences in Germany and collectively imagined classroom settings in which radical and solidarity based "communities of learning" (Mohanty 2003) can be created. Building upon the frameworks of critical pedagogy and transnational feminist research practice, this research analyzes the students' imagination as a space of empowerment and knowledge production in order to criticize hegemonic power relations within German Feminist Social Sciences that work to hierarchize knowledge and define what kind of knowledges are encoded and normalized.

Prison Abolition in the Writing Classroom: Challenging Service Learning Models

- Rachel Lewis, Northeastern University

What role do radical politics play in the feminist history of service learning and community engagement? This paper presents a case study of penal abolition as a classroom community engagement project. In this case study, students remediate concepts of criminality, safety, and violence by working directly with incarcerated activists to create and circulate a newspaper centered on prison abolition.

Teaching Under Trump: Exploring Gender, Race, and Sexuality with Students at the Height of Neoliberalism, Neoconservatism, and Political Uncertainty

- Jaime Hartless, University of Virginia

This paper examines how the neoliberalism (Harvey, 2007) of the public university (Giroux, 2002) intersects with the neoconservatism (Apple, 2006) that has been amplified by the Trump Presidency to create unique hardships for instructors (Robertson, 2008), especially those who teach about systems of inequality (Picower, 2011). It will examine how this climate undermines students' ability to think beyond the individual, empowers them to question the truth of empirical data, and enables them to punish the politics of their professors through evaluations. It will conclude with pedagogical strategies that scholars can use to navigate these constraints without compromising their feminist ethics.

612. Listening for the Afro-Future

11:00AM - 12:15PM
ROOM 223 (LCD)

MODERATOR

- Grace D Gipson, University of California Berkeley

An Ode to Self Care: Black Feminist Leadership Creating Alternative Spaces for Black Women Through Music

- Alexandra Leah Travis, University of Georgia

Solange Knowles using a framework that recognizes black lives matter and exuding black feminist leadership through hip hop feminism in her album "A Seat at the Table," is a key example for public black feminist praxis. Patricia Hill Collins theorized that black women have long taken to art and song to share their experiences, histories and to theorize about their lives due to the necessity of class politics and exclusionary practices in the academy. Solange's music promotes three essential tenets of black feminist theory that is accessible to black women within and outside of the academy: community, self-care and self-definition.

"Dark Mother"/"Dark Matters": The Afrofuturist Sound, Song, Storytelling of Creative Flautist and Composer Nicole Mitchell

- Jane Caputi, Florida Atlantic University

Creative flautist, composer and Afrofuturism artist Nicole Mitchell's 2015 Mandorla Awakening II Emerging Worlds engages -- with music, spoken word, radical imagination, and storytelling, key Afrofuturist themes that value the dark, (Mother) nature, "creativity, receptivity, mysticism, intuition, and healing as partners to technology, science and achievement" (Womack). Mandorla Awakening is a work of great significance to jazz and musical studies, but equally to Afrofuturism, Women's Studies, Black feminism, and the radical ecological imagination.

Finding Radical Love in the Black Creative Tradition of Janelle Monáe

- Dara Nix-Stevenson, Southwest Guilford High School

- Sarah E Colonna, University of North Carolina at Greensboro

This paper examines the possibility of feminist futures through the lens of Afrofuturism as reflected in the creative and cultural production of Janelle Monáe. Drawing from Audre Lorde, Maxine Green, and bell hooks, the authors consider how Monáe engages in a radical remaking of the world with her music by invoking a radical self-love as a tool of resistance that fosters transformative and sustainable social change.

Performing Black Queer Futurity: Reading Critical Utopian Desire in Young M.A's Hip Hop Performance

- Alex Edelstein, University of California, San Diego

Using Micha Cardenas and Jose Esteban Muñoz's concepts of critical utopian world-building, I read queer hip hop artist Young M.A's work as imaginatively challenging heteropatriarchal regulation of queer black female desire. Relying on a reading against the feminist archive, I suggest that we can read Young M.A's supposed misogynistic lyrics as what Jennifer Nash calls "the political grammar of black feminist theory," which circumscribe black feminist sexual desire within a frame victimhood. Instead, I call for a transaesthetics approach to engaging with M.A's work that highlights its radical potential for transforming heteropatriarchal spaces into black queer feminist zones of desire.

613. Beauty and Liberation: Debates and New Futures

11:00AM - 12:15PM
ROOM 224 (LCD)

This roundtable explores beauty politics in relation to liberation. While some feminists critique beauty as an extension of patriarchal gender regimes, imperialism and racial capitalism, women of color feminists and disability justice artists have critically re-imagined beauty as a liberatory practice and mode for movement building. Roundtable participants will discuss the potential and limits of beauty as a tool for freedom-making in artistic collaborations, popular culture, feminist digital networks, disability justice and immigrant movements. We will also reflect methodologically on beauty as a terrain of self and collective invention in women of color and transnational feminist cultural practices and scholarship.

MODERATOR

- Natalie Havlin, LaGuardia Community College

PRESENTERS

- Maria Elena Cepeda, Williams College
- Janell Coreen Hobson, University at Albany
- Michele White, Tulane University
- Emmanuel David, University of Colorado Boulder

614. Lesbian Pulp: A Queer Storytelling Workshop

11:00AM - 12:15PM
ROOM 301

This workshop is an experiment in queer community, storytelling, and historiography that troubles the boundary between artist and scholar. Together we will produce evidence of our own impossible lives for the present as well as posterity. Through a series of conversations and writing exercises we will ask: What stories do we want—or need—to tell and to hear, now? What stories can protect us and help us flourish in dark times? What is a love story? What becomes possible when we follow our desire? What will we preserve and what will we transform?

MODERATOR

- Kiki Loveday, University of California, Santa Cruz

PRESENTER

- Kiki Loveday, University of California, Santa Cruz

615. Liberation May Mean Death: "But Some of Us Are Brave"

11:00AM - 12:15PM
ROOM 302

Give Me Liberation or Give Me Death: Post Traumatic Slave Master Syndrome and the Familiar Policing of Korryn Gaines and Sandra Bland

- Zoe Spencer, Virginia State University

This conceptualizes a new theory, Post Traumatic Slave Master Syndrome (PTSMS), drawn from DeGruy's 2002 work Post Traumatic Slave Syndrome, that is utilized to critically correlate historic patterns of lynching Black women to contemporary violent state (actor) responses to Black women's resistance, specifically relating to the neo-lynching of Korryn Gaines and Sandra Bland. This work deviates from the tradition of analyzing the history and contemporary effects of racism/white supremacy and state sponsored violence from the perspective of the victim and critiques how and why Black women's resistance triggers violent responses in the perpetrating class instead.

Title: The Role of Black Club Women's in promoting Black girlhood justice in Virginia.

- Nishaun T. Battle, Virginia State University

This paper will explore the role of Black Club Women as intellectual activists and epistemological producers of criminological thought by examining specific strategies taken to promote social and legal justice for Black girls in Virginia during the early twentieth century.

616. Monstrosity and Otherness

11:00AM - 12:15PM
ROOM 303 (LCD)

MODERATOR

- Kelly Happe, University of Georgia

Imaging the Self as "Other": Gothic Postmodernism in Juno Calypso's The Honeymoon Series

- Lauren Thompson, Texas Christian University

Juno Calypso's depictions of the "monstrous feminine" evoke the uncanny and grotesque as projections of abject otherness in relation to memory and the economics of gender. Horror exercises power as it entices pleasure and/or

disgust and is used in Calypso's work to challenge who has access to power through monstrous forms and genres. In contrast to modernism's clarity and simplicity of form, the Gothic embraces fragmentation, inconsistent narratives, and an excess of morphological, disjointed and decentralized forms and shapes. The resulting hybrids of the Gothic imagination represent the return of the repressed and address concerns about the body, voyeurism, and power.

"There's more hunger in the world than love": Unsentimental Heroism in Liu and Takeda's Monstress

- Frances Tran, Florida State University

This presentation explores how Marjorie Liu and Sana Takeda's graphic novel Monstress offers readers an alternative understanding of heroism. The protagonist, Maika Halfwolf, is a former slave trying to uncover her mysterious past amidst the tumult of war. I argue that the graphic portrayal of Maika, whose body bears the marks of these ongoing conflicts, missing part of her left arm and carrying a literal monster within her, demands that we rethink the genre of hero tales to create room for a heroine who walks the line between human and nonhuman, and who foregrounds intimacies among race, gender, and disability.

617. Medicine, Modernity, and Power in the Middle East: Imagining Feminist Futures

11:00AM - 12:15PM
ROOM 304 (LCD)

Stereotypes of the Traditional Muslim Woman and Birth Control in Tunisia

- Amy Kallander, Syracuse University

In 1962, Tunisia became the first Arab, African, and Muslim country to embrace family planning. Global advisors collaborated with national health practitioners to limit the fertility of poor, rural women considered responsible for family size and hence poverty (Ali 2002; Bier 2011; Briggs 2002; Connelly 2008). Their approach to contraception promoted 'modern' techniques often involving invasive medical procedures. This paper considers Mahmood's critique of agency, to explore how Tunisian women's responses – including large families, references to patriarchy, and religion - rejected state intervention into their private lives and complicate the liberal individual model inherent in hegemonic understanding of modernity (2005).

Tibb 'Arabi: Naqab Bedouin Women's Healing Practices beyond the Tradition/ Modernity Divide

- Sophie Richter-Devroe, Doha Institute for Graduate Studies

I focus on alternative forms of healing among the indigenous Naqab Bedouin in Historic Southern Palestine. Tibb 'arabi practices such as wet cupping or treatments against the evil eye run parallel –sometimes counter- to Israel's medical healthcare system. While modernist discourse brands tibb 'arabi as 'traditional', 'backwards' or even 'dangerous', others celebrate it as indigenous Palestinian resistance against Israeli biopolitics. Based on ethnographic fieldwork in the Naqab, I argue that indigenous healing practices go beyond the binaries of 'modernity/tradition' and/or 'resistance/ compliance'. Rather, they constitute hybrid informal spaces in which women challenge and circumvent state control over their bodies and intimate lives.

Medicalizing Innocence: Feminist Confrontations of Honor Crimes in Jordan

- Dana Olwan, Syracuse University

Honor killings are often rationalized through political, social, legal and medical discourses. Justifications for honor killings depend on women's bodies, citing their trespasses against moral and sexual codes deemed sacrosanct. Feminist efforts to combat honor killings challenge such rationalizations by relying on post-mortem medical examinations in the form of "virginity testing" and pregnancy checks that verify murdered women's chastity and honor. In this paper, I examine legal, medical, and discursive challenges to honor crimes in Jordan and how they consciously and unconsciously shore up and reproduce binaries of guilt/innocence and tradition/modernity on which defenses of the honor crime invariably depend.

618. Performing Resistance/Resisting Performance: Trans*/Queer Knowledge Production in and Beyond the University

11:00AM - 12:15PM
ROOM 305 (LCD)

MODERATOR

- Katie Horowitz, Davidson College

Gifts, Spoils and Other Lessons in Affiliative Economy

- Jenny James, Pacific Lutheran University

This paper reconsiders mid-century practices of artistic and socio-political collaboration to imagine new and queerer paths of creative production within and beyond the academy. Taking the plays of Lorraine Hansberry as lessons in anti-capitalist and anti-racist collaboration, I explore how queer artists and scholars might cultivate habits of creative exchange and affiliative economy that resist the neoliberal professionalism of higher education. If we seek to dismantle an academic marketplace that often turns on devaluation and spoil, as Hansberry and others urge, how can we use our broken gifts for radical, new ends?

Killing It: Love, Money, and the End of the Neoliberal University

- Katie Horowitz, Davidson College

This performance piece argues that increasingly corporatized universities use the tenure system, long defended as promoting diversity and equality, to enforce exploitative hierarchies that in fact discourage diversity and creativity. Meanwhile, a ballooning managerial class of administrators and technocrats demands ever-greater productivity from ever fewer faculty with ever less job security. But what if instead of doing more with less, we just did less more often? Playing on killing both in the sense of excelling and destroying, I

ruminate on the impossible demands of late capitalist academia and propose an end to the university as we know it.

*Let Others Be Normal": Some Trans*National Queer Sensibilities*

- Melissa M. Gonzalez, Davidson College

This paper explores how the writings and performances of trans* artists from Chile, Argentina, and Peru produce cultural criticism on gender, sexuality, and ethnicity. Sharing few theoretical texts or concepts, their insights nevertheless align with much of U.S. queer of color critique because of commonalities in the oppression of racial and gender minorities engendered by globalized social and economic structures. The work of these artists demonstrates how the university's monopoly on knowledge production reproduces gender, race, and class normativities and expresses ambivalence about the problematic ways that transgender is positioned as the vanguard of LGBTQ movements transnationally.

619. Performances of New Selves

11:00AM - 12:15PM
ROOM 308

MODERATOR

- Donna Thompson, Chandler-Gilbert Community College

Hybrid Utopias and Feminist Futures in Saya Woolfalk's "The Empathics"

- Anna Storti, University of Maryland, College Park

This paper explores speculative representations of racial and cultural hybridity through the art of contemporary mixed-race artist Saya Woolfalk. Woolfalk's multi-year and multimedia projects "No Place," "The Empathics," and "ChimaTEK" creates a fictional race of women - The Empathics - able to alter their genetics to fuse with plants. Woolfalk's work imagines a feminist praxis of hybridity in a post-apocalyptic world. Drawing attention to the entanglements of accelerated environmental decay and the endurance of coloniality, I read Woolfalk's work within and against narratives of racial mixture in an attempt to reckon with the linear progress narrative associated with contemporary politics of multiracialism.

"Left-Handed Sermons in a Right-Handed World: Triple-Consciousness, the Black Woman Preacher, and the Sermon as Literary Genre"

- Melanie R Hill, Rutgers University

In civil rights movements, it is the face of the black male preacher that has become synonymous with social justice moments. However, this paper brings to light the figure of the black woman preacher as she uses both sermon and song to tear down walls of race, gender, and class biases. Focusing on the intersections of black feminism, literature, and sound studies, the black woman preacher's sermons of forward movement speak to the vision of not just imagining justice but claiming justice and visions of freedom.

Surrogating Sister Rosetta: Shingai Shoniwa, Rhiannon Giddens, and the Performance of Black Feminist Memory Work

- Kate Grover, University of Texas at Austin

This paper examines performances of two twenty-first century black women musicians inspired by Sister Rosetta Tharpe: the 2007 music video for "Sister Rosetta (Capture the Spirit)" featuring Shingai Shoniwa of indie rock trio Noisettes, and Rhiannon Giddens's 2015 rendition of "Up Above My Head" for PBS series In Performance at the White House. Drawing on Daphne Brooks's concept of "black feminist surrogation," I argue that in these performances, Shoniwa and Giddens protest the historical erasure of black women in popular music while imagining new, feminist narratives for Tharpe, an artist who has only recently reentered public memory.

Virgins, Whores, and Femme-Machos in the Inter(in)animated Works of Isis Rodríguez

- Gigi Otalvaro-Hormillosa, Stanford University

Isis Rodríguez is a transnational Chicana-Puerto-Rican-American artist whose body of work demonstrates a symbiotic relationship between her visual and performance as well as her activism and spirituality. I will discuss works from her first solo exhibition at Galería de la Raza in 1997, "My Life as a Comic Stripper," situating them within both the feminist sex wars and the genealogy of Chicana art that reimagines the figure of the Virgin of Guadalupe. I will then demonstrate how Rodríguez's transgressive and interdisciplinary practices enrich genealogies of feminist art and Latinx art as they've been understood since the feminist sex wars.

620. Interrupted and in the Wake: BlackGirl Wake Work Pedagogies

11:00AM - 12:15PM
ROOM 309 (LCD)

Truth Spaces: Centering Black Girl Literacies

- Dywanna Smith, Claflin University

In thinking about teaching and learning, this presentation focuses on the power of truth spaces, or classroom environments that utilize a love ethic to allow adolescents to recognize, read, write and speak their unmitigated truths. This critical qualitative study centers the literacies of five eighth grade Black female students during an eight-week after school program group. Using ethnopoetic methodologies, I provide insights about how critical literacy engagements can be used to create discursive spaces where young Black girls critique and respond to body shaming, gender discrimination, colorism, sizism, and racism.

"Woke Baes": Black Girl Wake Consciousness

- Bria Harper, Michigan State University

This paper advocates for a present and future where Black girls can be conscious of their own traumas and pleasure. By foregrounding Bettina Love's "spirit murdering" to describe Black girls' experiences stemming from the dismissal of their traumas, I focus on Black Girl Consciousness in their efforts to conceptualize trauma and reclaim pleasure. I argue that, through creative healing methodologies, Black girls foster consciousness that move beyond responding to trauma with strength and

silence. In working toward pleasure, Black girls engage in agentive futures as they cultivate their own modes to define and share their experiences.

Fugitivity and Black Girl Cartographies

- Tamara T. Butler, Michigan State University

Black girls' liberatory practices are rooted in the spaces that we demand, seek, create, and cultivate. In this paper, I begin to outline "Black Girl Cartography," which is a praxis-oriented framework to unpack where Black girls are physically and sociopolitically mapped in research. Using a case study of education research published during the era of "Black Girlhood Celebration" (Kwayke, Hill & Callier, 2017), I use the framework to discuss where Black girls cultivate care that is rooted in justice, respect, reciprocity, and collective survival.

621. Imperatives of Future's Past: Palestinian Art Practices Beyond Perpetual Crisis

11:00AM - 12:15PM
ROOM 310 (LCD)

MODERATORS

- Ivan Ramos, University of Maryland
- Jodi A. Byrd, University of Illinois, Urbana-Champaign

Jericho, the City of the Moon: On Queer Feminist Arab Futurisms

- Ronak K Kapadia, University of Illinois at Chicago

Critical queer feminist study has lovingly brought renewed methodological attention to long-forgotten, once-inhabited sites, archives, geographies, and histories, which can be newly reanimated for the service of contemporary collective social life. One such instance in present-day Palestine is the international art, writing, and research residency called el-Atlal ("The Ruins") founded in 2014 by French Palestinian scholar Karim Kattan in the town of Jericho. This paper argues that, given its historical heritage and complex station in the local imagination, Jericho is a generative utopian site for enacting new incubatory spaces for alternative political and aesthetic possibility in the here and now.

Rubble: Tackling Ruin and Recovery in Palestinian Art

- Sara Mameni, California Institute of the Arts

In Larissa Sansour's video, "In the Future they Ate from the Finest Porcelain" (2014), we see futurist archeologists examining Palestinian lands to find traces of a lost civilization into which the artist actively intervenes. I juxtapose this video with two other works from the region to argue for emergent aesthetic practices that offer ruins as sites of futurist hope: Afghani artist Lida Abdul's video "White House" (2005) where the artist walks amongst bombed houses in Kabul to paint them white with a large paintbrush and Syrian artist Diana Al-Hadid's sculptural figurations of material ruins.

The Wreck Itself: Between Palestine and American Indian Studies Sovereignty and the Surreal

- Maryam Kashani, University of Illinois at Urbana-Champaign

In Spring 2018 Ruanne Abou Rahme and Basel Abbas's "And Yet My Mask Is Powerful" (2016-2018) was presented at the Krannert Art Museum on the campus of University of Illinois at Urbana-Champaign, where in 2014 Steven Salaita was denied an appointment in American Indian Studies, leading to the de facto disintegration of the program. This paper explores the radical imaginary and practices that illumine the wreck of destroyed Palestinian villages and the wreck that is American Indian Studies, demonstrating the ongoing projects of settler colonialism and the surrealist, futurist, and feminist limits and possibilities for justice.

622. Teaching Inside as Abolitionist, Feminist Labor and Praxis

11:00AM - 12:15PM
ROOM 311 (LCD)

As educators who believe in a world without prisons and teach at a maximum-security prison that incarcerates people who the state considers men, we see our work as an intentional intervention in the apparatus of the carceral state and distinctly frame our teaching as justice work. Abolition is a practice and a politic that works toward the obsolescence of prison. By connecting our work teaching inside to movement building that aims to cultivate strong communities, eliminate harm, and create forms of authentic public safety, we seek to create more expansive understandings of abolitionist, feminist labor and praxis.

MODERATOR

- Deana G. Lewis, University of Illinois at Chicago

PRESENTERS

- Alice Kim, University of Chicago
- Beth Richie, University of Illinois at Chicago
- erica ruth meiners, Northeastern Illinois University

623. Just Medicine: Radical Articulations against the Racial Capitalist Medical Industrial Complex

11:00AM - 12:15PM
ROOM 312 (LCD)

In the U.S., racial capitalism has been a longstanding process of deriving social and economic value from racialized subjects (Leong 2013)—not least though vastly disproportionate, death-dealing burdens on the health of people and communities of color. This roundtable takes a radical swing at examining what is "just medicine" (Matthew 2015) and whether "just medicine" is possible within the racial capitalist Medical Industrial Complex. We will interrogate the current state of the MIC and its systemic impacts on black and brown lives, and generate strategies, grounded in existing grassroots projects, toward radical feminist post-capitalist enactments of "just medicine."

MODERATOR

- Nessette Falu, University of Central Florida

PRESENTERS

- Reshawna L Chapple, University of Central Florida
- Nessette Falu, University of Central Florida
- Annie Menzel, University of Wisconsin-Madison
- Dana-Ain Davis, City University of New York
- Juli Grigsby, Haverford College

624. Pedagogical Insurgencies: "Reacting to the Past" Games in Feminist Classrooms

11:00AM - 12:15PM
ROOM 313 (LCD)

Within the context of the neoliberal university, GWS classrooms can utilize their rich tradition of alternative pedagogies and forms of knowledge production as resistant practices. This roundtable will explore the use of an alternative pedagogy, "Reacting to the Past" role-playing games, as a form of feminist teaching. Our discussion will explain how "Reacting to the Past" games further feminist pedagogical goals, including: reviving democratic process and discourse in our classrooms and in our national cultures; and giving students the experience of learning through live engagement with other students in the classroom.

MODERATOR

- Jae Basiliere, Grand Valley State University

PRESENTERS

- Janice Dzovinar Okoomian, Rhode Island College
- April Lidinsky, Indiana University South Bend
- Elisa Miller, Rhode Island College
- Judy Walden, Simpson College

625. Queer World-Making and/as Resistance: Radical Histories and Utopian Futures

11:00AM - 12:15PM
ROOM 314 (LCD)

MODERATOR

- Emily K. Hobson, University of Nevada, Reno

A Queer Future in the Feminist Past

- Leah Claire Allen, Grinnell College

In 1974, Andrea Dworkin concluded her text "Woman Hating" with a radically utopian chapter titled "Androgyny, Fucking, and Community." This chapter offered a queer future for feminism, one invested in non-binary, intergenerational, interspecies eroticism as a mechanism for total cultural transformation. The chapter's commitment to diffuse sexuality is at odds with other 1970s feminist visions of the future more grounded in revisions to women's sex roles. Its strange untimeliness suggests we must alter our history of feminism's concern with sexuality in relation to gender. The chapter is part of a contemporary conversation about queer futurity, optimism, and utopia.

"Picturing Possibilities": AIDS Activism, Disability, and the Politics of Belonging

- Karisa Butler-Wall, University of Washington Bothell

In the late 1980s, the Gay Men's Health Crisis in New York City produced a series of erotic safer sex videos that embraced a strategy of "militant eroticism" to demand the right to sexual freedom as a fundamental aspect of sexual health. While the invention of safer sex by AIDS activists has often been celebrated as a form of political resistance within the queer historical imaginary, this paper investigates how the radical possibilities inherent within the utopian visions of queer relationality and belonging they put forth were constrained by their reproduction of racialized and classed ideologies of ableism.

LGBTQ-Labor Coalition Against Prisons: Queer, Militant Action as Abolitionist Praxis

- Raechel Anne Jolie, Tufts University

There is a long history of coalition building between the US labor movement and the LGBTQ movement. From the pro-gay Marine Cooks and Stewards Union in the 1930s to the recent labor-led month of action for transgender healthcare, this is a powerful alliance. I argue that for the labor movement to truly center the liberation of working-class LGBTQ communities, it must divest from police and prison guard unions, rejecting arms of the State as workers to organize. To do so, labor should look back to its militant roots as well as direct action tactics of historical radical queer organizing.

626. Boys to Men: Rethinking Masculinity

11:00AM - 12:15PM
ROOM 315 (LCD)

MODERATOR

- Andrew Kravig, Claremont Graduate University

Becoming a "Real Boy": Radical "Boyhood" Futures for the 21st Century

- K Allison Hammer, Vanderbilt University

In Female Masculinity (1998), Jack Halberstam asked what happens when "boy rebellion is located not in the testosterone-induced pout of the hooligan but in the sneer of the tomboy?" In 2018, this "testosterone-induced pout" more often presents on the body of a female-born child or adult, thus challenging misogyny, cisnormativity, and heteronormativity. Medical technologies allow "boyhood" to occur at any stage of life, in effect queering the lifecycle. Many transmen also refuse to purge all signs of queerness in "boyhood." However, the concept of trans-boyhood has also augmented the resentment fueling right-wing populism, neo-fascist movements, and white nationalism.

The Bro Counter-Offensive: Constrained Masculinity and the Challenge of an Evolving College Campus

- Steven Dashiell, University of Maryland, Baltimore County

This paper introduces the concept of constrained masculinity to explain the complex reaction of men on college campuses and their internalized and fabricated sense of marginalization. Through a discourse analysis of male college students, I analyze a set of

resilience practices exhibited by men who see themselves under threat from a perceived feminist, liberal shift in the university (Buzzanell 2010). However, methods used to combat change exhibits the power retained by these men, confounding a mediated and morphing matrix of oppression (Collins 1990). Investigating this inconsistency allows for a frank discussion of these supposed "men under siege".

627. Institutionalization, (Inter) disciplinarity, and Knowledge Production: Insurgent (Im)possibilities?

11:00AM - 12:15PM
ROOM 402

Contesting and Colluding with the Homogenizing Force of Liberalism: The (Im) possibilities and Potentials of Feminist Studies

- Taylor Wondergem, University of California, Santa Cruz

This paper is concerned with the homogenizing force of liberalism which structures what is available to think and to say within the political (ethical-juridical) infrastructure of the United States and within human rights doctrine. I consider the relationships across feminist theory and critical race theory as circulated within the academy and popular feminist and political discourses. I ask how, when, why, and in service of what/whom the deployment and reformulation of human rights doctrine occurs alongside invocations of political urgency, crisis, and rupture. How do feminist theorizing and classrooms contend with liberalism's reconfiguration of difference as sameness?

Money talks (and sees): what funding reveals about labor and knowledge production

- Lani Hanna, University of California, Santa Cruz

This paper revisits an analysis of the funding that made possible a collaborative curatorial project, focused on the politics of representation and work by contemporary indigenous artists. Earlier considerations of this project attempted to take seriously the ways institutional affiliation made funding possible while reiterating structures of power that maintain the university – and those affiliated, in this case myself, a graduate student – as the fundable source of knowledge production. This paper continues this analysis by reimagining an assumption that was left untroubled in the original piece, that of the un-interrogated role of student labor by the university.

Revisiting the "Question of Palestine": The Epistemic Containment of Palestine as Object

- Noya Kansky, University of California, Santa Cruz

In this paper, I revisit Edward Saïd's "Question of Palestine," with specific attention to the activation of Palestine as object of study in contemporary humanities-focused research agendas. How are these research choices shaped by institutions and the left-leaning ethos of scholar activism, contemporary post-colonial studies, and current debates on research ethics and epistemic production? What violences does this practice reinscribe and in what ways does the contemporary university contain and re-direct questions that frame Palestine as object? In this work, I consider discourses of secularism, and the ways in which invocations of anti-Semitism concomitantly produces Islamophobic tendencies.

Troubling the Terms of Insurgent Practices in the University: the problems and promises of the term 'Decolonial'

- Claire Slattery-Quintanilla, University of California, Santa Cruz

Among the terms that have been used to describe the condition of insurgent practices/knowledge in the institution is "decolonial." In this paper, I consider the problematics of the term 'decolonial and meditate on how the term 'decolonial' lives alongside the questions that motivate my scholarship. Through an analysis of the 2017 special issue of Feminist Studies: 'Decolonial and Postcolonial Approaches: A dialogue,' this paper complicates the discourse of the term "decolonial." I ask what are the notions of time and futurity within this discourse that seems to promise a challenge to the politics of knowledge production in the neoliberal university.

628. Imagining Justice: Steps and Missteps Towards Utopia in Chicago

11:00AM - 12:15PM
ROOM 403

Human Genome: a project of carceral feminisms or emancipatory feminisms?

- Sangeetha Ravichandran, University of Illinois at Chicago

This ethnographic study questions the oppositional tensions of using the human genome, as a tool of carceral feminism (Richie, 2012) and one that is used for resistance in exoneration projects. While anti-sexual violence movements in IL has increased the capacity of the state to process more DNA evidence to increase rape convictions and administer justice, prison abolitionists have proposed the use of the human genome for an alternate utopian project of exonerating the wrongfully convicted. Using prison abolitionist and intersectional frameworks, this paper questions the terrains of bio-surveillance (Browne, 2012) using the human genome, as one that is utopian or dystopian.

Marching Toward Divergent Utopias: Trans Rights or Trans Justice?

- Sarah Steele, University of Illinois at Chicago

This paper presents a comparative ethnography of two queer feminist protests which occurred directly after the residence of guidelines for trans youth in U.S. schools. While both protests envisioned a different way for trans folks to exist in Chicago, they presented distinctly different utopian projects, both in terms of political praxis (hooks, 2000) and future imaginaries, shaped by the positionality of the organizers themselves. Still contested feminist terrain at the intersections of race, gender, sexuality, class and violence (Collins, 2017; Ferguson, 2005) influenced both activist's engagement with (Lamble, 2013)

and corporeal experiences with agents of state violence, particularly police.

Reproductive Justice and Praxes of Resistance

- Meghan Daniel, University of Illinois at Chicago

This archival work explores why and under what conditions reproductive justice (Luna & Luker 2015; Ross & Solinger 2017; Ross et a 2017) and anti-state violence praxes converge or overlap to fight against thanatopolitical projects (Foucault 1990). In examining the moments in which reproductive justice activists conceive of their organizing as being coalitionally or simultaneously anti-state violence work, I will explore the re-avowals of that which has been disavowed by neoliberalism and other epochs of gendered racial capitalism (Ferguson 2004; Ferguson & Hong 2012; Hong 2015) - the affirmations, connections, and imaginings that pave the way for reproductive justice utopia.

629. Political struggles in institutions of higher education: social movements, direct action and community partnerships

11:00AM - 12:15PM
ROOM 404

MODERATOR

- Noelle Sepina, University of California, San Diego

Feminist Economics Up Against the Corporate University

- Wendy Burns-Ardolino, Grand Valley State University

Scarcity, competition, and individualism, the hallmarks of neoliberal economics continue to dominate the operational mindset of the 21st century public university. However, I have witnessed the very real impacts of engaging a growth mindset predicated on the feminist economic principles of abundance, cooperation, and altruism. This paper will focus on the ways in which the tools of feminist economics can be applied within the university to change the way the university thinks and operates as a social institution and will include case studies of feminist interdisciplinary interventions as they contribute to the development of innovative knowledge production and community partnerships.

Identity, Inclusion, and Social Change: Locating Student Unrest and Student Affairs in the Neoliberal University

- Victoria Agunod, DePaul University

This paper explores the "rub" between women-of-color feminist direct action work and queer-of-color critique by college students and the structure of university administrations, especially through the bureaucratic funnel of student affairs. Through a case study of a student-led response to acts of white supremacy at DePaul University in 2016, this analysis explores the ways the increasingly-neoliberal university model structurally supports, and depends on, the co-optation of social democratic values (e.g. inclusion, free speech, diversity) by radical alt-right movements to quell radical feminist work. Ultimately, this paper asks, "Can queer-of-color critique break the cycle of co-optation within the university?"

Making moves in/with/against the university: The development of a politicized voice in immigrant student organizing

- Chantiri Duran Resendiz, University of California, Los Angeles

This presentation examines how institutions and political narratives in social movements are co-constituted. I will present on how universities have been reconfigured by the immigrant student movement and how institutional response has simultaneously shaped strategies and political narratives in the movement. I will present the immigrant student movement at the University of California, which offers a site to explore neoliberal logics in the development and institutionalization of immigrant incorporation. The presentation explores the post-1960s historical and political moments where affirmative action, civil rights and immigration policy came together in the reorganization of US higher education's institutional relationship to immigrants.

Women's Empowerment: A case study presenting the effects of a small student group's journey into social action

- Loleta Collins, Edison State Community College

This paper presents the work of a women's student group at a small community college as a response to subtheme three: The future of the universities, schools, and knowledge production: maroon spaces, insurgent practices, and the future of the disciplines and the interdisciplines." This paper presents the on campus activity of a young student group stepping forward to present Women's History Month to the college community. This work will present the planning, implantation, and results of the group's Women's History Month social action campaign, as well as the women's roles both students and community makers within the college.

630. Ending the Clinic-to-Prison Pipeline for Young Black Gay Men: The Campaign to Free Michael Johnson

11:00AM - 12:15PM
ROOM 405

This workshop will provide lessons learned from a national HIV decriminalization campaign. Political discourse and activism around dismantling the prison industrial complex has continued to advance through progressive movement spaces. However, not all forms of criminalization have been legible in our current political moment. For example, right now there are over 30 states in this country that criminalize people living with HIV. Michael Johnson is a young black gay man who is currently in prison after being sentenced under Missouri's HIV criminalization. A beautiful movement was born around securing his freedom. This workshop will tell the story of that work.

MODERATOR

- Charles Stephens, The Counter Narrative Project

PRESENTER

- Marlon Murtha Bailey, Arizona State University

631. Future Ancestors, Ancestral Futures: The Aesthetic Enactment of Feminist Imaginaries

11:00AM - 12:15PM
ROOM 406

MODERATOR

- Mimi Thi Nguyen, University of Illinois

"Two Hands Outstretched": Enduring in the Longue Durée and the Entangled Ecologies of Three Thousand

- Olivia Michiko Gagnon, New York University

This paper examines Inuk artist Assinajaq's film Three Thousand as an articulation of both the indigenous longue durée and a world of entangled ecologies. Combining archival film footage with original animation, voiceover, and music by Inuk throat-singer Tanya Tagaq, the film insists upon the fluid commingling of times: the ancestors will have been in the future, two hands stretch out in either direction, traditional stories offer lessons for future generations. Ultimately, I argue that more livable arctic futures are ones in which tangles of dependency and care––times, peoples, lands, and animals––are centered through radical forms of indigenous resurgence.

States of Water: Reimagining Refugee Futures

- Patricia Nguyen, Northwestern University

This paper is a performance-based presentation that explores Vietnamese myths and sites of refuge in order to trace a history of U.S. liberal war, humanitarian aid, and dispossession from the Vietnam/American War to ICE detentions and deportations of Southeast Asian Americans. The performance experiments with the materiality of changing states of water, set alongside archival images of refugee camps and detention centers. It theorizes temporal states of molecular change and the ethics of witnessing as the water––or nuoc translated into Vietnamese, which also means homeland/country/nation––transforms shape, temperature, and opacity.

manifestroom: Searching for Feminist Futures

- Lilian Mengesha, Brown University

This paper considers the critical work of the feminist manifesto as a document informed by the past but envisioned for the future. It does this through a study of the performance project manifestroom (2014): a conceptual action headquarters, a meeting place for contemporary political needs, and a space for interaction with historical documents from radical and artistic movements from around the globe, such as Idle No More, Yvonne Rainer, and Valerie Solanas's Scum Manifesto. This paper will consider the live manifestos written during the performance in 2014 in the gallery space as they inform on our contemporary moment in 2018.

632. 'Heavy Breathing' : Cartographies of Black Pleasure In and Out of Constraint

11:00AM - 12:15PM
ROOM 407

MODERATOR

- Malika Imhotep, University of California, Berkeley

'I Cruise a Black Maze': Black Queer Disorientation and the Siting of Pleasure Jamal Batts, UC Berkeley
The work of poet and essayist Essex Hemphill is considered profound for its unadulterated portrayal of interracial queer intimacy. This paper, in distinction, considers the ways in which Hemphill's speaker in "Heavy Breathing" narrates the constricting space of the bathhouse as one that produces a disorienting affect—the experience of alienation from black queer intraracial intimacy due to the scene of interracial pleasure. Thinking with the works of Hemphill and artist Glenn Ligon, I elucidate the disorientations involved in cruising as a black queer subject; the dizzying inability to mark the difference between pleasure and negation in a racialized visual field.

'Protect Ya Neck': Breathing In, Breathing Now; Towards an Eroticx of the Choker

- Amaris Diana Brown, Cornell University

As a distinct, tightly-worn necklace, the choker maintains a symbolic history of bondage and discipline. Punishment collars were enforced upon enslaved laborers who attempted to run away. These technologies of bondage restricted movement, comfort, and intimacy. Amplifying queer subjectivities against the material archive of the choker, raises questions about the power(ful) interactions, reassignments of meaning, and corporeal remappings the choker has infiltrated within contemporary black sexual culture. The paper argues that within a social and material history of black sexual cultures 'chokers' represent a possibility for queer liberation that embraces nonconformity and disruption as central to black being.

'Atlantic Is A Sea of Bones' : Contortions of resting space

- Malika Imhotep, University of California, Berkeley

This paper draws from black feminist theorizations of 'diaspora' to engage the artistic works of Lucille Clifton (1980) and Reina Gossett (2017). Through the language of the poem I wish to extend Alexis Pauline Gumbs configuration of The Black Feminine Domestic, asking: what would it mean to claim the space of the Atlantic (and beyond) as resting place? Thinking with the images of the film I ask: how might the space of the Atlantic be re/membered in the club, the dressing room and other sites of black femme self fashioning.

Dilemmas in Space: Revisiting 'Bizarre Axiological Grounds' through Morrison's Paranormal

- Amanda Anderson, Emory University

In drawing from Denise Ferreira da Silva's recent theorizations on the capacity for blackness to exist––to matter––without form, this paper grapples with 'formlessness' as an obliteration of the axiological grounds which have rendered black living precarious. It turns to literary aesthetics, specifically Toni Morrison's Beloved,

suggesting that its preoccupation with infanticide and the world of the paranormal offers a ground through which to imagine black women's mattering without a stable body. It asks, might the formlessness of the supernatural be read as a way of mattering beyond axiology, presenting a new space, out of space?

633. Race, Gender, Species: Moving Beyond Oppressive Paradigms

11:00AM - 12:15PM
ROOM 214

MODERATOR

- Rebecca J. Lambert, Oregon State University

The Instrumentalism of Artificial Insemination: On Nonhuman Autonomy, Consent, and Naturalized Sexual Domination

- Bjørn Kristensen, Oregon State University

In this project, I examine the instrumental narrative of artificial insemination in animal agriculture through the ecological feminist lens of Val Plumwood. I argue that artificial insemination is a violent act of naturalized interspecies sexual domination. Sterile terminology backgrounds both the reality for nonhumans, and the human perversity expressed through such acts. Central is considering conceptions of consent and autonomy in the nonhuman. I look to Plumwood's intentional recognition stance as a call to moral interaction which seeks not only to recognize nonhuman others as intentional and communicative, but also to intentionally engage in fostering new dialogical possibilities with them.

Towards the Inclusion of Animal Liberation in the Field of Women and Gender Studies (WGS)

- Jennifer Ann Venable, Oregon State University

Although theorists have examined the interconnections between interspecies oppression, little concern has been devoted to examining what attention animals might be given in WGS itself. This paper investigates justifications for this omission by focusing on classed and racialized representations of the animal liberation movement. I am also interested in how speciesism functions within WGS. While embracing intersectional approaches to understanding and resolving human injustices, WGS has simultaneously upheld speciesism as a default norm through which animal oppression is rendered invisible. I make the case that the inclusion of animals within WGS demonstrates new and possible paths forward within the field.

634. Queering Southern: Insurgent queer practices in the rural South

12:30PM - 1:45PM
ROOM 204-205 (LCD)

MODERATOR

- Sarah Rogers, Georgia Southern University

Red state, black ink: Identity disclosure through writing

- Katherine Fallon, Georgia Southern University

Classroom culture often resists outright disclosure of queerness. This discussion will explore the role of social positioning, as the presenter, a queer instructor who is often assumed to identify as heterosexual, balances the public and private by writing a column in which pedagogy, feminism, left-wing politics, and queerness converge, for a small, South Georgia city's local magazine. Through the lens of feminist standpoint theory, the presentation explores the relationship between queerness, education, and the written word in the depths of a red state.

"Despite everything I said": The contradictions of 'passing' in the South

- Baker Rogers, Georgia Southern University

Are transmen in the South more likely to try to fit into the gender binary, challenge it, or queer it? I examine the implications this has for "passing," transnormativity, and the dominance of the gender binary. Rather than challenging gender, transmen in the South often uphold the rigid gender system through attempting to "pass" as cisgender men. In this way, the South differs from other areas where non-normative gender identities are correlated with calls for acceptance of queerness. This is likely related to multiple aspects of what it means to be a transman in the South, including privilege and fear.

Enacting an anti-heteronormative praxis in teacher education

- Peggy Shannon-Baker, Georgia Southern University

Much of the research on teacher education focuses on the content of the coursework, students' learning outcomes, and the long-term impact on students' dispositions and future practices. The same applies to research on heteronormative discourses in teacher education programs. How do faculty engage in anti-heteronormative work in these spaces? What can such a praxis look like in courses on human development, classroom assessment, and research where the dominant discourse is steeped in the erasure of sexuality and binary notions of sex and gender? This paper shares my reflections on developing a radical politics of anti-heteronormativity in teacher education spaces.

The difficulty and rewards of queering pedagogy in the rural South

- Amanda Hedrick, Georgia Southern University

How can we queer the instruction and classroom experience of an entry level Writing Studies course, and create both a safe space for queer identified students and a space of challenge for their more conservative, straight-identified peers? In revising the 2000-level Writing GLBTQ+ Identity for a university in rural South Georgia, this presenter draws on queer theory, writing instruction best practices, and concepts of learner agency to decentralize the classroom and collaborate with students on course design and progress. This presentation includes instructor and student reflections on the process and products of two iterations of this course.

635. Exploring Humor as a Feminist Praxis

12:30PM - 1:45PM
ROOM 211 (LCD)

MODERATOR

- Kirsten Leng, University of Massachusetts Amherst

"Til Women's Lib Do Us Part": Humor in the Radical Feminist Press, 1969-1980

- Sascha Cohen, Independent Scholar

The stereotype of second-wave feminism as devoid of pleasure, irony, or self-awareness represents an incomplete understanding of the movement. This paper examines jokes, cartoons, and comic strips featured in radical feminist periodicals at the height of the U.S. Women's Liberation movement which humorously addressed issues important to women's liberation, such as housework, motherhood, marriage, sex, workplace discrimination, the New Left, and gender role socialization. Combining the history of women's activism with the study of affect, I argue that feminists employed humor as strategy of social protest and political critique, and as a way to negotiate internal conflicts within their movement.

OB Tampons & National Champions: Satire, rape culture, and (white) feminism

- Viveca Greene, Hampshire College

Today the topic of sexual violence is more visible in comedy than ever before. This paper examines the works of three satirists--Samantha Bee, Amy Schumer, and Lena Weissbrot--all of whom have critiqued aspects of rape culture. Just as rape jokes are constitutive of rape culture, we contend that satirical performances that address dimensions of that culture are vital to challenging it. However, our three white-presenting satirists do not always or equally address the centuries-old relationship between rape culture and racism. Through critical contextual analysis, we explore their work with particular attention to lacunae within white feminism.

For Praxis/For Profit: Black Feminist Humor in the Neoliberal Age

- Jessyka Finley, Middlebury College

Performance and black feminist traditions have long served as sites of resistance, especially for addressing social issues in ways that engender new forms of political consciousness (Davis 1998). Black feminist humor has, in heterogeneous ways, been a mode of critical praxis where comics configure alternative epistemologies of black womanhood. In this paper, I draw on (auto)ethnographic data, black feminist and performance theories to map out how consciousness, failure, empowerment, and neoliberal imperatives frame black women's humor as feminist praxis in the 21st century. How can we account for black feminist humor, and what is its social and political efficacy?

Whalephant, Liontelope, and Storkoise: The Anti-Colonial Laughter of Sukumar Ray

- Sushmita Chatterjee, Appalachian State University
- Deboleena Roy, Emory University

Widely read as an essential part of the Bengali identity, Sukumar Ray's (1887-1923) work exemplifies humor in the genre of "nonsense." An indelible aspect of Ray's nonsensical humorous images and verse is the use of animals in-fusion. Disparate animals are joined together to constitute new and imaginary compositions. Our paper analyses the use of humorous animal imagery by Ray to decipher its framing as part of anti-colonial and artistic movements that led to transgressive forms of political power. We ask: what might this particular mode of "becoming animal" add to feminist conversations in animal studies and on laughter?

The Sardonic, Sustaining Feminism of the Guerrilla Girls, 1985-2000

- Kirsten Leng, University of Massachusetts Amherst

This paper explores the uses and effects of humor for the Guerrilla Girls, an anonymous collective of women artists established in 1985. Using archival materials, posters, and oral histories, this paper shows that humor was vital to the Girls' exposure of institutionalized sexism and racism in the art world. Irony especially helped to render the exclusion of women and people of color absurd, and to create new feminist communities by affirming women's experiences. For the Girls themselves, humor provided catharsis and sustenance for their political work by liberating members from a sense of helplessness and establishing collective consciousness.

636. Seizing the Means of Social Reproduction

12:30PM - 1:45PM
ROOM 215 (LCD)

Transing the Means of Reproduction

- Aren Aizura, University of Minnesota

This paper offers the frame of transing reproductive labor to highlight how marking the queerness or gender insurrection of reproductive labor in feminist spaces feels potentially vulnerable or risky. "Transing" or queering is often understood to add queer subjectivities to a frame in which cisgendered women remain as the political subjects of care work. But this ignores how gender itself has been a violent colonial and racializing logic. How can we acknowledge the deep queerness of the gender embodiments, practices, and identifications that the heteronormativity and racialization of the division of labor obscures and violently alters?

637. The Futures of living & dying

12:30PM - 1:45PM
ROOM 216 (LCD)

MODERATOR

- Z'étoile Imma, Tulane University

An Archive of Longevity: Ruth Ellis and the Politics of Black Queer Imagining

- Freda Fair, Indiana University, Bloomington

This paper focuses on materials from the Ruth Ellis Archive to advance a theory of longevity grounded in black queer imagining. As we learn from journal entries, letters, birthday cards, and Yvonne Welbon's film Living with Pride: Ruth Ellis @ 100 (1999), Ellis, a black lesbian centenarian, outlived all of her immediate and extended family

by decades. I argue that Ellis articulates longevity not as an extension of a linear life cycle, but rather as a practice of living—a living that functions as a radical challenge to existing ways of imagining the future.

Fluidity and Parallelism: Identity, Colonization, and Power

- Elizabeth Rhaney, Independent Scholar

"Power is to be shared and experienced rather than held and taken. In this project, we imagine new conclusions to Afro-Pessimist thought regarding black identity in the realm of Afrofuturism. We view the movement to inhabit Mars as an extension of colonization and develop a literary thought experiment (LTE) that envisions a future utopia where power is fluid among all life-forms. We have a wide range of sources for the project, including academics and zine writers. We will share our conclusions with the audience through a zine designed to encourage each person to engage with our experiment."

Seen and Unseen: the Venus in N.K. Jemisin's The Fifth Season

- Jasmine Wade, University of California, Davis

"Seen and Unseen: the Role of the Venus in N.K. Jemison's The Fifth Element" argues that N.K. Jemison takes the figure of the Black Venus and transforms it. Her protagonist is both invisible as a human and super-visible as someone to be ogled or oppressed. Throughout The Fifth Element, the protagonist dies and is reborn, and with each rebirth, she shows a level of black resilience that is central to Afrofuturism. With this work, Jemison adds to a long lineage of the black radical imagination and proposes a future where black women rise like a phoenix.

Treading Lightly: On Water, Walking, and Women in Paule Marshall's Praisesong for the Widow

- Sasha Panaram, Duke University

"Treading Lightly" examines the retelling of the "Ibo Landing" story in Paule Marshall's Praisesong for the Widow to gauge how this rendition enables Aunt Cuney to imagine a world that privileges her ancestral relationship to water. I analyze Aunt Cuney's performance of the "Ibo Landing" story to show her search for a religious tradition after the Middle Passage. If we take seriously Aunt Cuney's claim that "the Landing" is her religion, then we must confront the fact that the Ibos never landed successfully. This paper calls for renewed attention to the relationship between women and water in black Atlantic literature.

638. Speaking through the Cracks when Our Communities Are Under Attack: Southwest Asia & North African Feminist Ways of Knowing in Crisis, Siege, and Struggle

12:30PM - 1:45PM
ROOM 223 (LCD)

Making the Muslim Ban: The Everyday, Intimate, and Routine in NSEERs as a Racial Project

- Sophia Armen, University of California, San Diego

This paper seeks to interrogate NSEERS, National Security Entry-Exit Registration System, through the everyday, routine, and intimate ways the program racialized and gendered SWANA migrants. Through a feminist of color analysis centering migrants as experts of their own experience, I interview NSEERS registrants to illuminate how anti-SWANA racism, Orientalism, and Islamophobia situate SWANA bodies. This paper incorporates critical refugee studies that situates migrants beyond "problem" and uses as source Third World women's lived experience that subverts, disrupts and resists such discourse(s). Ultimately I argue that SWANA world-making and theorizing reveal how race and gender of SWANA people is "made."

Ululating to the Sky: Syrian Women's Poetry, Performances, and Pedagogies Under Siege

- Banah Ghadbian, University of California, San Diego

Syria headlines,"Syrian Envoy Slams U.S. Airfield Attack" (CNN), "French jets pound Raqqa," (Al Jazeera), "Syria Rebels Penetrate Aleppo Siege," (Wall Street Journal) paint Syria as a gendered body that colonial actors "slam," "pound," and "penetrate," with force. As the U.S. formalizes policies to bar Syrians from travel and social services, it is no coincidence Syrians as subjects are silent. While under Assad starvation siege in 2016, Eastern Ghouta youth performed plays about refusing displacement. Despite international investments in the destruction of Syrian life, the girls of Eastern Ghouta imagine other futures where they flourish and thrive.

A Feminist Love Letter: Arab-American Studies, Ethnic Studies, and Feminist Academic Labor

- Yahya Alami Hafez, University of Michigan

Historically Arab-American feminists engaged WoC feminisms by responding to patriarchy within anti-racist movements and racism within feminist movements. I argue that the publication of This Bridge Called My Back catalyzed a significant response from Arab-American feminists. Arab-American feminists such as Joe Kadi, Evelyn Alsultany, Rabab Abdulhadi and Nadine Naber responded to absences and voids by building their own theorizing like Food for Our Grandmothers, Bint Arab, and Arab & Arab American Feminisms. I argue that these moments of Arab American feminist thought represent radical ruptures for Arab-American Studies, larger SWANA feminist theory and American Studies at large.

639. Taking Care: Reimagining paradigms of social reproduction toward radical world-remaking

12:30PM - 1:45PM
ROOM 224 (LCD)

MODERATOR

- Deboleena Roy, Emory University

Care as Undoing: Rethinking Feminist Care Ethics through Foucault's "Care of the Self"

- Dayne Alexander, Emory University

Feminist care ethics, as theorized in posthumanist, critical animal studies, and ecofeminism, deploys notions of suffering, response-ability, reciprocity, and vulnerability which take recourse to humanist notions of subjectivity. Using Foucault's notion of ethics as "care of the self" - where "self" is not a recuperation of the humanist subject but a self-dislocating that allows the subject to "'get free' of itself," and where the self is a "form" rather than a "substance" - I reconsider care as a tool for undoing and re-crafting this "form" and its relationship to always implicated "others" with reference to rethinking the ethico-political stakes of interspecies care.

'The Costs of Caring': Compassion fatigue and affective labor in the animal research lab.

- Caroline Warren, Emory University

This paper explores how intimacy between animal care technicians and non-human laboratory animals is encouraged and appropriated for the purpose of producing "good data." Scholarship notes the tension between forming positive bonds with lab animals and the epistemological difficulties arising when animal carers become "too attached." I analyze information targeting lab animal technicians to interrogate what is regarded as an "appropriate" degree of intimacy between technicians and animals, what emotions, affects and "feelings for the organism" are seen as integral to the production of scientific knowledge, and what kinds of human-animal intimacy are deemed excessive, inappropriate, and epistemologically problematic?

Towards a Biopolitics of Care: From the Global South to Robotic Futures

- Ingrid Meintjes, Emory University

Through postcolonial FSTS, my paper analyzes the example of unpaid HIV/AIDS carework during South Africa's democratic transition - a highly feminized, debilitating form of carework - to demonstrate how the need for care and the proliferation of 'new' caring bodies is a product of the neoliberal milieu which operationalizes care as biopolitical governance. Then, through Deleuze's machinic ethics and Braidotti's post-human, nomadic ethics I think about these 'new caring bodies' as 'bodies without organs' to update feminist ethics of care for the current neoliberal moment: from individual practice, to 'transnational biopolitical assemblages of care,' to the deployment of 'care robots'.

Caring Power?: Gendered technology in South Korea's governance of migrant workers.

- Suyun Choi, Emory University

A central thread of migration studies is the forms of state power that produce precarious conditions for migrants in favor of capital mobility and accumulation. This paper focuses on processes of governing mobile subjects which operate through forms of caring. Empirically grounded in interviews and observational fieldwork in Ansan, South Korea, I examine how the discourse of care (a) permeates and reformulates government practices aimed at migrant women, (b) guides migrants in becoming 'governable subjects,' and (c) apprehends moments of resistance to gendered technologies of governance for a more nuanced understanding of the political subjectivities and affective agencies of migrant women.

640. Legal Vulnerabilities and Precarious Subjectivities

12:30PM - 1:45PM
ROOM 303 (LCD)

Accustomed Precarity: Sex Workers, Police Raids and the Politics of Banality

- Simanti Dasgupta, University of Dayton

Based on ethnographic work with Durbar Mahila Samanwaya Committee, a grassroots female sex workers' organization in Sonagachi, the iconic red light district in Kolkata, this paper focuses on a police raid, as an archetypal example of state violence against sex workers. While the existing literature characterizes raids as spectacular and extraordinary, for the sex workers on the other hand, raids have long been integral to their everyday vulnerability. In foregrounding the experience of the sex workers, I locate the raids in a continuum between precarity and banality and argue that it generates resistive subjectivity that is both quotidian and alacritous.

"Too Bad the Kid Died but He Got What He Deserved": Reimagining Indigenous Masculinity in Canadian Legal Discourse

- Shannon Toll, University of Dayton

I contend that the acquittal of Gerald Stanley for the murder of Colton Boushie (Red Pheasant First Nation) makes apparent Canada's coding of First Nations men as offenders, rendering them vulnerable to state and interpersonal violence. Through nationalistic narratives embedded in legal discourses and apparatuses, Colton Boushie's masculine Indigenous body is interpreted as an inherent threat to "real" Canadians, and "is not meant to be lived with; it's meant to be killed...by the white conqueror" (McKegney 2014). By acknowledging Canada's settler-colonial history and reimagining Native masculinity through that framework, we can break free of juridical reinforcement of violence against Indigenous me

"He Gets One Whack!": Masculinity, Redemptive Violence, and the Legal Construction of Male Rape Victims

- Jamie L. Small, University of Dayton

I theorize masculine vulnerability through a close examination of male rape prosecutions. Although early anti-rape activists focused on women and sexual assault, their legislative work inadvertently rendered men as possible victims. Within this legal field, I ask how men are constructed as credible sexual assault victims. Data are 75 qualitative interviews with prosecutors and defense attorneys in the United States who have worked on criminal cases involving an adult male sexual victim. Analysis follows a law and language approach. Findings indicate that legal actors discursively restore the victim's damaged masculinity by condoning a broader range of redemptive acts of violence.

641. Queering the Family Album: Reconceiving Kinship with the Past for Liberatory Futures

12:30PM - 1:45PM
ROOM 309 (LCD)

What do you do when the archive has been "lost'?.... Find it in the body

- Alison Kibbe, Yale University

Body/s in question, is a multimedia choreopoem based on my experience as a multiracial woman raised in the US South and my family's history of migration between Jamaica, Panama, Cuba and the US. Using movement, poetry, oral history interviews, and archival research, this choreopoem is a physical remembrance of the pushes and pulls that have moved our bodies, shaped our skin, and molded our tongues. I turn to the body and performance as rich sites to access, store, and share ancestral knowledge. This performative paper explores the potentialities of the body and performance as pathways to productively work with the past.

Album

- Mariana Valencia, Panelist

ALBUM is a lec/dem that researches Mariana Valencia's herstory from a tableaux of personal narratives, a product of approaches that compound ethnography, memoir, and choreography. Uniting text, song, and dance inside of the content of an albumĕpicture album, song album, autobiographical album, herstorical albumĕthe work finds ways to be an archive, or altar, for her body. Valencia's relationship to urbanity, vampires, love, and marginality arise with equal importance, as she orbits around the primary curiosity: I'm not sure who will write a herstory about me, so I'm starting now so that they can have good notes.

"Our New And Improved Castle:" The Settler Violence of a (Queer) Family Album

- Rachel Gelfand, University of North Carolina, Chapel Hill

As a queer historian with lesbian mothers and a "known donor," my work puts pressure on assumptions of biology in "generation" and of non-biology in "queer family." My grandmother on my donor's side created a photo album to chronicle the family's years in Haifa (1950-1962). The photographs depict daily life for European Jews, who, like my grandparents, survived Nazi violence, moved to Israel, and began families. It documents celebrations, outings, and my grandparents' small home, or "new and improved castle." Using queer familial connection as its axis of engagement, this paper attends to questions of home, archive, occupation, and inheritance.

Witnessing and Rending: Geo Wyeth's Encounters with White Supremacy's Kinships with the Past in "Haunts"

- Virginia Thomas, Brown University

This paper turns to Geo Wyeth's "Haunts" to read methodologies for witnessing, disrupting and rending the fabric that holds together white supremacy's kinships with the past. In the piece, Wyeth, a trans multiracial performance artist, explores their biological relation to a famous white doctor, J. Marion Sims, who performed experimental gynecological procedures on enslaved black women in South Carolina. Reading his work for methods of disrupting the productive tension between the past and present for white supremacy, I interrogate my own positionality as a white queer southerner whose work deals with violent archival remains: white family albums.

642. [Re] Envisioning Futurist Freedom Aesthetics

12:30PM - 1:45PM
ROOM 310 (LCD)

MODERATOR

- Brienne Adams, University of Maryland, College Park

Fashioning Freedom: BlaQueer Fashion Activism as Black Feminist Praxis

- Donnesha Alexandra Blake, University of Maryland, College Park

"Fashioning Freedom" examines "self-valuation" as a Black feminist freedom aesthetic in Black lesbian and queer women's fashion activism online (Collins 2008). Employing close readings of The Androgynous Model webseries and a interview with the show's creator, I argue that the photoshoot and runways challenges in the webseries are performances that educate digital audiences about androgyny, but most importantly allow androgynous Black lesbians to enact the Black feminist politics of self-valuation, and engage in radical acts of self-care. The paper illustrates that BlaQueer fashion activism not only democratizes fashion but is deeply interwoven with futurist visions of Black feminist praxis.

Witnessing vs. Seeing: Futurist Approaches to Witnessing Black Pain, Wounding and Death Imagery

- Kalima Young, Towson University, University of Maryland, College Park

Our society of spectacle and surveillance has created a circuit of media making and consumption that has made images of Black death illegible. Even the most "truthful" accounts of injustice against Black people are repeatedly distorted by histories of racist practices, complicating the reliance on dashboard cameras, police body cameras and Facebook live feeds as a means to garner justice. Operationalizing Afrofuturism, this paper seeks to unpack the role of media spectacle, surveillance and consumption on Black Americans' witnessing practices and proposes methods of viewing Black death which combat the misreading of Black pain for future viral consumption.

643. Reimagining Higher Education: Centering Women of Color in College Success Research and Initiatives

12:30PM - 1:45PM
ROOM 311 (LCD)

Forces that Motivate Tongan American Women's Academic Success

- Lavinia 'Ulu'ave, Independent Scholar

"Although existing literature on Asian American populations have expanded to include Native Hawaiian Pacific Islanders, few studies have examined the unique experiences of the Tongan people. Challenging the essentialism

of the Asian American Pacific Islander category, the proposed study identifies forces shaping the motivating factors that drive academic success for five, first-generation, Tongan American women at four-year institutions. Through the use of in-depth interviews, findings suggest familial ties, religion/spirituality, and professor/advisor relationship contribute to their academic achievement. Increasing our understanding of Tongan American experiences is crucial for the development of programs that might help future students succeed."

By Extension: The Familial Support and Engagement of Latina College Students

- Christina Zavala, University of California, Los Angeles

Using LatCrit and Chicana Feminist epistemology, this study utilized a qualitative inquiry to examine the role of family throughout the educational journeys of seven Latina college students. Findings revealed the often complex nature of family relationships extending beyond the support/lack of support binary. Family members were found to play different roles in passing along messages about the importance of education. Furthermore, family members demonstrated their support and engagement in unique ways that have often been ignored in parent-involvement literature. Finally, students discussed initiating conversations with their families about gender equality and challenging patriarchal beliefs within their own household.

Black Feminist Visions of Higher Education: The Experiences of Black Women at a Four-Year Institution

- Channel McLewis, University of California, Los Angeles

Using Black Feminist Thought (BFT) and Critical Race Theory (CRT), specifically BlackCrit, the present research explores to what extent does social factors and systemic oppression contribute to (1) how Black women decide to attend a traditionally white institution, and (2) their perceptions of their choice post-matriculation. Through utilizing interview and focus group data, the shared counternarratives illustrate the challenges Black undergraduate women face with faculty, peers, and campus-based affinity groups upon entering the university and the ways in which they combat hostile campus climates through Black Feminist visions of resistance.

644. "ReModeling" Pedagogies of Justice: Examining Feminist Interventions Across University Configurations

12:30PM - 1:45PM
ROOM 312 (LCD)

MODERATOR

- Lindsey N Breitwieser, Indiana University

Marooned in the Educational Lifeboat: Addressing Academic Initiatives with At-Risk Students

- Jocelyne Bartram Scott, Indiana University Purdue University Columbus

This paper addresses a paradigm of intervention justice education being practiced at a public research university targeting historically underserved students and students at-risk for academic university dismissal.
The success of this new model of education, housed within an independent academic center, productively queers the university by working to de-mystify the components of institutional privilege such as social capital and economic hierarchies that correlate with academic success. However, I also contend that this system reinforces a differential value on forms of educational labor wherein traditional (inter)disciplines need not concern themselves with the opaqueness of their classrooms for various student populations.

Ecofeminist Pedagogies: Tools for Broadening Justice Education

- Christina Holmes, DePauw University

Ecofeminist pedagogies consider how we teach with an eye on human injustices such as racism, sexism, and ableism while recognizing how an exploration of speciesism helps us better understand interlocking systems of oppression. Such pedagogies bridge local and bioregional concerns with a lens that traces transnational relationships; they emphasize self-reflexivity and identity-in-place. And they foster cross-disciplinary analysis of an issue and the will to change it. As such, ecofeminism should inform scholarship on pedagogy across disciplines, but it also suggests easy-to-implement changes, such as reducing a course's reliance on paper, that operationalize a broad social justice practice in any classroom.

Creating Commonground in Southern Appalachian Soil

- Phyllis Thompson, East Tennessee State University

Using a national AVON foundation grant for changing the narrative of gender-based violence on campus as a case study, this paper tells a story of constructing social change on one college campus in southern Appalachia; provides concrete examples for working as a catalyst for organizing efforts across the university, forging common ground through coalition, incorporating language justice as a core vehicle for community strategizing, and affirming the emotional labor of movement building; identifies misassumptions that could have become destructive obstacles, and addresses next steps.

645. Rethinking the AIDS Past, Envisioning a Transformative Future

12:30PM - 1:45PM
ROOM 313 (LCD)

The Safety Net that AIDS Activism Built: Lessons for Intersectional Personal and Political Transformation

- Celeste M Watkins-Hayes, Northwestern University

Drawing upon interviews with national activists, advocates, policy officials, and service providers, this talk charts the rise of the HIV/AIDS health and social service safety net. I use an intersectional lens to analyze how stakeholders focusing on HIV/AIDS among women mobilized to help build an infrastructure that inspires major transformation in the lives of marginalized populations by providing material and social support

and enabling political engagement and activism. Special attention will be paid to the ways in which female AIDS activists and advocates challenged the gender, racial, and class privilege that was embedded in the AIDS response.

'Back During the AIDS Crisis...': How HIV Stigma Within American Gay Politics Historicizes AIDS in the Past Tense

- Steven W Thrasher, New York University

In the summer of 2017, the Broadway composer Michel Friedman (Bloody Bloody Andrew Jackson) died of AIDS. Press accounts in the New York Times and on social media featured quotes from prominent gay men who spoke with shock about his death and who situated "the AIDS crisis" in the past tense, even though a million people a year still die globally from AIDS. This paper will examine the racialized, gendered and nationalist discourse which has historicized HIV/AIDS in the past tense since the advent of anti-retroviral drugs in the mid 1990s.

646. Rituals, Spells, and other ways of healing

12:30PM - 1:45PM
ROOM 314 (LCD)

Creative Praxis as Healing: Towards Black Girls' Futurity

- Stephanie Rambo, Louisiana State University

This essay explores how Indigo in Ntozake Shange's Sassafrass, Cypress, and Indigo (1982) and Yealidad in Ana Maurine Lara's Erzulie's Skirt (2005) practice recovery work through creativity. I analyze how their respective creative practices, Indigo's doll making, fiddle playing, and recipes and Yealidad's herbal medicinal practice and craftwork, form a creative praxis for self-care and collective healing. I contend that their praxis performs what Christina Sharpe coins "wake work," for they illuminate new imaginings and possibilities for black girls' futurity rooted in material culture and spirituality.

Fighting for Utopia: Using Speculative Fiction to Prefigure New Feminist Worlds

- E. Ornelas, University of Minnesota

How can we imagine resistances to racialized, gendered, and colonial violence and domination as well as prefigure our utopian visions, by drawing from speculative fiction? Troubled by carceral feminist solutions to violence, I explore alternatives to the criminal justice system as a form of redress. While there is already a wide array of feminist theory around violence,[1] my research is additionally informed by afro-futurism and feminist science fiction. Using these perspectives as inspiration, I suggest we envision a feminist futurity—a world centered around survivor-led transformative justice—through the novels of Octavia Butler and Ursula Le Guin.[2]

Knitting out of the Box: Anticarceral Domesticity and The Radical Imaginaries of Prison Knitting

- Pamela Wynne Butler, University of Notre Dame

As coerced labor, therapeutic intervention, and a way to pass time while doing time, prison knitting in the US has frustrated foundational binaries of racial capitalism—labor/leisure, feminine/masculine, consumption/production. After surveying this history, I use interviews with prisoners to argue that contemporary prison knitting brings to life feminist and queer abolitionist visions by cultivating wellbeing, creative exchange, and communities of care. I argue that prison knitting should be understood as a form of anticarceral domesticity through which prisoners use domestic pleasures to refuse the bare life of incarceration, and to imagine new ways of being, inside the prison but not of it.

Visioning [a] Creative Healing Praxis through a Black Queer Feminist lens

- Pascale Ife Williams, University of Wisconsin-Madison

The machinery of white supremacy has inflicted [an] Ecology of Trauma causing much harm to the bodies, minds, and spirits of Black people, particularly Black women and queer folks. This necessitates the conjuring of spaces for healing, spirituality, and Afrofuturistic visioning. Praxes of Black Queer Feminist organizing, cultural production and healing have emerged in Black activist organizations. In BYP100, safety and accountability models are being developed to reduce harm, address hurt, and support the healing process. Believing [a] Creative Healing Praxis -unapologetic Blackness, creativity, radical imagination, ritual-making, the arts, and a praxis of love- are essential tools in our liberation.

"See she's telepathic/Call it black girl magic:" Race, Witchcraft, and the Goth Girl

- Cheryl Spinner, College of Charleston

This paper shows how magic has been co-opted by white supremacist feminist goth culture to foster solidarity between white women. Inspired by subtheme 1, I am interested in how black women reclaim their magic to construct other worlds and imaginaries. I track the black witch from Tituba of the Salem Witch Trials to Janelle Monae's exclamation of "Put Some Voodoo on It" in "Tight Rope" to the relatively recent the emergence of the #blackgirlmagic movement. I puf W.E.B. Du Bois's assertion that black folk are gifted with clairvoyance or second sight alongside bell books explore how #blackgirlmagic expands on his theory.

647. Reading Beyond the Real: Institutions, Language, and Style in Black Girl Literacies

12:30PM - 1:45PM
ROOM 315 (LCD)

Panther Ericka Huggins and the Collective Praxis of the SisterLove Collective

- Mary Phillips, Lehman College

This paper traces the prison rebellions of former Black Panther Party member, Ericka Huggins specifically the creation of her informal clandestine support group, the SisterLove Collective during her incarceration at Niantic State Farm for newly admitted female prisoners based on the notion of community care and empowerment. Her work served as transformative, but often- overlooked, example of the ways in which incarcerated women could-and did-channel various forms of inner strength.

Time, Technology and Freedom in Three Waves of Black Girl Style

- Siobhan Carter-David, Southern Connecticut State University

This paper will explore three critical moments in black cultural nationalism in the post-Civil Rights era where black women used the spirit of the times to shift the trends in hairstyling and sartorial expression explicitly toward race pride—shifts that were made possible by technological advancements, political discourse, and black feminist ideologies of the last 50 years.

Play, Literacy, and the Pursuit of Freedom: Black Girls' Literacies and the Power of Black Women's Playscapes Online

- LaToya L. Sawyer, St. John's University

This paper explores how Black women seek to create spaces free from oppression through the use of Black girls' literacies online. Black girls' literacies (Muhammad and Haddix 2016) are the ways Black women and girls read and write their worlds, including play. This speaker will examine representations of Black women's discursive play online and highlight the way play creates temporal, but liberatory digital spaces. Examples include the series of social media posts about Black men's desirability in the movie Black Panther and the hashtag #carefreeblackgirl. This presentation explores who gets to play and the implications of Black women's playscapes online.

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PARTICIPANT AND SUBJECT INDEX

PARTICIPANT INDEX

Abad, Erika, University of Nevada Las Vegas 71

Abbas, Zainab, Independent Scholar 155

Abdel Halim, Asma, University of Toledo 390

Abdulhadi, Rabab Ibrahim, San Francisco State University 009, 064, 198, 351, 393

Abelkop, Gina, University of Georgia 65

Abelson, Miriam J., Portland State University 52

Abusneineh, Bayan, University of California, San Diego 156

Acadia, Lilith, University of California, Berkeley.... 144, 416

Acosta, Christina, Independent Scholar..... 527

Adams, Brienne, University of Maryland, College Park 642

Adams, Jacqueline E, Bowling Green State University 253

Adams, Jill M., Jefferson Community & Technical College 428

Adams-Santos, Dominique M, Northwestern University 5

Adjepong, Anima, Simmons College 384

Adley, Melanie, Explore! Community School 082, 383, 519

Aftab, Aqdas, University of Maryland 468

Afzal-Khan, Fawzia, Montclair State University ... 163, 216

Aggarwal, Ujju, The New School 424

Agid, Shana, Parsons / The New School 312

Agunod, Victoria, DePaul University 629

Ahern, Dana T., University of California, Santa Cruz ... 323

Ahluwalia, Sanjam, Northern Arizona University 87

Aho, Tanja, American University 465

Aikau, Hokulani K, University of Utah 81

Ailts, Madison, Barnard College 78

Aizura, Aren, University of Minnesota 378, 636

Ajayi-Lowo, Esther Oluwashina, Texas Woman's University WoCLP002, 371

Akbar, Amna, The Ohio State University 593

Alami Hafez, Yahya, University of Michigan..... 638

Alarcon, Wanda, UC Santa Cruz 440

Alder, Kristin, Texas Woman's University 115, 247, 459

Aldrete, Diana, Trinity College 168

Alexander, Dayne, Emory University 639

Alexander, Elizabeth, The Andrew W. Mellon Foundation 58

Alexander, Marissa, Marissa Alexander Justice Project 498

Alexander, Qui, University of Minnesota 189

Alfares, Dalal, Kuwait University 309

Alfredson, Lisa S, University of Pittsburgh 502

Ali, Muna-Udbi, University of Toronto 190

Ali, Nada Mustafa, University of Massachusetts Boston 24

Ali, Samina Gul, University of Miami 342

Allen, Leah Claire, Grinnell College 625

Allison, Marisa Camille, George Mason University 252

Alonso Bejarano, Carolina, Rutgers University 39

Altman, Meryl, DePauw University 257

Alvarado, Leticia, Brown University 46

Alvarez, Eddy Francisco, Portland State University 267

Alvarez, Sandra C., Chapman University 368

Álvarez-Soto, Suzette, Universidad de Puerto Rico 422

Amin, Kadji, Emory University 319, 392

Amin, Takiyah Nur, Davidson College..... WoCLP004, WoCLP006, WoCLP010, WoCLP011, 585

An, Jasmine, University of Michigan 603

Anantharam, Anita, University of Florida WoCLP002

Anchrum, Hafeeza, University of Pennsylvania ..WoCLP002

Anderson, Amena, West Virginia University..... 173

Anderson, Amanda, Emory University 632

Anderson, Kiera, Simon Fraser University 305

Anderson, Lisa M., Arizona State University PAD010, 112, 315

Anthony, A., University of Maryland, College Park PAD012, 207

Apgar, Amanda, Pomona College 309, 406

Arango-Vargas, Carolina, Drew University 412

Arani, Alexia, UC San Diego 527

Archer, Samantha, University of Connecticut..... 203

Archer, Whitney J, Oregon State University 105, 120

Argade, Poonam, Syracuse University 168, 213

Arki, Shemariah, Northeastern University 487, 521

Armen, Sophia 638

Arondekar, Anjali R., University of California, Santa Cruz 296

Aronson, Pamela, University of Michigan-Dearborn 480

Arvin, Maile, University of Utah 335, 550

Asadi, Leila, Arizona State University 549

Atanasoski, Neda, University of California, Santa Cruz 191

Au, Sau Fong, Brooklyn College 472

Augusto, Sarah Lindsey, Curry College 235

Auriemma, Rhiannon Love, Northwestern University 291

Austin, Sara, University of Connecticut 602

Averett, Kate H., University at Albany - SUNY 100

Awartani, Sara Camille, George Washington University 604

Ayad, Nada, Suny, FIT 147

Baba, Ai, Cornell University 463

Badia, Janet, Indiana University-Purdue University Fort Wayne 219

Baez, Jillian, College of Staten Island-CUNY 7

Bahn, Kate, Washington Center for Equitable Growth ... 411

Bahng, Aimee, Pomona College 407

Bailey, Emma G, Western New Mexico University WC004, 144

Bailey, Marlon Murtha, Arizona State University 112, 282, 630

Bailey, Moya, Northeastern University..... 282, 486, 586

Baker, Carrie N., Smith College 398, 481

Bakhmetyeva, Tanya, University of Rochester 141, 394

Baldwin, Andrea Natasha, Virginia Tech WoCLP002, 322

Balen, Julia, California State University Channel Islands 143

Bancroft, Graham, University of Cincinnati 543

Banks, Rosie, Harold Washington College 443

Banner, Olivia, University of Texas at Dallas 431

Barbour, Lauren, The College of New Jersey.....250

Barbour, Nancy Staton, Oregon State University..... 120

Barcelos, Chris, University of Wisconsin-Madison 449, 568

Barefoot, Abigail, University of Kansas 260

Barker, Drucilla K, University of South Carolina 21

Barksdale, Alex, University of Arizona 23

Barlow, Jameta Nicole, George Washington University 126, 376

Barnes, Barbara A., University of California, Berkeley 110

Barnes, Sharon L., University of Toledo 390

Barokka, Khairani, Goldsmiths University of London... 547

Barounis, Cynthia, Washington University in St. Louis 165, 463

Barrett, Frances, University of Mississippi 422

Barron, Rory, University of Kentucky 227

Barthlow-Potkanowicz, Deanna, Bluffton University PAD011

Basarudin, Azza, University of California, Los Angeles 025, 070

Basiliere, Jae, Grand Valley State University 624

Basu, Srimati, University of Kentucky 124, 387

Batti, Bianca, Purdue University 127

Battle, Nishaun T., Virginia State University..... 529, 615

Batts, Jamal, UC Berkeley 397, 632

Batza, Katie, University of Kansas 307, 475

Bauer, Karen, University of Miinnesota 566

Bautista, Anna Marie, University of Hong Kong..... 326

Baxter, Kirtrina, Black Dirt Farm Collective 51

Bayeck, Rebecca Yvonne, Pennsylvania State University 131

Bayer, Kristin, Marist College PAD011

Beam, Myrl, Virginia Commonwealth University 307

Beamon, Deja, The Ohio State University..... 174, 603

Beard, Emily, IPFW-Indiana Prudue University Fort Wayne 219

Beauchemin, Bianca, UCLA 91

Beck, Evelyn Torton, University of Maryland 34

Becker, Leah Marie, University of Illinois at Urbana Champaign 456

Bedore, Annie, Edgewood College.....175

Beetham, Gwendolyn, University of Pennsylvania PAD007, 158, 252

Behrent, Megan, NYC College of Technology, CUNY 145

Beins, Agatha, Texas Woman's University..... 266, 426

Belongie, Nicholas, University at Buffalo, SUNY..... 35

Benavente, Gabby, University of Pittsburgh 225

Bene, Victor, Pitzer College 11

Benge, Lizbett, Arizona State University 531

Benjamin, Meredith, Barnard College 145, 433

Ben-Moshe, Liat, University of Toledo 312, 379

Bent, Emily Christine, Pace University..... 080, 344

Bentley, Elizabeth, University of Arizona 015, 160

Benton, Loron, University of California, Los Angeles..... 525

Benton, Sonja Annalise, Montana State University ... 291

Berg, Heather, University of Southern California.. 191, 530

Berger, Michele Tracy,University of North Carolina at Chapel Hill..... PAD009, 316, 343

Bergeron, Suzanne, University of Michigan-Dearborn 021, 080, 344

Berliner, Lauren S., University of Washington, Bothell 431

Bermudez, Rosie Cano, UC Santa Barbara 587

Berney, Apryl, San Jose State University 544

Betts, Devon 94

Bevacqua, Maria, Minnesota State University PAD006, 481

Bey, Marquis, Cornell University 17

Bezio, Kristin MS, University of Richmond 131

Bezusko, Adriane, Texas Christian University.....383

Bhat, Meghna, Independent Scholar WoCLP002

Bhatt, Amy, University of Maryland, Baltimore County 136, 381

Bhattacharya, Himika, Syracuse University 25

Bhattacharya, Sayan, University of Minnesota 048, 074, 465

Bickford, Donna M, Dickinson College WC006, WC010, 114

Bierria, Alisa, UC Berkeley 498

Biggs, Denele, Pittsburgh Black Feminist Reading Group 339

Billinson, Jennifer, Christopher Newport University 82

Birch, Jessica E, Bowling Green State University 274

Bishop, Elizabeth Anona, Texas State University..... 549

Bisignani, Dana, Minnesota State University Moorhead 171

Blake, Donnesha Alexandra, University of Maryland, College Park 642

Blake, Holly, University of Richmond PAD004, 193

Blake, Iris, University of California Riverside 468

Blancas, Maria, University of Washington 77

Blanchard, Kaitlin, McMaster University 110

Bliss, James, University of California, Irvine 320

Block, Diana, California Coalition for Women Prisoners 064, 351, 393

Bloom, Leslie Rebecca, Roosevelt University 203

Bobel, Chris, UMass Boston Dept of Women's, Gender and Sexuality Studies 545

Boisseau, TJ, Purdue University 220

Bolden, Family Member of, Independent Scholar 497

Bolivar, Andrea, University of Michigan 79

Bolles, A. Lynn, University of Maryland, College Park 19

Bona, MaryJo, Stony Brook University PAD009

Bonagura, Kehana Elizabeth, The New School 206

Bonar, Lacey, West Virginia University 173

Bonsu, Janae Eboni, University of Illinois at Chicago 322

Bonvissuto, Stephanie, Stony Brook University 531

Borges, Sandibel, University of Wisconsin-Eau Claire 496

Boris, Eileen, University of California, Santa Barbara .. 191

Bouchard, Danielle, University of North Carolina at Greensboro 303

Boulay, Nadine, Simon Fraser University 127

Bouloukos, Beth, Amherst College Press / Lever Press 298

Bozzetto, Renata Rodrigues, Florida International University 354, 426

Brainer, Amy, University of Michigan-Dearborn 204

Braithwaite, Ann, University of Prince Edward Island PAD003, 196

Brake, Ann, Indiana University- Purdue University Fort Wayne 219

Brandt, Jenn, California State University Dominguez Hills 208

Brandzel, Amy L, University of New Mexico 303

Branfman, Jonathan, The Ohio State University 034, 108, 404, 487

Brannan, Laura, Georgia State University 526, 578

Brás-Feliciano, Dianne, TransForma 567

Brathwaite, Brittany, Girls for Gender Equity 386

Bravo, Karen, Texas Woman's University 371

Breitwieser, Lindsey N, Indiana University..... 229, 644

Brennan, Melinda Quinn, SUNY Oneonta 035, 106

Brenner-Levoy, Jeremy, University of Cincinnati..... 573

Brewer Ball, Katherine M., Wesleyan University 332

Brewer, Rose, University of Minnesota 125

Brian, Kristi, College of Charleston Gender and Sexuality Equity Center WC008

Brier, Jennifer, University of Illinois, Chicago PAD006, 475

Briggs, Laura, University of Massachusetts, Amherst 335, 426

Brimmerman, Joel, University of Cincinnati 5

Brinkley, Tanya R., Georgia State University 228

Brinkman, Britney, Point Park University 73

Britt, Kylie, University of Richmond 193

Broad, Kendal, University of Florida 437

Brock, Lisa, Kalamazoo College 224

Brodsky, Judith K., Rutgers University 409

Brooks, Kinitra D., Michigan State University 089, 395

Brooks, Robin, University of Pittsburgh 126

Brown, Adriane, Augsburg College 231, 275

Brown, Amaris Diana, Cornell University 632

Brown, Andrew, Arizona State University 234

Brown, Andrew, Western Washington University..... 494

Brown, Heather, University of North Carolina at Charlotte 453

Brown, Jasmine, University of Oklahoma 55

Brown, Kenly Elizabeth Kelly, UC Berkeley..... 560

Brown, Nicole Marie, Stanford University 12

Brown, Rachel H., Washington University in St. Louis .. 62

Brown, Shawntal Z, University of Texas at Austin 422

Brown, Shoshana, Kohenet: Hebrew Priestess Institute 487

Bruce, La Marr Jurelle, University of Maryland, College Park 270

Bubriski-McKenzie, Anne, University of Central Florida 474

Buchanan, Blu, University of California Davis 527

Buggs, Shantel Gabrieal, Florida State University..... 574

Bui, Keva X, UC San Diego 589

Bullock, Julia, Emory University 146

Bunch, Mary J, York University 434

Burden-Stelly, Charisse, Carleton College 306

Burford, Ari, Northern Arizona University 205

Burns-Ardolino, Wendy, Grand Valley State University 534, 629

Burnside, Lindsey, University of Michigan 291

Burrell, Jalylah, Rice University 174

Burton, Sierra, Sacred Heart Schools 408

Busse, Kristina, University of South Alabama 132

Butler Burke, Nora, Concordia University 304

Butler, Jess, Butler University 436

Butler, Pamela Wynne, University of Notre Dame..... 646

Butler, Tamara T., Michigan State University 484, 524, 620

Butler-Wall, Karisa, University of Washington Bothell 589, 625

Bynoe, Nandi, Tufts University 099, 380

Byock, Ashley, Edgewood College 175, 327

Byrd, Jodi A., University of Illinois, Urbana-Champaign 621

Byrd, Nia, Georgia State University 596

Caballero, Cecilia, University of Southern California .. 138

Cable, Umayyah, Hartwick College 604

Cain, Mary Ann, Purdue University Fort Wayne 11

Calatayud, Maria Guadalupe, University of North Georgia 192

Caldwell, Kia Lilly, University of North Carolina-Chapel Hill 200, 575b

Calla, Pamela, New York University 356

Callier, Durell M., Miami University 012, 248, 345

Calvanico, Jessica Rose, University of California, Santa Cruz 95

Camp, Jessica, Texas Woman's University 67

Campbell, Emily, University of Massachusetts, Amherst 525

Candelario, Ginetta E.B., Smith College..... 007, 376

Canfield, Elizabeth R., Virginia Commonwealth University 432

Cannon, Susan, Georgia State University 292

Cantalupo, Nancy Chi, Barry University 243

Cantrell, Jaime, Texas A&M University Texarkana 458

Capetola, Christine, The University of Texas at Austin 223

Caputi, Jane, Center for Women, Gender and Sexuality Studies, Florida Atlantic University 612

Caravantes, Paloma, Rutgers University 423

caraves, jacqueline, UCLA 144

Carden, Kailah, Towson University 380

cárdenas, micha, University of California, Santa Cruz 407, 467

Cardoso de Lemos, Gisele, Texas A&M University 580

Cardoso, Ivanilda Amado, Georgia State University 476

Caretta, Martina Angela, West Virginia University 220

Carey, Tamika L, University of Virginia..... 241, 395

Carlos, Francesca, Barnard College 78

Carney, Christina, University of Missouri - Columbia 369

Carney, Terri M, Butler University 436

Carot, Kathleen R., Oakton Community College 372

Carr, Jesse, Beloit College PAD002, 153

Carr Johnson, Zakiya, Odara Solutions.....575b

Carrillo Rowe, Aimee, California State University, Northridge 172

Carroll, Tamar W., Rochester Institute of Technology 10

Carroll-Miranda, Joseph, University of Puerto Rico ... 314

Carruthers, Charlene, Black Youth Project 100 430

Carter, Angela M., University of Minnesota 465

Carter, Kimberly, Southern Illinois University Edwardsville 346

Carter, Matthew, West Virginia University 173

Carter, Nicole, Wright State University. WC007, WC010, 489

Carter-David, Siobhan, Southern Connecticut State University WoCLP002, 647

Cartier, Marie, California State University, Northridge 458

Cartier, Nina, Harold Washington College 443

Cartright, Chris, Georgia Southern University 293

Carty, Linda, Syracuse University 151, 201, 337

Casas, Candice, University of North Carolina, Greensboro 142

Case, Alissa, University of Minnesota 189

Casey, Alyssa, Independent Scholar 591

Casselberry, Judith, Bowdoin College 119

Castle, Elizabeth, Denison University 517

Castro Bernardini, Maria del Rosario Castro, Penn State University 287

Catlett, Beth, DePaul University PAD006, 316

Cattrell, Melanie Ann, Blinn College 372, 400

Cavener, Christina, Texas Woman's University 258, 371

Celeste, Manoucheka, University of Florida 364, 437

Cepeda, Maria Elena, Williams College 613

Cerankowski, KJ, Oberlin College 250, 523, 599

Cerretti, Josh, Western Washington University 434

Chávez, Karma, University of Texas, Austin 312, 349

Chace, Alexandra Marilyn, Georgia State University 184

Chakrabarti Myers, Amrita, Indiana University 609

Chang, Edmond Y., Ohio University 93

Chang, Yi-Ting, The Pennsylvania State University 537

Chaparro-Buitrago, Julieta, University of Massachusetts Amherst 90

Chapple, Reshawna L, University of Central Florida 016, 420, 623

Charania, Gulzar R., University of Ottawa 50

Charles, Carolle, Baruch College 201

Charles, Nicole, Univeristy of Toronto Mississauga 50

Charusheela, S., University of Washington, Bothell 021, 319, 448

Chatterjee, Piya, Feminist Gender and Sexuality Studies, Scripps College 064, 152

Chatterjee, Sushmita, Appalachian State University 123, 635

Chaudhry, V Varun, Northwestern University 68

Cheng, Emily, Montclair State 456

Chester, Tabitha, Denison University 126

Chin, Amy, Brown University WoCLP002

Chinen Bouillon, Aimi, The Feminist Art Project-Baltimore 594

Chiu, Mignonette, Hunter College 245, 426

Choi, Suyun, Emory University 215, 639

Choudhury, Athia Nahar, University of Southern California 453

Choup, Anne Marie, University of Alabama in Huntsville 579

Chowdhury, Elora Halim, University of Massachusetts Boston PAD009, 064, 209, 388

Choyke, Kelly, Ohio University 290

Chu, Erica, University of Illinois at Chicago, Loyola University Chicago 205

Chuh, Kandice, City University of New York 319

Chung, Kelly, Dartmouth College 223

Ciardhubh, Prestyn Tipper, Eastern Michigan University 313

Cipolla, Cyd, New York University 413

Cirillo-McCarthy, Erica, Middle Tennessee State University 599

Civil, Gabrielle, California Institute of the Arts 217

Clare, Stephanie D, University of Washington--Seattle 426

Clark, Cameron, Vanderbilt University 32

Clark, Dessie, Michigan State University 305

Clark, Kim Marie, University of California San Diego ... 31

Clark, Leilani, Tucson Ethnic Studies Alumna 576

Clark, Meredith D., University of Virginia 420

Clark-Taylor, Angela, Bowling Green State University 185

Cleaver, Kathleen, Emory University 155

Clemens, Colleen, Kutztown University 268

Clinard, Marcella, Texas Woman's University 181

Clonan-Roy, Katherine, Cleveland State University 383, 432

Clune-Taylor, Catherine, Program in Gender and Sexuality Studies, Princeton University 431

Coates, Jocelyn, University of Maryland, College Park .. 42

Coffee, Angela C., Century College 189

Cohen, Cathy, University of Chicago 467

Cohen, Jennifer, Miami University 21

Cohen, Sascha, Miss 635

Coleman Taylor, Ashley, Agnes Scott College 275, 282, 310

Collins, Loleta, Edison State Community College 629

Colonna, Sarah E, UNC Greensboro 612

Colpitts, Emily, York University 305

Colwill, Elizabeth, University of Hawai'i at Manoa 541

Comella, Lynn, University of Nevada, Las Vegas 530

Contreras Capo, Vanesa, Universidad Interamericana de Puerto Rico 308

Coombes, Emily, University of Nevada Las Vegas 352

Cooper, Dara, National Black Food & Justice Alliance 51

Corbin, Michelle, Worcester State University 505

Corbman, Rachel, Stony Brook University 425

Cornum, Lou, City University of New York 148

Coronado, Irasema, University of Texas at El Paso 343

cossyleon, Jennifer, Loyola University Chicago 479

Costa, Claudia de Lima, Federal University of Santa Catarina 255

Costa, LeeRay, Hollins University... PAD003, 196, 202, 316

Costa, Stevi, University of Washington 93

Costantino, Roselyn, Penn State 287

Costello, Lisa A, Georgia Southern PAD008

Coston, Bethany M, Virginia Commonwealth University 235

Coston, Liz, Virginia Commonwealth University 235

Cottledge, Anitra, University of Minnesota WC006, 114, 472

Cotton, Cherelle, University of Richmond 193

Covington, Lisa D., The University of Iowa 31

Cowan, T.L., University of Toronto 029, 319

Coy, Maddy, University of Florida 437

Crawford, Madyson, University of Texas, Austin 524

Creel Falcón, Kandace, Minnesota State University Moorhead PAD007

Crisco, Virginia, California State University, Fresno..... 347

Crosby, Sarah Chase, Iowa State University..... 149

Crowley, Karlyn, St Norbert College WC010, PAD003, 153, 173, 224

Cruikshank, Peg, Independent Scholar 400

Cruz, Cindy, UC Santa Cruz 007, 236

Cruz, Tatiana M. F., Lesley University 396

Cuellar, Manuel Ricardo, George Washington University 117

Cumings, Susan G., University at Albany, SUNY..... 500

Cunningham, Alexandria, The University of Texas at Austin 22

Currans, Elizabeth, Eastern Michigan University 246, 441, 603

Currier, Ashley, University of Cincinnati 24

Cvetkovich, Ann, University of Texas at Austin 119

Cynn, Christine, Virginia Commonwealth University WoCLP002, 156, 307

Dahiya, Annu, Duke University 44

Dahms, Betsy, University of West Georgia 67

Daily, Tamara, University of Mount Union 308

Daise, Sara, Union Institute & University 536

Dame-Griff, Avery, Winona State University 82

D'Amore, Laura, Roger Williams University 341

Daniel, Meghan, University of Illinois at Chicago..... 628

Danchuk, Jenna, York University 433

Daniel, Clare, Tulane University 350

D'Arcangelis, Carol Lynne, Memorial University..... 306

Dark, Kimberly, California State University, San Marcos 267, 453

Darling, Marsha J. Tyson, Adelphi University 226

Das, Devaleena, University of Minnesota 87

Dasgupta, Simanti, University of Dayton 640

Dashiell, Steven, University of Maryland, Baltimore County 626

Daugherty, Jacqueline, Miami University 506

David, Emmanuel, University of Colorado Boulder 613

Davis, Angela, University of California, Santa Cruz 198

Davis, Dana-Ain, City University of New York 200, 623

Davis, Emily, University of Delaware 247

DAVIS, JALONDRA ALICIA, UC RIVERSIDE 416, 554

Davis, Laura, Kennesaw State University 457

Dayton, Elizabeth, UCLA 98

De Jesus, Lauren, University of Illinois at Chicago 482

de Jesús, Melinda Luisa, California College of the Arts 365

De La Torre, Monica, Arizona State University ... 092, 370

de Martelly, Beezer, UC Berkeley 527

De Souza, Wendy Francis Oliveira, METRAC 29

De, Esha Niyogi, UCLA 448

DeBetta, Elizabeth, Utah Valley University 536

Decker, Alicia Catharine, Penn State University 075, 389

DeGagne, Alexa, Athabasca University 503

DeGuzman, Tiara, The Ohio State University WoCLP002, 088

DeLong, Anne, Kutztown University 429

Deng, Weiling 257

Dennie, Nneka D., Davidson College 256, 510

Dent, Gina, University of California, Santa Cruz 379, 384

Deo, Nandini, Lehigh University 136

Desai, Karishma, Rutgers University 304, 344, 501

Desai, Karishma, Teachers College, Columbia University 344

DeShong, Halimah, The University of the West Indies 273

Destine, Shaneda, University of Tennessee, Knoxville 166

Detournay, Diane, Fordham University 303

Deutsch, Tracey, University of Minnesota 233

Di Pietro, Pedro, Syracuse University 025, 541

Diamond-Lenow, Chloe, University of Minnesota Duluth 075, 389, 565

Dian, Dian, Emory University 146

Diaz, Ileana, University of Waterloo WoCLP002

Dicker, Rory, Vanderbilt University WC006, 114

Dickman-Burnett, Victoria, University of Cincinnati 485

Diedrich, Lisa, Stony Brook University 49

Dill, LeConte, New York University..... 249, 376, 529

Dingo, Rebecca, UMass, Amherst 080, 344

Dixson, Adrienne, University of Illinois at Urbana-Champaign WoCLP002

Djiguimde, Ida Windsidnoma, Towson University 255, 411

Doan, Alesha, University of Kansas 045, 218

Dohrn, Bernardine, Northwestern University..... 198

Dominguez, Kim, University of Arizona 576

Dokmai, Natnatee, Indiana University Bloomington 588b

Donovan, Roxanne, Kennesaw State University 212

Dora-Laskey, PrathimMaya, Alma College..... 468

Dornheim, Kaleb Oliver, GMHC 415

Dortch, Deniece, George Washington University WoCLP002, 188

dos Santos Sao Bernardo, Ana Claudia, University of Minnesota 610

Douglass, Patrice D, Duke University 331

Dove-Viebahn, Aviva, Arizona State University 343

Dowell, LeiLani, City University of New York 148

Dozier, Deshonay, City University of New York 424

Drabinski, Kate, University of Maryland, Baltimore County 488

Draz, Marie, San Diego State University 38

Driskill, Qwo-Li, Oregon State University 278

Duan, Jiling, Indiana University Bloomington 226

Ducre, Kishi Animashaun, Syracuse University 116

Duley, Kolleen, UCLA Gender Studies 580

Duncan, Patti L., Oregon State University 007, 120, 375

Dunn, Molly, Independent Scholar 340

Duran Resendiz, Chantiri, University of California, Los Angeles 629

Durban-Albrecht, Erin Leigh, University of Minnesota—Twin Cities 361

Durrani, Mariam, Hamilton College 318

Dutta, Aniruddha, University of Iowa 321

Dutt-Ballerstadt, Reshmi, Linfield College..... 041, 365

Dwyer, Leslie, George Mason University 477

Dzuback, Mary Ann, Washington University PAD006, PAD007

Ealey, Jordan Alexandria, University of Maryland-College Park 36

Earles, Jennifer, Frostburg State University..... 127

Eaves, LaToya, Middle Tennessee State University 116, 330, 579

Ebeid, Dalia, University of Arizona 015, 160

Edelstein, Alex, University of California, San Diego 612

Edwards, Erica, Wayne State University 422

Edwards, Kirsten T, University of Oklahoma 055, 113

EDWIN, SHIRIN, New York University Shanghai 226

Eisenberg, Ari M, Rhodes College 228

Ekeogu, Onyekachi, Arizona State University 234

Elenes, C Alejandra, Arizona State University 568

Elerding, Carolyn, Wichita State University 568

Elgie, Evelyn Walker, University of British Columbia 591

Ellapen, Jordache, University of Toronto 544

Ellerbe, Briana, University of Southern California 602

Ellis, Jacqueline, New Jersey City University 450

Ellison, Treva Carrie, Dartmouth College 207, 419, 571

El-Tayeb, Fatima, University of California, San Diego 464

Engel, Lisette O, The Dwelling Place 350

Ensor, Sarah, University of Michigan 69

Enszer, Julie R., University of Mississippi 266, 475

Ergun, Emek, University of North Carolina at Charlotte 53

Erlick, Eli, University of California, Santa Cruz 68

Espinosa, Nicole Cristina, University of Nevada at Las Vegas 422

Ewing, Eve, University of Chicago 322

Ewing, KT, Tennessee State University 126

Fagan, Abigail, University of Connecticut 129

Fahs, Breanne, Arizona State University.....182, 411

Failla, Marcelitte, Emory University 244, 509

Fair, Freda, Indiana University, Bloomington 637

Fairchild, Sheryl, Sacramento City College 372, 428

Fairfield, Catherine, University of Michigan 69

Falc, Emilie, Winona State University 410

Falcon, Sylvanna, University of California, Santa Cruz WoCLP002, 388

Fallon, Katherine, Georgia Southern University 634

Falu, Nessette, University of Central Florida 623

Falzetti, Ashley Glassburn, Eastern Michigan University 278, 381, 450

Farag, Joseph Ramez, University of Minnesota 601

Farah, Laila, DePaul University 152

farber, rebecca, Boston University 580

Farmer, Kate, Mount Holyoke College 422

Farrell, Amy, Dickinson College 199

Fatima, Saba, SIUE 346

Favara, Jeremiah Blaise, Emory University 389

Fedtke, Jana, American University of Sharjah, UAE 165

Felix, Annie, New York University 6

Felix, Cassandra, Girls for Gender Equity 386

Felkins, Shawna, University of Kentucky..... 227, 499, 546

Fernandez, Alina Ivette, University of California, Santa Cruz 533

Fernandez, Delia M, Michigan State University 396

Feroli, Mikaela, University of Kentucky 158, 546

Ferrara, Mel Lynwood, University of Arizona 229

Ferrell, Gaby, Barnard College 78

Ferreti, Gwendolyn, University of Alabama 30

Ferri, Beth A., Syracuse University 500

Ferris-Olson, Pamela, Women Mind the Water 410

Ferriter, Courtney, University of North Georgia 605

Ferry, Nicole, City University of Seattle 292

Figueroa, Yomaira C., Michigan State University 032, 236, 440

Finch, Heather, Belmont University 605

Fine, Alexandra, University of California, Davis 269

Finley, Jessyka, Middlebury College 635

Fiol-Matta, Liza, New Jersey City University 450

Fischel, Joseph, Yale University 331, 392

Fischer, Clara, University College Dublin 353

Fish, Tamara, The Jewish Multiracial Network..... 034, 442

Fisher, Anna Watkins, University Michigan 332

Fisher, Jessica Rae, Kennesaw State University 5

Fisher, Tracy, Fielding Graduate University 200

Fitzpatrick, Angela C., University of Cincinnati 171

Flood, Dawn Rae, Campion College at the University of Regina 525

Fojtova, Simona, Transylvania University 124

Fonow, Mary Margaret, Arizona State University 112

Fonseca Chavez, Vanessa, Arizona State University 370

Forman, Ruth, Bread Loaf School of English 391

Fosl, Catherine, University of Louisville 300

FIGHTING THE US YOUTH SEX TRADE

Gender, Race, and Politics

CARRIE N. BAKER, *SMITH COLLEGE, MASSACHUSETTS*

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Campaigns against prostitution of young people in the United States have surged and ebbed multiple times over the last fifty years. Fighting the US Youth Sex Trade: Gender, Race, and Politics examines how politically and ideologically diverse activists joined together to change perceptions and public policies on youth involvement in the sex trade over time, reframing 'juvenile prostitution' of the 1970s as 'commercial sexual exploitation of children' in the 1990s, and then as 'domestic minor sex trafficking' in the 2000s.

'Baker weaves a complicated tale in this extraordinary comprehensive and insightful account of the evolution of society's responses to the discovery of the sexual exploitation of young people. By detailing the ways an obsession with the allegedly toxic combination of sex and youth overshadowed more systemic responses and facilitated a resort to the criminal justice system, the author highlights politicians' tendency to overlook societal contexts and conditions and focus on individual behavior. Recommended for everyone interested in law, policy, and politics.'

Martha Albertson Fineman, *Emory University, Georgia*

CAMBRIDGE
UNIVERSITY PRESS

Foster, Ellen, Institute for Advanced Studies in Science and Technology Studies 413, 541

Foster, Laura, Indiana University, Bloomington 167

Fox, Ann M., Davidson College 16

Fox, Charity, Pennsylvania State University, Harrisburg 573

Fraker, Carolyn, University of Minnesota 45

France, Hollis, Gender and Sexulality Equity Center WC008

Francis, Gladys M, Georgia State University 217

Francisco-Menchavez, Valerie, San Francisco State University 367, 469

Francois, Irline, Goucher College 325

Frank, Chandra, Goldsmiths University of London 547

Franks, Matt, University of West Georgia 154

Fraser, Paulina, University of Michigan 28

Freedman, Janet Lois, Brandeis University 034, 535

Freehling-Burton, Kryn, Oregon State University 120

Freeman Marshall, Jennifer, Purdue University 247

Freeman, Susan, Western Michigan University..... PAD007

Fritz, Meaghan M., Northwestern University 518

Frykenberg, Sara, Mount Saint Mary's University, Los Angeles 326

Fuchs, Susanne, Boston College 76

Fuerst, Saskia, Independent Scholar 535

Fujiwara, Lynn, University of Oregon 550

Fulkerson Dikuua, Kelly Jo, The Ohio State University 98

Fuller, Laurie, Northeastern Illinois University 189, 276, 373

Furman, Kali, Oregon State University 441, 570

Fussell, Rebecca Louise, Michigan State University 32

Gable, Nicolette, The College of William and Mary 297

Gagnon, Olivia Michiko, New York University 631

Gailey, Amanda, University of Nebraska-Lincoln 41

Gailey, Elizabeth, The University of Tennessee at Chattanooga 543

Gailey, Jeannine A., Texas Christian University 468

Gajjala, Radhika, Bowling Green State University 087, 164

Galan, Susana, Rutgers University 569

Galarte, Francisco, University of Arizona 68

Gallagher, Julie, Pennsylvania State University, Brandywine 300

Galusca, Roxana, Thomson Reuters 124

Galvan, Margaret Alice, University of Florida 433

Galvez, Desire, University of Nevada, Las Vegas 13

Gandara, Stripe, Erikson Institute 458

Garcia Hernandez, Yessica, University of California, San Diego 092, 382

Garcia, Lindsay, The College of William & Mary... 121, 297

Garcia-Gonzalez, Aracely, University of California, Santa Barbara 14

Garcia-Guevara, Aldo, Worcester State University 553

Gardiner, Judith Kegan, University of Illinois, Chicago 404

Garner, Elisabeth, The Pennyslvania State University 287

Gedikli, Hazel, University of Massachusetts Amherst 168

Gelfand, Rachel, UNC Chapel Hill 641

Gelman, Emmaia, New York University 176

Ghadbian, Banah, University of California, San Diego 638

Gibbons-Taylor, Celine, Queen's University 455

Gibson, Margaret F., York University 519

Giddens, Beth, Kennesaw State University 457

Giddings, Paula, Smith College 376

Gieseking, Jen Jack, Trinity College 52

Gilbert, Aster, University of Kansas 531

Gilford, Racquel, Independent Scholar 509

Gilfrich, Christine Hasson, Texas Woman's University 71

Gillam, Reighan, University of Southern California 476

Gillet, Kathie, Kathie Gillet Consulting 18

Gill-Peterson, Julian, University of Pittsburgh 225

Gilmore, Ruth Wilson, City University of New York ... 379

Ginorio, Angela B., U of Washington 77

Giordano, Sara, University of California-Davis 195

Gipson, Grace D, University of California Berkeley 612

Gitzen, Timothy, Indiana University 361

Glass, Andrea Lyn, University of Delaware 483

Gleisberg, A. Ikaika, Metropolitan State University of Denver 205

Glenn, Cerise, University of North Carolina, Greensboro 553

Glover, Julian Kevon, Northwestern University 42

Glover, S. Tay, Northwestern University 83

Goebel, Michael, Iowa State University 149

Goettsch, Jane M, Miami University WC010

Gogul, Keeley, University of Cincinnati 30

Gohr, Michelle Ashley, Arizona State University 470

Gokhberg, Jessica, Duke University 573

Goldberg, David, Univeristy of Hawaii Manoa 586

Goldberg, Sasha T, Indiana University, Bloomington 404, 458,

Golden, Carla, Ithaca College PAD011

Gómez-Barris, Macarena, Pratt Institute 561

Gondek, Abby Suzanne, Florida International University 034, 108, 354, 487

Gonzales, Miriam, Penn State University 069, 537

Gonzales, Teresa Irene, University of Massachusetts, Lowell 308

Gonzalez, Jaime Flores, St. Norbert College, Cassandra Voss Center 224, 422

Gonzalez, Jax J., University of Colorado, Boulder 545

Gonzalez, Liliana C, University of Tennessee, Knoxville 117

Gonzalez, Melissa M., Davidson College 618

Goodkind, Sara, University of Pittsburgh 73

Goodyear-Kaopua, Noelani, University of Hawaii at Manoa 81

Gopinath, Gayatri, NYU 384

Gordillo, Luz Maria, Washington State University, Vancouver 269

Gorelick, Sherry, Rutgers University 064, 152, 176

Gorham Doss, Crystal, University of Missouri, Kansas City 149

Goss, Desmond, Georgia State University 598

Gotkin, Kevin, New York University 385

Graham, Jennifer, Georgia College 224, 472

Graves, Dayzaughn, Berea College 294

Gray, Kishonna Leah, University of Illinois at Chicago 131, 420

Green, Kai M., Williams College 270, 419, 467, 571

Greene, Viveca, Hampshire College 635

Greenlee, Elizabeth Gale, University of North Carolina at Chapel Hill 528

Greppi, Teresa, University of Illinois at Urbana-Champaign 563

Greyser, Naomi, University of Iowa 172

Griffith, C.A., Arizona State University 260b

Griffiths, Timothy M., University of Virginia 76

Grigsby, Juli, Haverford College 623

Grover, Kate, The University of Texas at Austin 619

Gruskin, Rebecca LeAnn, Stanford University 549

Guenther, Katja M., University of California, Riverside 121, 563

Guessous, Nadia, Colorado College 257

Guglielmo, Letizia, Kennesaw State University 301, 350, 457, 505

Guidotti-Hernandez, Nicole M., University of Texas at Austin 97

Guillory, Nichole, Kennesaw State University.....113

Gumbs, Alexis Pauline, University of Minnesota 345, 405, 460, 509

Gunasena, Natassja, University of Texas Austin 181

Gunn, Caitlin Elizabeth, University of Minnesota WoCLP002, 254, 349

Gupta, Kristina, Wake Forest University 381

Gurse, Cheri, Antioch University 18

Gutierrez Lopez, Daniela, Indiana University 489

Gutierrez, Julia, Arizona State University 587

Gutierrez, Lizeth, Macalester College 496

Guy-Sheftall, Beverly, Spelman College WoCLP008, 064, 199, 337, 513, 575b

Hackett, Robin, University of New Hampshire 186

Hagan, Cara, Appalachian State University WoCLP003, WoCLP005, WoCLP009, WoCLP011, 267

Haji, Rahma, University of Maryland, College Park 584

Hajmiragha, Ariana, Tufts University 099, 292

Halberstam, Jack, Columbia University 404

Haley, Sarah, University of California, Los Angeles 125, 498

Haliburton, Sydney, DePaul Women's and Gender Studies 606

Hall, Cassandra, Oregon State University 313, 570

Hall, K. Melchor Quick, Fielding Graduate University 355

Hall, Kaitlyn, Henderson State University 202

Hall, Tira(misu), Oregon State University 313, 552

Halley, Brian, University of Massachusetts Boston 298

Halliday, Aria S., University of New Hampshire 095, 510

Hamidi, Yalda Nafiseh, Stony Brook University 213

Hammer, K Allison, Vanderbilt University 626

Hamraie, Aimi, Vanderbilt University 385

Hande, Mary Jean, University of Manitoba 366

Hanhardt, Christina B., University of Maryland 387

Hanna, Karen Buenavista, Trinity College 427

Hanna, Lani, University of California Santa Cruz 627

Hanssmann, Christoph, San Francisco State University 203

Happe, Kelly, University of Georgia 054, 349, 616

Harkins, Gillian, University of Washington 392

Harper, Bria, Michigan State University 620

Harrell, Haylee, Emory University 586

Harriford, Diane, Vassar College 305, 384

Harrington-Rosen, Kate, Praxis Group WC009

Harris Cox, Rochelle, Kennesaw State University 347

Harris, Angela, University of California Davis 593

Harris, Betty J, The University of Oklahoma 375

Harris, Christopher Paul, New School for Social Research 238

Harris, Dr. Felecia, UNC-Charlotte 42

Harris, Heather Brydie, University of Louisville 416

Harris, Tiffany Octavia, University of Illinois Urbana-Champaign 20

Hartblay, Cassandra, University of Toronto 385

Hartless, Jaime, University of Virginia 611

Harvey, Mariah 137

Harvey, Penny, Georgia State University 184

Harwell, Osizwe Raena, The Kindezi School 260, 324

Havard, Julia, University of California Berkeley 527

Havlin, Natalie, LaGuardia Community College.... 007, 613

Hawkesworth, Mary E., Rutgers University 569

Hayes, Sequoya, University of Illinois WC003

Haynes, Tonya, The University of the West Indies..... 273

Hayward-Jansen, Joy Caroline, University of Massachusetts, Amherst 95

Hazard, July, University of Washington 295

Hedrick, Amanda, Georgia Southern University 634

Heiliger, Evangeline (Vange), Oberlin College... 140, 218

Heintz, Lauren, California State University, Los Angeles 406

Heller, Meredith, Northern Arizona University 483

hereford, drew, University of Washington 577

Herles, Cecilia, University of Georgia 245

Hernández, Krisha J., University of California, Santa Cruz 581

Hernández Castillo, Rosalva Aida,Centro de Investigaciones y Estudios Superiores en Antropología Social 151

Hernandez, Amanda Dawn, Baylor University 595

Hernandez, Bernadine, The University of New Mexico 370

Hernandez, Daisy, Miami University 471

Hernandez, Jillian, University of Florida 046, 369

Hernandez, Monica, Arizona State University 092, 382, 590

Herold, Lauren, Northwestern University 256

Hesford, Victoria, Stony Brook University 425

Hess, Linda M., University of Frankfurt 400, 490

Hetfield, Lisa, Institute for Women's Leadership, Rutgers University 409

Hetrick, Carolyn, University of Michigan 28

Hewett, Heather, SUNY New Paltz 158

Hice Johnson, Theresa, UCSC 293, 572

Hickey, Georgina, University of Michigan Dearborn ... 480

Higgins, Elise, University of Kansas 45

High-Pippert, Angela, University of St. Thomas 422

Hill, Annie, University of Texas at Austin 349

Hill, Dominique C, Amherst College 012, 237, 345

Hill, Melanie R, Rutgers University 619

Hinesley, Christopher Henry, Rochester Institute of Technology 185

Hinrichsen, Lisa, University of Arkansas 54

Hinton, Anna, Southern Methodist University 247

Hlavka, Heather, Marquette University 387

Hoard-Jackson, Teresa, Indiana University- Bloomington 123, 229, 607

Hobson, Emily K., University of Nevada, Reno 307, 625

Hobson, Janell Coreen, University at Albany, SUNY 164, 395, 613

Hoffmann, Eva, Whitman College 563

Hoffmann, Paige Leighann, Texas Woman's University 371

Hofmann, Anne Elizabeth, Frederick Community College PAD013, 161, 428

Holbrook, Teri, Georgia State University 292

Holgerson, Kathleen, University of Connecticut WC010

Holmes, Bernadette, Norfolk State University 170

Holmes, Christina, DePauw University 644

Holt, Mara, Ohio University 96

Holz, Rose, University of Nebraska, Lincoln ... PAD014, 360

Hong, Grace, UCLA Gender Studies 139

Hong, Heidi X, University of Southern California 537

Hope, Jeanelle, University of California, Davis 422

Hopes, Addie, University of Wisconsin-Madison 44

Horak, Laura, Carleton University 449

Horne, Brittany, Roland Park Elementary/Middle School 399

Horowitz, Emily, St. Francis 392

Horowitz, Katie, Davidson College 618

Horvath Williams, Jessica, UCLA 465

Howard, Jasmin C., Michigan State University 524

Howard, Laura, Kennesaw State University 488

Howard, Sara A, Princeton University 470

Howard, Yetta, San Diego State University 169

Hsu, Jo, University of Arkansas 377, 451

Huang, Shuzhen, Bloomusburg University of Pennsylvania 204

Huang, Vivian L., Williams College WoCLP002, 174

Huang, Xin, University of Wisconsin, Milwaukee 264, 473

Huard, Mallory, The Pennsylvania State University 537

Huerta, Lydia C, University of Nevada at Reno WC004, 326

Huggins, Ericka, Independent Scholar 198

Hunt, Derrika, UC Berkeley 306, 560

Hunt, Stacey, Auburn University 293

Hunte, Roberta, Portland State University 273

Hunter, Tera W, Princeton University 497

Hunter, Tonica, University of Oxford 47

Hurley, Elise Verzosa, Illinois State University 599

Husain, Taneem, Keene State College 230

Husting, Ginna, Boise State University 203, 327

Huston, Breanne, University of Georgia & Hart County Charter System 324

Hwang, Ren-yo, Mount Holyoke College 207

Igartuburu, Elena, University of Massachusetts 53

Imhotep, Malika, University of California, Berkeley ... 632

Imma, Z'étoile, Tulane University 201, 637

Isbister, Dong, University of Wisconsin-Platteville 588

Ishii, Sara, Texas Woman's University 115

Isik, Ruken, University of Maryland, Baltimore County 090, 459

Iverson, Susan V., Manhattanville College WC010

Iyer, Nalini, Seattle University 122

Jackson, Alexis, University of Texas, San Antonio 89

Jackson, Crystal, John Jay College 352

Jackson, Dellareese, Syracuse University 337

Jackson, Jenn Marcella, University of Chicago .. 238, 279

Jackson, Jennifer Kasi, West Virginia University 173, 563

Jackson, Tiara Raven Marie, Emory University 244

Jackson, Zakiyyah Iman, University of Southern California 123

Jacobs, Charlotte E, University of Pennsylvania 383, 432

Jacobs, Laura-Ann, University of Michigan 28

Jacobsen, Carol, University of Michigan 42

JafariNaimi, Nassim, Georgia Tech 167

Jaffee, Laura Jordan, Syracuse University 542

Jaime, Karen, Cornell University 46

Jaleel, Rana, UC Davis, Department of Gender, Sexuality, and Women's Studies 139

James, Chasity Dawn, Georgia 4-H State Office 532

James, Jenny, Pacific Lutheran University 618

Jamieson, Ayana, Octavia E. Butler Legacy Network ... 407

Jamil, Mona, Auburn University 317

Jampel, Catherine, Clark University 211

Jean-Charles, Regine Michelle, Boston College 201

Jendoubi, Heather, University of Memphis 459

Jenik, Adriene, Arizona State University 410

Jenkins, Sarah Tucker, University of Virginia 156, 292

Jensen, Anna Lise, tART Collective 591

Jespersen, T. Christine, Western State Colorado University 183

Jett, Terri, Butler University 436

Jha, Priya, University of Redlands 365

Jhingran, Nanya, University of Washington 577

Jiggetts, Alicia, University of Richmond 193

Jimenez, Ileana, feministteacher.com 137, 398

Johnk, Lzz, Oregon State University 313, 454, 552

Johnson, Chelsea, University of Southern California 27

Johnson, Domonique, Tufts University WoCLP002, 380

Johnson, Elizabeth, Indiana University Northwest WoCLP002

Johnson, LaDawn, Biola University 595

Johnson, Lindgren, University of Virginia 121

Johnson, Merri Lisa, USC Upstate 500

Johnson, Terri R., Southwestern University 456, 506

Johnson, Zachary, UNC Greensboro 303

Johnson-Long, Che, Racial Justice Action Center 419

Johnson-Riley, Jenny, Fielding Graduate University 18

Jolie, Raechel Anne, Tufts University 503, 625

Jolna, Karon, Ms. Magazine 164, 343

Jones, Adanna Kai, Bowdoin College 091, 585

Jones, Alden, University of Texas at Austin 162

Jones, Briona S., Michigan State University 32

Jones, Bryana, Georgia State University 596

Jones, Cassandra L, University of Cincinnati 131, 407

Jones, Kyandreia, Hamilton College 318

jones, pattrice, VINE Sanctuary 121

Jones, Stephanie P., Grinnell College 127

Jones, Sunahtah, University of South Florida 299

Joo, Hee-Jung Serenity, University of Manitoba 94

Jordan, Taryn Danielle, Emory University 282, 586

Joseph, Ralina, University of Washington 364

Joubert III, Ezekiel, University of Minnesota 74

Jourian, T.J., Oakland University 162

Joynt, Chase, University of Chicago 449

Judd, Bettina A., The University of Washington 405

Judge, Deirdre Ilene, Tufts University 99

Kaba, Mariame, Project NIA 379

Kachwala, Shahin, Indiana University Bloomington 106

Kafer, Alison, Southwestern University.....197, 239

Kalaramadam, Vidya, William Paterson University 505

Kallander, Amy, Syracuse University 617

Kaminska, Aleksandra, University of Warsaw 83

Kamran, Sadia, Institute for Art & Culture 485

Kandaswamy, Priya, Mills College 375, 550

Kane, Margaret, University of Cincinnati 383

Kang, Julie, Seattle University WoCLP002

Kannan, Vani, Lehman College, CUNY 542

Kansky, Noya, UC Santa Cruz 627

Kapadia, Ronak K, University of Illinois at Chicago 621

Kapai, Puja, The University of Hong Kong 136

Kaplan, Betina, U-Lead Athens / University of Georgia 97

Kargbo, Majida, Brown University 525

Karger, Michael, Arizona State University 340

Karklina, Anastasia, Duke University 44

Kashani, Maryam, University of Illinois at Urbana-Champaign 621

Katsulis, Yasmina L, Arizona State University 112

Kaufman, Dafna, Georgia State University 526

Kavaloski, Laini, SUNY Canton 231, 327

Kaylor, Stephanie, European Graduate School..... 503

Kazemi, Sona, University of Toronto 016, 366

Keating, AnaLouise, Texas Woman's University 67

Keegan, Cael Marcas, Grand Valley State University PAD012, 449

Kelleher, Ina, UC Berkeley, Ethnic Studies 560

Kelly, Jennifer Lynn, University of Illinois, Urbana-Champaign 604

Kelow-Bennett, Lydia, University of Michigan 363

Kelsie, Amber, University of Pittsburgh 349

Keltner, Stacy, Kennesaw State University 301

Kendall, Ryan, Emory University 215

Kennedy, Amanda, Curry College 235

Kennedy, Rosanne Terese, New York University, Gallatin 6

Kennedy, Tanya Ann, University of Maine, Farmington 220, 410

Kent-Gload, Tracy, Black Quilted Narratives 399

Keys, Domale, UCLA 305

Khalidi, Dima, Palestine Legal 155

Khamis, Sahar, University of Maryland 163

Khan, Azeen Adnan, Dartmouth College 215

Khan, Sasha A, Oregon State University 552

Khan, Sobia, Richland College 122

Khanmalek, Tala, Princeton University WoCLP002, 023, 509

khasawnih, alma, University of Washington-Seattle ... 569

Khazzoom, Loolwa, Iraqis in Pajamas 108

Khoja-Moolji, Shenila, Bowdoin College 080, 438, 501

Khubchandani, Kareem, Tufts University.....223

Khuc, Mimi, The Asian American Literary Review 197

Kibbe, Alison, Yale University 641

Kilictepe, Safak, Indiana University Bloomington 90

Kim, Alice, University of Chicago, Pozen Family Center for Human Rights 622

Kim, Dorothy, Brandeis University 41

Kim, Grace S., Boston University 212

Kim, Hosu, College of Staten Island 367

Kim, Jina B., Smith College 246, 486

Kim, Seung-Kyung, Indiana University 232

Kim, Sunhye, Korea Institute, Harvard University 367

Kim, Yeong Ran, Brown University 367

Kimathi, Melissa, UNC-Chapel Hill 528

Kimoto, Tamsin, Emory University 550

King, Ayanna-Grace, Mount Holyoke College 608

King, Hilary B, Emory University 600

King, Lisa, Edgewood College 327

King, Rosamond S., Brooklyn College, CUNY 217, 335

Kirk, Gwyn, Women for Genuine Security 355

Kissel, August, Manhattan College 206

Kissling, Elizabeth, Eastern Washington University..... 82

Kitch, Sally, Arizona State University 112

Klinker, Mary Jo, Winona State University 176

Kneese, Tamara, University of San Francisco 431

Knight, Kim Brillante, University of Texas at Dallas ... 574

Knight, Lee Ellen, Old Dominion University 548

Knight-Jacks, Phinix, Hamilton College 318

Knorr, Alyse, Regis University 62

Ko, Ginger, University of Georgia 065, 222

Ko, Janine, Columbia University 78

Koch-Rein, Anson, Grinnell College 52

Koerth, Kimberly, Arizona State University 182

Kohl, Ellen 116

Kolenz, Kristen, The Ohio State University 503

Koli, Fatima A, Barnard College 78

Korinko, Billy, Berea College 158, 546

Kouri-Towe, Natalie, Concordia University 304

Koziej, Stephanie, Emory University 049, 522

Kozlowski, MaryAnn, University of Kentucky 227, 499

Kravig, Andrew, Claremont Graduate University 626

Kray, Christine Anne, Rochester Institute of Technology 10

Kriner, Bridget, Cuyahoga Community College 611

Krishna Iyer, Aishwarya, University of Florida 368

Kristensen, Bjorn, Oregon State University 633

Krueger-Henney, Patricia, University of Massachusetts Boston WoCLP002, 249, 478

Kubala, Julie, Georgia State University 578

Kulbaga, Theresa, Miami University 149

Kulicka, Karolina, University at Buffalo 87

Kumar, Rebecca, Morehouse College 544

Kumar, Rushaan, Colorado College 74

Kuppers, Petra, University of Michigan 246

Kurchina-Tyson, Adria M, Queen's University 255, 455

Kurian, Alka, University of Washington, Bothell 118, 163, 216, 448

Kurosawa, Aki, UC Santa Cruz 572

Kurowicka, Anna, Polish Academy of Sciences 463

Kwakye, Chamara Jewel, Georgia State University 012, 369, 499

Kynard, Carmen, John Jay College 241

López, Andrés C., Oregon State University . 354, 552, 570

Lacey, Lauren J., Edgewood College 327, 373, 435

LaCom, Cindy Marie, Slippery Rock University 485

Lacy, Griffin Ryan, University at Albany 100

Lacy, Marvette, University of Wisconsin-Milwaukee 554

LaFlamme, Olivia, DePaul University 606

Lahey, Kate, University of Toronto 573

Lal, Jayati, Syracuse University 213

Lambert, Jennie, Georgia State University 519

Lambert, Rebecca J., Oregon State University 570, 633

Lamm, Kimberly, Duke University 306

Lane, Nikki, American University 363

Lang, Charmaine Renee, University of Wisconsin-Milwaukee WoCLP002, 554

Lange, Erica Leigh, Ohio University 96

Lara, Ana Maurine, University of Oregon 46

Larasati, Rachmi Diyah, University of Minnesota 48

Larks, Shekhiynah, B'Chol Lashon, SFHillel 034, 487

Latella, Stephanie, York University 541

Lau, Jacob Roberts, University of North Carolina - Chapel Hill 378

Launius, Christie, Kansas State University PAD014

Lawrence, Kara, Georgia State University 596

Lawrie, Mia Victoria, University of Washington 011, 256

Leach, Caitlin, Towson University 23

LeBlanc-Ernest, Angela D., Independent Scholar/ Filmmaker 495

Lee, Casey, Swarthmore College 132

Lee, Jieun, The University of Georgia 222

Lee, Jo-Anne, University of Victoria 427

Lee, Juwon, Ohio State University 222

Lee, Lisa Yun, National Public Housing Museum 482, 532

Lee, Meredith, University of California, Irvine 239

Lee, Michelle, University of Minnesota, Twin Cities 174

Lee, Regina Yung, University of Washington 132, 276

Lee, Ruthann, University of British Columbia Okanagan 50

Lee, sina, University of Maryland 232

Lee, Summer Kim, Dartmouth College 332

Lee, Tiffany, University of Wisconsin-Madison 484

Lehman, Katherine, Albright College 400

Lemke, Angel, Union Institute & University 006, 230

Lempert, Lora Bex, University of Michigan - Dearborn 480

Leng, Kirsten, University of Massachusetts Amherst 635

Lenz, Colby, University of Southern California 498

Leonard, Kelsey, McMaster University WoCLP002, 434, 506

Leong, Karen J., Arizona State University 112

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Lepp, Annalee, University of Victoria PAD003, 196

LeSavoy, Barbara, The College at Brockport PAD007, PAD014, 185, 438

Lester, Maggie, Auburn University 317

Letcher, Lazarus, University of New Mexico PAD012

Levenstein, Lisa, University of North Carolina at Greensboro 413

Levitt, Rachel, Kansas State University PAD012

Lewis, Brittany, Center for Urban and Regional Affairs 532

Lewis, Deana G., University of Illinois at Chicago WoCLP002, 551, 622

Lewis, Heidi R., Colorado College PAD011, 363

Lewis, Janaka Bowman, University of North Carolina at Charlotte PAD008

Lewis, Mel Michelle, Goucher College .. PAD005, 237, 419

Lewis, Rachel, Northeastern University 611

Lewis, Sara, San Francisco State University 293

Li, Lin, University of Wisconsin, Madison WoCLP002, 348, 473

Licata, Jusitna, University of North Carolina Greesnboro 581

Lichty, Lauren, University of Washington Bothell 118

Licona, Adela C., University of Arizona PAD005, 375

Lidinsky, April, Indiana University South Bend 183, 435, 624

Lin, Ju-Pong, Goddard College 33

Lin, Yi-Chun Tricia, Southern Connecticut State University WoCLP008, 041, 427, 581

Lind, Amy, University of Cincinnati 592

Lindsey, Kyle, Grinnell College 127

Lindsey, Treva, The Ohio State University WoCLP004, WoCLP006, WoCLP010, WoCLP011, 126, 242

Linker, Maureen, University of Michigan-Dearborn 480

Linsenmeyer, Amanda, University of Colorado, Boulder WC006, 114, 472

Linville, Darla, Augusta University 305

Lipps, Audrey Elaine, Miami Universtiy 506

Lipton, Shawna, Pacific Northwest College of Art 269

Little, Kim, Ohio University 290

Liu, Qian, University of Victoria 264

Liu, Wen, University at Albany, SUNY 204, 427

Livermon, Xavier, University of Texas, Austin 19

Lizarazo, Tania, University of Maryland, Baltimore County 117, 226

Llewellyn, Cheryl, University of Massachusetts Lowell 190

Lober, Brooke, UC Berkeley Gender and Women's Studies 176, 351, 576

Lockwood, Heidi Howkins, Southern Connecticut State University 243

Lodhia, Sharmila, Santa Clara University WoCLP002, 070, 388

Logan, Lisa, Eastern Washington University 472

Long, Ilima, University of Hawaii at Manoa WoCLP002, 081

Long, Kacey, University of Michigan 253

Long, Khalid, University of Maryland, College Park..... 036

Loos, Amanda, Harold Washington College PAD013, 161, 443

Lopez, Claudia Maria, California State University, Long Beach 533

Lord, R. Cassandra, University of Toronto 50

Losh, Elizabeth, William and Mary 488

Lothian, Alexis, University of Maryland, College Park 132, 276

Louis, Marie Denise, The Black Girl Project 016, 608

Loveday, Kiki, University of California Santa Cruz 368, 614

Lovette-Colyer, Erin, University of San Diego 105

Lowe, Laurel, Kennesaw State University 457

Ludlow, Jeannie, Eastern Illinois University 140

Lumsden, Stephanie, University of California, Los Angeles 498

Luna, Caleb T, University of California, Berkeley 382

Luper Wilson, Chelle Marie, Texas Woman's University 115

Lux, Maria, Whitman College 563

Lynch, Daria, University of Rochester 394

Machicote, Michaela, University of Texas, Austin 279

MacManus, Viviana Beatriz, Occidental College 075, 406

Madden, Jaime, Minnesota State University, Mankato 362

Madden, Lynn, APT Foundation, Inc. 6

Maddox, Riley, Mount Holyoke College 422

Maddox-Wingfield, Camee, University of Maryland, Baltimore County 585

Mae, L K, Oregon State University / Feminist Formations 422

Maese, Marcelle, University of San Diego 440

Magearu, Alexandra, University of California, Santa Barbara 168, 601

Magnuson, Kellie, Community Organizing and Family Issues (COFI) 479

Maguire, Sebastian, Seeking Asylum & Finding Empowerment 591

Mahmood, Nashra, University of California in Los Angeles 264, 438

Mahoney, Melissa, UNC Asheville 411

Mahrouse, Gada, Simone de Beauvoir Institute, Concordia University 304

Maierhofer, Roberta, University of Graz 535

Majied, Kamilah, Howard University 130

Major, Rosalind, Davidson College 142

Makana, Selina, Columbia University 24

Malaklou, M. Shadee, Beloit College 224

Malatino, Hilary, Penn State University 038, 378, 523

Malatjie, Portia, Goldsmiths University of London 547

Malhotra, Sheena, California State University, Northridge 172

Malone, Devin, Museum of Modern Art/Studio Museum in Harlem 482

Malone, Lydia, University at Albany 415

Mameni, Sara, California Institute of the Arts 621

Mann Carey, Alysia, University of Chicago..... 238, 279

Manolova, Velina, City University of New York 76

Manthey, Katie, Salem College 142

Maracle, Jodi Lynn, University at Buffalo 581

Marchan, Mary, University of Minnesota 296

Marder, Elissa, Emory University 215

Marine, Susan, Merrimack College WC010, 162, 243

Marke, Deborah, University of Cincinnati WoCLP002

Marling, Raili, University of Tartu 297

Marsan, Loran, Ohio University 290

Marsh, Gervais, Northwestern University 518

Marsil, Dorothy, Kennesaw State University 301

Marti, Brigitte, 50 50 Magazine 325

Martin, Elizabeth, University of Pennsylvania 308

Martin, Joshua D., University of North Georgia 10

Martin, Lisa, University of Michigan, Dearborn PAD014

Martin-Baron, Michelle, Hobart and William Smith Colleges 169

Martinez, Brenda, University of Texas, Austin 489

Martinez, Katherine, Metropolitan State University of Denver 568

Martinez, Shanae Aurora, University of Wisconsin-Milwaukee 456

Marzec, Julie, University of Cincinnati 592

Mason, Carol, University of Kentucky PAD010, 546

Mason, Corinne L, Brandon University..... 251, 348, 478

Mason, Katherine, Wheaton College 169

Mastrangelo, Francesca Ann, Virginia Commonwealth University 488

Masturzo, Holly, Florida State College 144, 418

Mathewson, Jami, Wiki Education Foundation 208

Mathieu, Anthony, Simmons College 534

Mattes, Seven, Michigan State University 121, 563

Matthews, Tracye A, University of Chicago 495

Maurer, Margaret, University of North Carolina Chapel Hill 415

May, Vivian M., Syracuse University..... WoCLP008, 375

Mayers, Leifa, Grand Valley State University..... 477

Mayfield, Kerrita, Holyoke High School..... 274, 520

Maynard, Robyn, Independent Scholar 430

Mayne, Michael, Denison University 147

Mazman, Ayca, University of Cincinnati 592

Mazzaschi, Andrew, Signs: Journal of Women in Culture and Society 266

McCann, Carole, University of Maryland, Baltimore County 90

McCarthy Blackston, Dylan, Hamilton College 361, 523

McClaurin, Irma, McClaurin Solutions 159

McClearen, Jennifer, University of Washington 364

McCormick, Stacie, Texas Christian University 168

McCoy, Shane, Middle Tennessee State University 413

McCutcheon, Priscilla, University of Kentucky 330

McEachern, Montinique, Syracuse University 542

McFarland, Jami, Western University 490

McGee, Alexis, University of Alabama 89

McIntosh, Kemar, Florida International University..... 354

McKee, Kimberly D, Grand Valley State University 222

McKinney, Cait, California State University Northridge 425

McKinney, Claire, College of William & Mary 45

McLaughlin, Larin, University of Washington Press..... 164

McLean, Lisa, George Mason University 477

McLeod, Lisa, Guilford College 62

McLewis, Channel 643

McNamara, Corinne Lambdin, Kennesaw State University 301

McNeil, Mary Amanda, Harvard University 256

McRae, Sophia 394

McShane, Hannah, Georgia State University 526

McTague, Kayli Ann, Manhattan College 206

Meagher, Michelle, University of Alberta 433

Measles, Victoria, The Ohio State University..... 609

Medak-Saltzman, Danika F., Syracuse University 464

Mei, Siobhan Marie, University of Massachusetts Amherst 53

meiners, erica ruth, Northeastern Illinois University 225, 312, 379, 622

Meintjes, Ingrid, Emory University 639

Menard, Rachel, New York University 006

Mendez, Xhercis, California State University Fullerton 236, 440

Mendoza, Elvia, Northwestern University..... 568

Mengesha, Lilian, Tufts University..... 631

Menzel, Annie, University of Wisconsin-Madison..... 623

Meriqui Rodrigues, Mariana, Universidade Federal do Tocantins 437

Merritt, Candice, Georgia State University..... 578

Messimer, MaryKate, University of Arkansas 247

Metcalf, Heather, The Association for Women in Science 26

Meyer, Doug, The University of Virginia 83

Meyer, Elizabeth, University of Colorado, Boulder 391

Meza, Elisa, San Francisco Unified School District..... 576

Mguni, Bekezela, Black Unicorn Library and Archive Project 339

Mhajne, Anwar, University of Cincinnati 592

Michals, Debra A., Merrimack College.....PAD011

Mickelson, Eden, Indiana University Purdue University Fort Wayne 219

Middleton, Tamika, National Domestic Workers Alliance 497

Mikdashi, Maya, Rutgers University 296

Miles, Angel Love, University of Illinois 454

Miles, Brittney, University of Cincinnati 188

Millan, Isabel, University of Oregon 30

Millar, Krystina, Coastal Carolina University.....410

Miller, Andrea, University of California, Davis 269

Miller, April, Arizona State University 580

Miller, Channon Sierra, University of San Diego 510

Miller, Elisa, Rhode Island College 624

Miller, Elizabeth, The Ohio State University..... 377

Miller, Jennifer Lynn, University of Texas at Arlington 271, 602

Miller, Jordan Forrest, Georgia State University . 017, 184

Miller, Khadijah Olivia, Norfolk State University 170

Miller, Sarah Clark, Penn State University 94

Miller, Shannon J, Minnesota State University, Mankato PAD005, 547

Miller-Young, Mireille, University of California, Santa Barbara 352

Millhouse, Ricardo, Arizona State University 330

Miranda, Krista K., Northeastern University.....11

Misri, Deepti, University of Colorado, Boulder 464

Mitamura, Emily Marielle, University of Minnesota 048, 566

Mitchell, Anne, DePaul University 606

Mitchell, Jasmine, SUNY Old Westbury 476

Mitchell-Walthour, Gladys, University of Wisconsin Milwaukee 476

Mitra, Durba, Harvard University 195

Mitra, Namrata, Iona College 353

MIXON, AMANDA, University of California, Irvine..... 429

Moeller, Carol, Moravian College 422

Moeller, Kathryn, University of Wisconsin-Madison 080, 344

Mog, Ashley, Independent Scholar 454

Mohanty, Chandra Talpade, Syracuse University 151, 337

Moise, Elba C, University of Washington, Seattle 77

Mokhtar, Shehram, University of Oregon 42

Moktan, Sayam, University of Cincinnati 411

Monk-Payton, Brandy, Fordham University..... 363

monoceros, melannie mckenzie-gayle, Dark Sciences 509

Monroe, Raquel L., Columbia College Chicago 585

Montague, Clara, University of Maryland, College Park 488

Montoya, Sarah, UCLA 309

Montwieler, Katherine, University of North Carolina at Wilmington PAD009

Moody, Stephanie, University of Michigan 157

Mookerjea-Leonard, Debali, James Madison University 122

Moore, Cornelius, California Newsreel 265

Moore, Erin, Columbia University 501

Moore, Jonathan, University of California, Berkeley ... 584

Moorti, Sujata, Middlebury College 62

Moradi, Bonnie, University of Florida 437

Moradian, Manijeh, Brandeis University 544

Morales, Maribel, Carthage College 255

Morant, Tamyka, University of Maryland College Park 274

Moras, Amanda, Sacred heart university 098, 567

Morris, Amanda, Kutztown University of Pennsylvania 268

Morris, Susana, Georgia Institute of Technology 395, 605

Morris, Tiyi M., The Ohio State University WoCLP002

Morshead, Robert, Iraqis in Pajamas 108

Moskop, Wynne Walker, Saint Louis University 147

Moten, Crystal M, Macalester College 291

Moyer, Valerie Anne, Stony Brook University..... 23

Mukherjee, Sanjukta, DePaul University 035, 435

Mulla, Sameena, Marquette University 387

Muller, Lauren Parsons, City College of San Francisco 345, 391

Mulvihill, Rachael, Brockport 341

Murphy, Claudia, independent scholar 181

Murphy, JoAnna R., Rowan University 253

Murphy, Kiana, University of Pennsylvania 275

Murphy, Stephanie, The University of Arizona, Gender and Women's Studies 362

Murray, Dara Persis, Manhattanville College 5

Murray, Marnie, Simmons College 415

Murtagh, M.D., Duke University 44

Murty, Madhavi, University of California, Santa Cruz 364

Musial, Jennifer, New Jersey City University 140, 338, 450

Musser, Amber J., George Washington University 332

Mustapha, Abiola, University of Arizona 166

Nachescu, Voichita, Rutgers University..... 141, 257, 429

Nadasen, Premilla, Barnard College 078, 396, 497

Nall, Jeffrey, Florida Atlantic University 45

Nangia, Prakirti, University of Pennsylvania 502

Naples, Nancy A, University of Connecticut 118, 298

Narain, Suzanne, University of Toronto..... 218, 579

Narum, Jeanne L, Learning Spaces Collaboratory 224

Nash, Jennifer Christine, Northwestern University 381

Nassar, Maha, University of Arizona 351, 601

Nattiel, Adreanna D, University of Maryland 578

Navies, Kelly Elaine, Smithsonian National Museum of African American History and Culture..... 391

Nay, Yv E., London School of Economics and Political Science LSE 17

Ndubuizu, Rosemary, Georgetown University 039, 233, 409

Negrete-Lopez, Gloria, The University of Arizona 451, 590

Neidermeyer, Presha E., West Virginia University..... 173

Neitch, Kenna Denae, Texas Tech University..... 43

Nelson, Alondra, Columbia University 58

Nepstad, Carrie, Harold Washington College..... 443

Newman, Shawn, Queen's University 404

Ng, Vivien, University at Albany WoCLP008

Nguyen, Khoi, UMN 190

Nguyen, Linh T, University of Washington 320

Nguyen, Mimi Thi, University of Illinois, Asian American Studies 631

Nguyen, Patricia, Northwestern University 631

Nicolazzo, Z, University of Arizona 162

Nix-Stevenson, Dara, Southwest Guilford High School 612

Nojan, Saugher, UC SANTA CRUZ 533

Nolan, Rachel Elin, University of Manchester 129

Norwood, Carolette, University of Cincinnati 168

Novotny, Maria, University of Wisconsin, Oshkosh 302

Nuamah, Sally, Duke University..... 383

Nunez-Mchiri, Guillermina Gina, University of Texas at El Paso 414

Nzinga-Johnson, Sekile M., Northwestern University 252

Obourn, Milo, The College at Brockport, SUNY 185

Obourn, Tuesday, SUNY Brockport 231

O'Byrne, Megan, Kutztown University 368

O'Connor, Jenna L, DePaul University 534

Oh, Eunsil, Harvard University 232

Ohmer, Sarah Soanirina, Lehman College 145, 289

Okazawa-Rey, Margo, Fielding Graduate University 151, 152, 265, 318, 355

Okoomian, Janice Dzovinar, Rhode Island College ... 624

O'Laughlin, Logan N., Duke University 295

Oldehus, Anna-Lena, Leibniz University of Hannover 129

Olin, Ferris, Rutgers University 409

Oliviero, Katie, Dickinson College 477

Olsen, Jane, St. Cloud State University 105

Olson, Alix, University of Massachusetts Amherst 321

Oluade, Foluso, Texas Woman's University 371

Oludayo, Folasade, Oregon State University WoCLP002

Olwan, Dana, Syracuse University 251, 617

O'Neill, Caitlin, University of Texas at Austin 254

Ong, Amanda, University of Wisconsin-Madison 275

Ongiri, Amy Abugo, Lawrence University 382, 460

Onikoro-Arkell, Gabriella, Arizona State University 154

Ooten, Melissa, University of Richmond..... PAD004, 193

Ornelas, E., University of Minnesota 646

Orr, Bek, SUNY College at Brockport 82

Orr, Catherine, Beloit College . PAD002, PAD003, 153, 196

Osei-Kofi, Nana, Oregon State University 375

Ostrowski, Justin, University of Arizona 321

Otalvaro-Hormillosa, Gigi, Stanford University 619

OtherBull, Deleana, Coalition to Stop Violence Against Native Women 163

Overdorf, Vic, Indiana University 229, 607

Owen, Ianna Hawkins, Williams College, English 250, 463

Ozment, Elizabeth Whittenburg, University of Virginia 147, 580

Pabón-Colon, Jessica Nydia, SUNY New Paltz 267

Padmanabhan, Lakshmi, Dartmouth College 223

Palacios, Lena Carla, University of Minnesota Twin Cities 095, 251, 478

Palko, Abigail, University of Virginia 435

Palma, Shannan 452

Palmer, Jamie Lynn, University of Georgia 459, 505

Panaram, Sasha, Duke University 637

Pape, Madeleine, University of Wisconsin-Madison..... 519

Paquette, Elisabeth, University of North Carolina at Charlotte 368

Paradise, Annie, Center for Convivial Research and Autonomy (CCRA) 393

Paredes, Veronica, University of California, Los Angeles 256

Parikh, Aparna, Pennsylvania State University 287

Parker, Joe, Pitzer College 356

Parks, Alison Elizabeth, City University of New York ... 49

Parks, Alsie, National Black Food & Justice Alliance 51

Parrenas, Juno Salazar, The Ohio State University 295

Parsons, Aby, Georgia Institute of Technology 452

Pasha, Kyla, Arizona State University 234

Patel, Astha, University of Kentucky 422

Pathak, Archana, Virginia Commonwealth University 315

Patnaik, Gayatri, Beacon Press 298

Patterson-Faye, Courtney J., Wesleyan University 254

Pattin, Carla Janell, University of Toledo 390

Patton-Imani, Sandra, Drake University 444

Paulin, Diana R., Trinity College.....524b

Pedroza Gonzalez, Patricia, Keene State College 267

Peer, Viki, Arizona State University 154

Pehl, Emerson Parker, Widener University 299

Pellerin, Lisa, Ball State University PAD014

Penn, Bonita, Pittsburgh Black Feminist Reading Group 339

Peoples, Whitney A., University of Michigan 140, 157, 254

Perea, Paola, University of Puerto Rico 314

Pereira, Maria do Mar, University of Warwick..... 252

Peretz, Tal, Auburn University 128, 317, 423

Perez Mukdsi, Andrea, University of North Georgia .. 192

Perez, Emma, University of Arizona 496

Perez, Katherine Ashley, UIC 79

Perez-Torres, Judith 138

Perlow, Olivia, Northeastern Illinois University 322

Perry, Keisha-Khan Y., Brown University 19

Peskin, Eva, University of Maryland 276

Petchesky, Rosalind, Hunter College 064, 351

Petersen, Kristin, Kennesaw State University 301

Peterson, Carolyn, University of Cincinnati PAD010

Peterson, Scarlett, Georgia College and State University 457

Peterson, V Spike, University of Arizona 21

Petigny, Naimah Zulmadelle, University of Minnesota 048, 566, 610

Petillo, April D. J., Kansas State University 387

Pfeifer, Michelle, New York University 190

Phelps, Erin K., Case Western Reserve University 521

Phelps, Katherine Anne, University of Massachusetts-Boston 326

Philipose, Elizabeth, Independent Scholar, Retired 388

Phillips, Mary, Lehman College 495, 647

Pichon Riviere, Rocio, University of California Riverside 76

Piedalue, Amy, University of Melbourne 260

Pierce, Allison, University of California Santa Barbara 439

Pietromica, Katrina, University of Arizona 203

Pilipchuk, Miranda, Villanova University 389

Pinkerton, Sarah Jane, University of California, Santa Barbara 565

Pittman, Alex, Barnard College 332

Plastas, Melinda, Bates College 525

Plinke, Cord-Heinrich, University of Southern California 423

Pollock, Anne, King's College London 167

Pomerleau, Clark A, University of North Texas 266

Pope, Ebony, University of Oklahoma 369

Popp, Veronica, Texas Woman's University 258

Posadas, Jeremy, Austin College 411

Pough, Gwendolyn Deloris, Syracuse University 241, 395, 471

Pozzi-Harris, Ana, University of North Georgia 192

Prasad, Indulata, Arizona State University 112

Prasad, Srirupa, University of Missouri 214

Pratt, Minnie Bruce, Independent Scholar.....151

Preston, Leandra, University of Central Florida 418, 474

Price Herndl, Diane, University of South Florida 500

Price, Margaret, The Ohio State University 197

Proehl, Kristen, SUNY-Brockport 341

Prost, Heather, Simon Fraser University 165

Przybylo, Ela, Simon Fraser University..... 210, 250, 411

Pu, Xiumei, Westminster College 588

Puig, Krizia, University of California Santa Cruz 589

Puri, Jyoti, Simmons College 319

Purifoy, Danielle M, UNC Chapel Hill 116

Qadir, Neelofer, University of Massachusetts Amherst 342

Quan, H. L. T., Arizona State University 234, 260b

Queen, Khadijah, Regis University 405

Querbes, Sara Noel, University at Albany 483

Quinn, Ashley, Arizona State University 234

Quinn, Therese, University of Illinois at Chicago . 312, 482

Quizar, Jessi, Northern Arizona University 424

Ríos-Rojas, Anna, Colgate University 440

Rabinovitch-Fox, Einav, Case Western Reserve University 10

Raczynski, Shannon Marie, Manhattan College 206

Radel, Nicholas F, Furman University 553

Rago, Jane Veglia, Georgia Southern University.....293

Ragunathan, Sheila, Frankfurt University 611

Raissiguier, Catherine, Hunter College PAD014, 106

Ralston, Romarilyn, California State University, Fullerton 379, 498

Ramamurthy, Priti, University of Washington, Seattle 338

Rambo, Stephanie, Louisiana State University 646

Ramirez Arreola, Elizabeth, University of Washington 77

Ramirez Mayoral, Erika, University of California San Diego 31

Ramirez Niembro, Paulina, UC Santa Barbara 14

Ramirez, Alejandra I., University of Arizona 015, 451, 590

Ramos Ruben, Sabrina, TransForma Colectivo Curatorial 567

Ramos, Ivan, University of Maryland 621

Ramsey, Sonya, University of North Carolina, Charlotte 260

Randolph, Antonia, Winston-Salem State University 027, 423

Rangel, Nicole, UC Berkeley 574

Ranjbar, A. Marie, Ohio State University 211

Ransby, Barbara, University of Illinois, Chicago WoCLP008, 201, 430

Rao, Anandi, University of California, Irvine 527

Raphael, Kate, Writer 351

Rasmussen, Mary Ann, University of Iowa 611

Rastogi, Pallavi, Louisiana State University 122

Ravichandran, Sangeetha, University of Illinois at Chicago 551, 628

Ray, EllaMaria, Metropolitan State University of Denver 407

Reavey, Kate, Peninsula College 456, 536

Reddy, Chandan, University of Washington 139

Reddy, Vanita, Texas A&M University 544

Reed, Conor Tomás, City University of New York 166

Reese, Ashanté M., Spelman College 019, 051

Refaei, Saiyare, Pacific Lutheran University WC005

Rehman, Bushra, Miami University 471

Reichert, Julia, Community Media Productions 180

Reichert, Nancy L., Kennesaw State University 228

Reiheld, Alison, SIUE 346

Rellihan, Heather, Anne Arundel Community College 161

Remetir, Trisha, University of North Carolina - Chapel Hill 528

Remoquillo, Andi, University of Texas at Austin 222

Rencher, Joi WC003

Renda, Mary, University of Michigan 603

Rentschler, Carrie, McGill University 29

Rentz, Ellen K., Claremont McKenna College 356

Rex, Michael, Cumberland University 231

Rhaney, Elizabeth, Independent Scholar 637

Ribeiro, Alyssa, Allegheny College 396

Richard, Gabriela T., Pennsylvania State University ... 131

Richard-Allerdyce, Diane L, Union Institute & University 536

Richardson, Chelsea, University of Nebraska - Lincoln 360

Richardson, Elaine, Ohio State University WoCLP002, 181, 241

Richardson, Jennifer, Western Michigan University 322

Richardson, Jessica Lynn, Michigan State University 524

Richie, Beth, University of Illinois, Chicago 379, 622

Richter-Devroe, Sophie, Doha Institute for Graduate Studies 617

Ricket, Allison, Ohio University 96

Ridley, Leticia, University of Maryland, College Park 36

Riley, Robin, Syracuse University 75

Rinn, Daniel, University of Rochester 394

Rios, Carmen, Ms. Magazine 398

Ritchie, Andrea, Barnard College 125, 430

Rivage-Seul, Peggy, Berea College PAD011, 506

Rivera Pérez, Wilmarie, University of Puerto Rico 314

Rivera-Rodriguez, Hilda, University of Puerto Rico ... 422

Rizzo, Tracey, University of North Carolina, Asheville .. 553

Roberts, Leah Marion, Vanderbilt University 545

Roberts, Regina, Stanford University Libraries 470

Roberts-Gregory, Frances Brionne, UC Berkeley. WoCLP002

Robinson, Candice C, University of Pittsburgh 510

Robinson, Morgan, University of Wisconsin 506

Robles-Calderon, Laura, University of Washington 77

Roche, Nadia, UC Santa Cruz 438, 533

Rodriguez y Gibson, Eliza, Loyola Marymount University 382

Rodriguez, Ana Patricia, University of Maryland, College Park 444

Rodriguez, Annette M., University of North Carolina 300

Rodriguez, Judith, University of California, Irvine 326

Rodriguez, Yanira, Syracuse University 542

Rodríguez-Vera, Loraine, University of Puerto Rico ... 422

Rogers, Baker, Georgia Southern University 634

Rogers, Jamie Ann, University of California, Irvine 91

Rogers, Sarah, Georgia Southern University 634

Rohrer, Judy, University of California Berkeley 291

Romesburg, Don, Sonoma State University 475

Rosenberg, Gabriel, Duke University 331

Rosenwasser, Penny, City College of San Francisco 034, 152, 176

Roshanravan, Shireen, Kansas State University 550

Ross, Kendra Janelle, Point Park University 339

Ross, Loretta June, Retired 140, 461

Rosser, Emily, University of Windsor 260

Roth, Cassia, University of Georgia 309

Rotramel, Ariella, Connecticut College 233

Rouse, Wendy L., San Jose State University 408

Rovak, Angela, University of Oregon 93

Rowe, Kristin Denise, Michigan State University 27

Roy, Deboleena, Emory University 635, 639

Roybal, Karen, Colorado College 370

Rubin, David, University of South Florida 426

Rubin, Lois E., Pennsylvania State University 535

Ruby, Tabassum Fahim, West Chester University of Pennsylvania 202

Ruderman, Ashley L., University of Kentucky 546, 609

rudolph, Lori, New Mexico Highlands University 156

Rufo, John, University of California, Riverside 584

Rule, Elizabeth, Brown University 581

Rusert, Britt, University of Massachusetts Amherst 486

Russell, Aspen, The Association for Women in Science .. 26

Russell, Dorian G, The Association for Women in Science 26

Russell, Erica R., Norfolk State University 170

Russell, Sandra Joy, University of Massachusetts Amherst 53

Russo, Ann, DePaul University 172

Russo, Julie Levin, The Evergreen State College 132

Rutstein-Riley, Amy, Lesley University 259

Ryan, Joelle Ruby, University of New Hampshire 186

Ryan, Noa, NYU 6

Ryan-McKerley, Christine 137

Ryerson, Rachael, Ohio University 96

Saber, Fatemeh, My Private Tutor 468

Sabur, Seuty, BRAC University 209

Sadr, Jessica Fairuza, Texas Woman's University 115

Saffold, Jacinta R, Association of American Colleges & Universities 510

Sahlin, Claire L., Texas Woman's University 258

Saint Louis, Christina, Barnard College 78

Salazar, Jakob Andrew, Arizona State University 182

Saliba, Therese, Evergreen State College 601

sall, korka, University of Massachusetts Amherst 91

Salsbury, Lysa C, University of Idaho 472

Salter, Tiffany M., Bates College 230

Saluk, Seda, University of Massachusetts, Amherst 90

Sameh, Catherine Zehra, UC, Irvine 70

Samples, Leah, University of Pennsylvania 385

Samuels, Ellen, University of Wisconsin-Madison 197

Sanchez, Victoria Dianne, University of California Santa Cruz 323

Sanchez-Avila, Joanna E., University of Arizona 160, 422

Sanders, Nikole, Indiana University- Purdue University Fort Wayne 219

Sandoval, Ashlie, Northwestern University 129, 518

Sandoval, Chela Serrano-Lucero, independent scholar 14

Santana, Dora, John Jay College 068, 571

Santana, Elana Margot, University of California Santa Cruz 110

Santana, Maria Cristina, University of Central Florida PAD007, PAD014, 474, 548

Santillana, José Manuel, University of Minnesota 074, 587

Santos, Stephanie, Rice University 054, 543

Sanya, Brenda N., Colgate University 012, 248

Sapra, Sonalini, Guilford College 435

Saraswati, L. Ayu, University of Hawai'i, Manoa 338

Sarikaya, Berivan, University of Toronto 366, 459

Sarzynski, Sarah, Claremont McKenna College 356

Sasala, An, The University of Kansas Department of Women, Gender & Sexuality Studies 017, 038

Saul, Laina Hanninen, Independent Scholar 271, 602

Saunders, Tanya L, University of Florida 104, 437, 476, 525

Saung, Jey, University of Washington, Seattle 229, 378, 577

Savage, Ann M., Butler University 436

Savit, Lauren, Indiana University 489, 607

Savloff, Leyla, University of Washington 352

Savonick, Danica, SUNY Cortland 145

Sawyer, LaToya L., St. John's University WoCLP002, 241, 647

Scala, Arlene Holpp, William Paterson University.. PAD006

Schaefer, Hannah, Baylor University 595

Schaeffer, Felicity Amaya, UC Santa Cruz 434

Schalk, Sami, University of Wisconsin, Madison 111, 197, 486

Schindler, Melissa, University of North Georgia 192

Schlauderaff, Sav, University of Arizona 589

Schlessinger, Sarah, Long Island university- Brooklyn 324

Schlichtmann, Karleen Victoria, University of Florida 422

Schmitt, Sam R, Texas Woman's University 465

Schmitz, Rachel M, Oklahoma State University 188

Schultz, Laura C, Minnesota State University 81

Schuster, Emma, University of California Santa Barbara 14

Schwarz, Corinne, Marquette University 531

Schweigert, Laisa, Arizona State University 182

Schweitzer, Petra M., Shenandoah 456

Sciachitano, Marian, Washington State University 531

Scott, Jocelyne Bartram, Indiana University Purdue University Columbus 094, 644

Scott, Kesho Yvonne, Grinnell College 159

Scott, Taylor C, Louisiana State University 484

Scriven, Sarah, DePaul University 606

Sebastian, Sean, Iraqis in Pajamas 108

Secada, Yasmin, East Harlem Block Nursery 274

Seethaler, Ina C, Coastal Carolina University 579

Sehgal, Meera, Carleton College PAD009, 348

Seikaly, Sherene R., University of California, Santa Barbara 604

Sen, Debarati, Kennesaw State University 214

Senier, Siobhan, University of New Hampshire 186

Senyonga, Mary, UCLA 531

Sepina, Noelle, UCSD Ethnic Studies Dept 422, 629

Shaaban-Magana, Lamea, University of Alabama..... 574

Shadaan, Reena, York University 43

Shahani, Nishant, Washington State University 52

Shaikh, Khanum, California State University, Northridge 070, 388

Shakhsari, Sima, University of Minnesota 296

Shambe, Ayanna, Arizona State University 182

Shange, Savannah, University of California, Santa Cruz 419

Shanley, Caitlin, Temple University 470

Shannon-Baker, Peggy, Georgia Southern University 634

Shapira, Shahar, Simon Fraser University 210

Sharoni, Simona, Merrimack College PAD009, 064, 243

sharpe, christina, Tufts University 430

Sharron, Kelly Christina, University of Arizona 188

Shaw, J. Brendan, Central State University 230, 377

Shaw, Susan, Oregon State University 120, 398

Shayne, Julie, University of Washington-Bothell 118, 210

Shchurko, Tatsiana, Ohio State University 239

Shelton, Samuel Z., Oregon State University 299, 483

Shockley, Muriel E 33

Shread, Carolyn, Mount Holyoke College 53

Sibara, Jay, Colby College 16

Siddiqi, Dina M, BRAC University 209

Siddiqui, Gohar, Clark University 438

Sikk, Helis, DePauw University 297

Silber, Lauren, Wesleyan University 342

Silbergleid, Robin, Michigan State University 302

Siliman, Shadia, Indiana University 128, 485

Silva-Martinez, Elithet, University of Puerto Rico 422

Silverstein, Kathryn, Stony Brook University 573

Simba, Alicia, Barnard College 78

Simmons, Aishah Shahidah, University of Pennsylvania 461

Simmons, Gwendolyn Zoharah, University of Florida 155

Simmons, Kimberly Eison, University of South Carolina 200

Simula, Brandy, Emory University 452

Sincoff-Yedid, Ariel, Indiana University 106

Singh, Jennifer, Georgia Institute of Technology 16

Singh, Prateeksha, mpathy Designs 29

Singh, Taveeshi, Syracuse University 213

Slattery-Quintanilla, Claire, University of California Santa Cruz 627

Small, Jamie L., University of Dayton 128, 640

Smart, Sophia, King's College of London 166

Smilges, Johnathan, Pennsylvania State University 377

Smith, Alexandria Naima, Rutgers University 39

Smith, Carrie, University of Alberta 464

Smith, Christen A., University of Texas, Austin 019, 125

Smith, Dywanna, Claflin University 620

Smith, Patricia Kay, University of Michigan- Dearborn 480

Smith, Tiffani J., Claremont Graduate University 136, 510

Smith-Silverman, Sara Rene, American River College 475

Snorton, C. Riley, University of Chicago 336, 467

Soares, Kristie, University of Colorado Boulder 71

Soderling, Stina, University of Massachusetts Amherst 039, 338

Sojka, Carey Jean, Southern Oregon University 98

Sojourner, Sabrina, Sabrina Sojourner, TLSC 034, 442, 487

Solinger, Rickie, Independent Scholar 300

Solorzano, Rafael, University of California, Los Angeles 579

Somerville, Siobhan, U of Illinois at Urbana-Champaign 319

Son, Elizabeth W., Northwestern University 40

Soriano, Kimberly, University of California, Santa Barbara 014, 587

Sorma, Mediha, University of Washington 577

Sorrells, Kathryn, California State University, Northridge 172

Soto Vega, Karrieann, University of Ketucky 412

Spade, Dean, Seattle University 307, 467, 593

Spampinato, Erin, City University of New York 128

Spencer, Ayanna De'Vante, Michigan State University 524

Spencer, Megan, UC Santa Barbara 022, 066

Spencer, Robyn, Lehman College 198, 289, 335, 495

Spencer, Zoe, Virginia State University 322, 615

Sperling, Alison N, ICI Berlin 269

Spinner, Cheryl, College of Charleston 646

Spoor, Suzanne, Anne Arundel Community College 161

Sprague, Justin, University of Maryland, College Park 232

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Spurgas, Alyson K., Trinity College 250

St. Clair, Briea, West Virginia University 173

Stabile, Carol A., University of Oregon PAD010, 164, 243, 398

Stamper, Danielle, University of Toledo 390

Stanton, Alexis Grayce, University of Virginia 291

Steele, Sarah, University of Illinois Chicago 628

Stehle, Maria, University of Tennessee Knoxville 464

Stein, Melissa N., University of Kentucky 609

Steinbock, Elizabeth, Leiden University 449

Stelder, Mikki, University of Amsterdam 483

Stephens, Charles, The Counter Narrative Project 630

Stetz, Margaret Diane, University of Delaware 439

Stewart, Christine, South Dakota State University 347

Stigler, Elizabeth Jean, University of Kansas 141

Stoehr, Alissa, Iowa State University PAD013, 149, 428

Stonecipher, Rachel, University of Pennsylvania 458

Storti, Anna, University of Maryland, College Park 619

Story, Kaila Adia, University of Louisville 126, 270

Strain, Tracy Heather, sightedeyesfeelingheart.com ... 265

Streeby, Shelley, University of California, San Diego 407

Streeter, Rayanne, Virginia Tech 142

Strong-Leek, Linda, Berea College 224

Strongman, SaraEllen, University of Michigan ... 145, 425

Stump, Jonina Luisa, Union Institute & University 275

Subramaniam, Banu, Univ of Massachusetts Amherst 123, 195, 214

Subramanian, Shreerekha, University of Houston, Clear Lake PAD009, 216

Sudhakar, Anantha, San Francisco State University 544

Sullivan, Mairead, Loyola Marymount University 406

Sullivan, Mecca Jamilah, Bryn Mawr College 270, 419

Sundar, Pavitra, Hamilton College 318

Surkan, K.J., Massachusetts Institute of Technology 373

Sutton, Barbara, University at Albany, SUNY 118, 355

Sutton, Shavaun, Independent Scholar 529

Suyemoto, Karen L., University of Massachusetts Boston 212

Swarr, Amanda, University of Washington, Seattle 361

Swiencicki, Jill Martins, St. John Fisher College 140

Swift, Jayne, University of Minnesota 530

Swink, Robyn Stacia, University of Missouri Columbia 439

Switzer, Heather, Arizona State University 112, 154, 344, 501

Swyden, Priya, Smith College 481

Szymanek, Angelique, Hobart & William Smith College 353

Tai, (Brena) Yu-Chen, National Taiwan Normal University 226

Taitingfong, Riley, UCSD Department of Communication 31

Taiwo, Tolulope, Pacific Lutheran University WC005

Talburt, Susan, Georgia State University 375

Tam, Michelle, Queen's University 455

Tambe, Ashwini, University of Maryland-College Park 007, 164, 381

Tanita, Kimiko H., Florida International University 580

Tanjeem, Nafisa, Lesley University 209

Tanner, Chanel Craft, Center for Women Emory University 452, 472

Tao, Chun, Arizona State University 432

Tate, Leatra, Point Park University 339

Tatonetti, Lisa, Kansas State Univeristy 43

Taylor, Ashley, Colgate University 248

Taylor, Brittany Jean, Georgia State University .. 545, 598

Taylor, Dianna, John Carroll University 353

Taylor, Keeanga-Yamahtta, Princeton University 155

Taylor, Liam, Berea College 294

Taylor, Valerie, University of Nevada Las Vegas/ Northeastern University 031, 372

Taylor-Garcia, Daphne V., University of California, San Diego.....236

Tellez, Michelle, University of Arizona 138

Tenorio, David, University of Pittsburgh 117

Tensuan, Theresa, Haverford College 190

Teodorson-Taggart, Ashley, University of California, Davis 543

Teves, Stephanie Nohelani, University of Oregon..... 81

Thanhauser, Sofia, Pratt 65

Thoma, Pamela, Washington State University 383

Thomas, Bri, Auburn University 317

Thomas, Donja, Gahanna Linoln High School WoCLP002

Thomas, Jocelyn, ... 137

Thomas, Kendall, Columbia University 467

Thomas, Mary, Ohio State University 211

Thomas, Sonja Maria, Colby College 267

Thomas, Virginia, Brown University 641

Thompson, Amoni, University of California, Santa Barbara 66

Thompson, Becky, Simmons College 061, 284, 316, 345, 384

Thompson, Donna, Chandler-Gilbert Community College. 98, 619

Thompson, Lauren, Texas Christian University 616

Thompson, Lisa, University of Texas at Austin 524b

Thompson, Phyllis, East Tennessee State University 644

Thomsen, Carly, Middlebury College 361, 565

thomson, liz, University of Illinois at Chicago 482

Thornton Dill, Bonnie, University of Maryland . WoCLP008

Thrasher, Steven W, New York University 645

Thuma, Emily, University of California, Irvine 207, 498

Thunder Hawk, Madonna, Independent Scholar 198, 517

Thuot, Nick, Iowa State University 162

Tice, Karen W., University of Kentucky 124

Tift, Kristyl Dawn, Kennesaw State University 174

Tigner, Julia, Auburn University 605

Tillet, Salamishah, Rutgers University..... 461

Tillet, Scheherazade, Independent Scholar 461

Timiri, Himabindu, University of Minnesota 567

Todd, Anastasia, University of Kentucky 154, 341

Tokarczyk, Michelle M, Goucher College 325

Tola, Miriam, Northeastern University 308

Tolbert, Anastacia Renee, Seattle Girls School 405

Toll, Shannon, University of Dayton 640

Torres Zayas, Héctor Ramón, University Of Puerto Rico 422

Torres, Anna Elena, University of Chicago 147

Torres, Julie, University of Illinois at Urbana-Champaign 315

Tounsel, Timeka Nicol, Pennsylvania State University 364

Tourmaline (Reina Gossett), Barnard College 467

Townsend, Shanna-Kay, Downstate Medical Center ... 529

Trainer, Sarah, Seattle University PAD008

Tran, Frances, Florida State University 616

Tran, Sharon N., University of Maryland, Baltimore County 110

Trapedo Sims, Leanne, Stockton University 429

Travers, Ann, Simon Fraser University 225

Travis, Alexandra Leah, University of Georgia 612

Trevino-Murphy, Cristina, University of Wisconsin, Madison 326

Trewn, Amrit, NYU 424

Trigg, Mary, Rutgers University 409

Trigilio, Jo, Simmons College 441

Trischler, Adia 47

Troutman, Stephanie, University of Arizona 137, 375

Truesdell, Nicole, Brown University PAD002, 153, 224, 254

Trujillo, Patricia Marina, Northern New Mexico College 221

Turley, Bethani, West Virginia University 220

Turman, Aiesha, Union Institute & University 210, 433, 536, 608

Turner, Ilana, University of Minnesota 293

Turner, Leah Marie, University of South Florida 453

Tuzcu, Pinar, University of Kassel 464

Tyler, Shakara, Michigan State University 51

Uddin, Sabah Firoz, Merrimack College WoCLP002

'Ulu'ave, Lavinia, Independent Scholar 643

Ulysse, Gina Athena, Wesleyan University 201, 343

Upadhyay, Nishant, University of Massachusetts Darthmouth 205

Valdez, Natali Valdez, Rice University WoCLP002, 123

Valencia, Mariana, Panelist 641

Valente, Kenneth, Colgate University 169

Valentine, Shari, Henderson State University 202

Vallowe, Megan, Dalton State College 255

Vallve, Jasmine, London School of Economics & Political Science 049, 083

Van Asselt, Bess, University of Wisconsin - Madison 30

Van Demark, Kathryn, Lesley University 259

van Hattum, Fatima Y, NewMexicoWomen.Org 221

Vandermeade, Samantha, Arizona State University .. 340

Vasa, Samia, Emory University 215

Vaught, Sabina, University of Oklahoma 113

Vazirova, Aysel, independent consultant 62

Vazquez, Cynthia, UCSD Ethnic Studies 541

Vega, Christine, University of California, Los Angeles 138

Velasco, Gina, Gettysburg College 550

Velazquez, Maria Inez, The Ohio State University 274, 483, 520

Venable, Jennifer Ann, Oregon State University 570, 633

Venell, Elizabeth, University of Mississippi 188

Venkateswaran, Pramila, Nassau Community College 325

Vera-Rosas, Gretel, California State University, Dominguez Hills 429

Verklan, Elizabeth, Cottey College 045, 362

Victorian, Jordan, University of California, Santa Barbara 022, 066

Vigil, Melanie, Arizona State University 340

Vinson, Jenna, University of Massachusetts Lowell 350

Visperas, Cristina, University of Southern California 320

Vitulli, Elias, Center for Popular Democracy 68

Von Wald, Katherine, Simmons College 422, 485, 534

Vora, Kalindi, University of California Davis 191

Wade, Ashleigh R, Rutgers University 504

Wade, Jasmine, University of California, Davis 637

Waggoner, Jessica Rae, Indiana University..... 154

Wagman, Jamie, Saint Mary's College 435

Waits, Taylor, University of Texas at San Antonio 89

Wald, Anna, University of California, Santa Barbara ... 565

Walden, Judy, Simpson College 624

Walker, Alice, Poet and Activist 513

Walker, Elizabeth Anne Horn, The ART of Infertility 302

Wallace, Anya Michelle, Pennsylvania State University 046, 157, 369

Wallace, Julia R, Black Feminist Film School 460

Wallis, Cara, Texas A&M University 214

Walsh, Camille, University of Washington, Bothell 163

Walters, Suzanna Danuta, Northeastern University 7

Wang, Lee Ann, University of Washington Bothell..... 139

Wang, Suisui, Indiana University 204, 607

Wanjuki, Wagatwe, Independent Scholar..... 461

Warburton, Theresa, Brown University 321

Warren, Caroline, Emory University 639

Watkins, Jamele, Stanford University 342

Watkins-Hayes, Celeste M, Northwestern University 645

Watson, Xavier M., Indiana University 453, 499

Waychoff, Brianne, Borough of Manhattan Community College PAD013, 428

Weaver, Harlan Eugene, Kansas State University PAD012, 295

Weaver, Stewart, University of Rochester 394

Webb, Kelley, University of Toledo 390

Weber, Beverly, University of Colorado Boulder 464

Weekley, Ayana, Grand Valley State University 310, 422, 489

weeks, kathi, Duke University 191

Weems, Lisa D, Miami University 440

Weinbaum, Alys Eve, University of Washington... 275, 577

Weinstein, Deborah, Brown University 320

Weinstein, Valerie, University of Cincinnati PAD010

Weiss, Margot, Wesleyan University 292, 475

Weiss, Penny Ann, Saint Louis University 147, 306

Wesoky, Sharon, Allegheny College 257

West, Melanie Marie, UC San Diego 407

Wheeler, Durene Imani, Northeastern Illinois University 189, 322, 373

Whetstone, Crystal, University of Cincinnati.....411

White, Melissa Autumn, Hobart & William Smith Colleges 169, 338, 477

White, Michele, Tulane University 613

Whitehorne, Angelica, The College at Brockport..... 422

Whitley, Leila, University of California San Diego 304

Whitney, Nicholas, Tufts University 99

Whitson, Risa, Ohio University 290

Whitworth, Lauran E., St. Mary's College of Maryland 110, 523

Whybrew, Simon, University of Graz 543

Wilcox, Hui Niu, St. Catherine University 72

Willey, Angela, Unversity of Massachusetts, Amherst 195

Williams Brown, Kimberly Natalia, Vassar College 412

Williams, Alessandra, University of Wisconsin, Whitewater 72

Williams, Apryl, Susquehanna University..... 574

Williams, Bianca C., City University of New York..... 153

Williams, Cinnamon, Northwestern University..... 020

Williams, Elizabeth Winifred, University of Massachusetts, Amherst 128

Williams, Erica Lorraine, Spelman College 019, 337, 575b

Williams, Pascale Ife, University of Wisconsin-Madison 126, 646

Williams, Rhonda, Vanderbilt University 532

Williams, Serene, Sacred Heart Schools 408

Williams, Toni-Michelle, Solutions Not Punishment Collaborative 571

Williamson, Terrion, University of Minnesota 125

Williford, Beth, Manhattanville College 43

Willis, Julia, University of Colorado Boulder 183

Wilson, Asif, Harold Washington College 443

Wilson, Carla Nikol, Texas Woman's University 115

Wilson, Elizabeth A, Emory University 215

Wilson, Jennifer, Harold Washington College PAD013, 443

Wilson, Leah Elizabeth, Washington State University 023, 149

Wilson, Tabias Olajuawon, University of Texas, Austin 238

Wingate, Colin Walker, University of Minnesota-Twin Cities 048, 610

Winnubst, Shannon, The Ohio State University 239

Winslow, Barbara, Brooklyn College 010, 300

Winters, R. Michael, Georgia Institute of Technology... 522

Wise Whitehead, Karsonya, Loyola University Maryland 008, 399

Woelfle-Erskine, Cleo Assan, University Washington 295

Wolsey, Pamela White, Texas Woman's University..... 258

Wondergem, Taylor, University of California, Santa Cruz 323, 627

Wong, Casey Philip, Stanford University Graduate School of Education 489

Wood, Naomi Pueo, Colorado College 439

Woods Jr., Keven, Berea College 294

Woolley, Susan W, Colgate University 248

Wooten, Terrance, University of California, Santa Barbara 79

Wray, Amanda, UNC Asheville 599

Wright, Annakay, University of Minnesota, Twin Cities 566

Wright, Melissa W., Penn State University 75

Wrisley, Samantha, Emory University 505

Wu, Judy Tzu-Chun, University of California, Irvine ... 550

Xu, Danmei, University of California Los Angeles..... 264

Yang, Shu, Western Michigan University 473

Yap, Melo-Jean, UCLA 413

Ye, Shana, University of Toronto 204, 427

Yeboah, Nikki, San Jose State University 494

Yee, Jennifer A, California State University, Fullerton 245, 427

Yoon, Injeong, University of Arkansas 451

York, Taylor, University of Maryland 049, 213

Yoshizaki-Gibbons, Hailee, University of Illinois at Chicago 079, 465

You, Sunhay, University of Michigan 603

Young, Kalima, Towson University, University of MD, College Park 642

Young, Nadiera, Roland Park Elementary Middle School 399

Young, Olivia, University of California, Berkeley..... 573

Young-Scaggs, Sakena, Arizona State University 166, 310

Youssef, Mariam, Cerritos College PAD013

Yuce, Muge, Georgia State University 184, 526

Yusoff, Kathryn, Queen Mary University of London 211

Zaborowska, Magdalena J, University of Michigan 553

Zakos, Katharine P, Oglethorpe University 231

zamantakis, alithia, Georgia State University 017, 184, 598

Zarabadi, Ladan, University of Cincinnati 348

Zare, Bonnie, Virginia Tech 122

Zavala, Christina, University of California, Los Angeles 643

Zaytoun, Kelli, Wright State University 67

Zecena, Ruben, University of Arizona 496, 590

Zhang, Charlie (Yi), The University of Kentucky 264, 427, 588

Zhang, Shunyuan, Trinity College 146

Ziaee, Armaghan, University of Cincinnati WoCLP002, 224, 592

Ziergiebel, Ann Mechem, Salem State University 259

Zimmerman, Randi, Rutgers University 324

Zucker, Alyssa N, University of Florida 437

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208, 422

ACADEMIA
PAD001, PAD006, PAD007, PAD010, 054, 062, 077, 096, 116, 118, 177, 186, 204, 225, 241, 281, 342, 361, 367, 380, 387, 423, 445, 475, 522

ABOLITION
312, 419, 451, 460, 463, 498, 551, 593, 609, 622, 623, 636

ACADEMIA
PAD003, PAD006, PAD007, PAD009, PAD010, PAD011, PAD013, 007, 013, 019, 022, 033, 039, 077, 097, 112, 126, 152, 161, 162, 169, 172, 182, 186, 196, 197, 224, 251, 252, 254, 298, 300, 317, 318, 337, 338, 346, 369, 375, 381, 390, 394, 409, 420, 435, 436, 452, 460, 464, 480, 510, 528, 533, 534, 546, 570, 572, 599, 634

ACTIVISM
028, 064, 081, 087, 097, 115, 126, 140, 143, 164, 182, 183, 193, 200, 210, 235, 258, 268, 274, 298, 302, 307, 312, 317, 340, 343, 351, 361, 391, 396, 397, 398, 423, 428, 431, 436, 441, 443, 463, 477, 482, 494, 520, 534, 546, 554, 569, 572, 594, 595, 615, 625, 630

AFRICA
24

AFRICAN AMERICAN
055, 088, 170, 175, 322, 345, 497, 584, 596, 605, 620, 647

AFRICAN FEMINISMS
104

AFROFUTURISM
032, 088, 089, 099, 128, 148, 192, 234, 244, 325, 395, 405, 407, 442, 460, 484, 509, 536, 586, 606, 642

AFROSURREALISM
518

AGE/AGING
490

AGING and AGEISM
372, 400, 535

ANIMAL STUDIES/ANIMAL ETHICS
121, 295, 563, 633

ANTICOLONIAL FEMINISMS
029, 033, 064, 072, 123, 148, 167, 195, 202, 236, 251, 296, 309, 323, 325, 365, 440, 451, 527, 537, 566, 594, 601, 607, 627, 638

ANTI-FEMINISM
595

ANTIRACIST FEMINISMS
035, 038, 041, 046, 069, 106, 130, 145, 159, 195, 235, 322, 337, 365, 435, 464, 471, 486, 562, 603, 641

ANTI WHITE SUPREMACY
018, 253, 270

ARAB FEMINISMS
108, 152, 176, 569, 601, 638

ART/VISUAL CULTURES
015, 028, 046, 066, 223, 245, 270, 302, 332, 360, 384, 406, 410, 449, 482, 499, 520, 522, 563, 591, 594, 604, 621, 631

ASEXUALITY
165, 250, 463, 591

ASIA
146, 204, 222, 232, 544, 588

ASIAN AMERICAN FEMINISM
550

BIOPOLITICS
074, 090, 154, 165, 214, 225, 248, 297, 320, 526, 549, 566, 577

BLACK
095, 241, 364, 544, 608

BLACK FEMINISMS
WC003, 012, 019, 022, 027, 032, 036, 044, 048, 050, 051, 055, 066, 076, 089, 093, 104, 113, 116, 119, 125, 126, 131, 170, 199, 200, 237, 238, 241, 244, 254, 274, 279, 330, 335, 363, 395, 405, 407, 419, 461, 476, 494, 495, 509, 510, 518, 523, 524, 529, 547, 554, 560, 571, 584, 585, 586, 596, 605, 606, 610, 620, 632, 642, 647

BODY
006, 017, 024, 027, 065, 090, 267, 388, 473, 524, 585, 617

CAPITALISM
080, 129, 173, 191, 424, 623, 636

CARCERAL FEMINISM
095, 148, 216, 352, 387, 478

CARIBBEAN FEMINISMS
071, 217, 273, 412, 610

CHICANA FEMINISMS
092, 138, 323, 370, 414, 576

CHINESE FEMINISM
264

CLASS
553

CLIMATE JUSTICE
345, 565

COALITION-BUILDING
067, 163, 171, 176, 236, 345, 390, 391, 396, 397, 550, 572, 599

COLONIALISM
038, 120, 153, 392, 627

COMMUNITY
WC005, WC009, 013, 377, 394, 414, 424, 435, 441, 509, 520

COMMUNITY COLLEGES
PAD013, 161, 372, 428, 443

CONFRONTING CAMPUS SEXUAL ASSAULT
243, 380, 644

CONTINGENT FACULTY
252, 372, 436, 465

DIASPORAS
050, 071, 200, 222, 282, 384, 455

DIGITAL
027, 131, 164, 431, 504, 647

DISABILITY/DISABILITY STUDIES
074, 093, 154, 197, 228, 239, 246, 269, 309, 313, 366, 385, 431, 454, 464, 465, 486, 500, 547, 589

DISTANCE EDUCATION
418

ECOFEMINISM
076, 141, 206, 258, 410, 457, 565

ECONOMIC JUSTICE
035, 124, 191

EDUCATION
PAD014, 018, 031, 099, 199, 253, 274, 294, 303, 386, 397, 408, 450, 470, 562, 576, 608, 620

EMBODIMENT
006, 048, 065, 087, 165, 228, 248, 259, 316, 353, 499, 545, 552, 581, 610, 613, 641

EMOTION
204

ENVIRONMENT
044, 588

ENVIRONMENTAL JUSTICE
051, 116, 206, 211, 220, 266, 287, 295, 356, 394, 587, 644

ETHICS
065, 249, 405, 639

EXTREME RIGHT
186

FAMILY
158, 170, 444, 479, 560, 577

FAT FEMINISMS/FAT STUDIES
092, 142, 227, 382, 453, 499

FEMINISM AND ACTIVISM
PAD004, 010, 018, 029, 031, 073, 079, 137, 138, 253, 300, 301, 315, 349, 355, 380, 386, 406, 425, 426, 471, 472, 481, 495, 498, 535, 635, 645

FEMINISM/FEMINISMS
047, 121, 146, 163, 219, 327, 351, 388, 408, 425, 437, 522, 544, 596, 599

FEMINIST ENVIRONMENTALISM
069, 160, 220, 410, 523

FEMINIST MASCULINITIES
404, 423

FEMINIST MEDIA STUDIES
131, 132, 230, 364, 448

FEMINIST MOTHERING
138

FEMINIST PEDAGOGY
WC008, PAD004, PAD011, 097, 100, 149, 157, 161, 183, 193, 197, 259, 276, 290, 316, 318, 337, 373, 399, 415, 418, 504, 622, 624

FEMINIST POLITICAL ECOLOGY
287

FEMINISTS FOR JUSTICE IN/FOR PALESTINE
393, 604

FEMINIST SPIRITUALITY
067, 115, 202, 258

FEMME
313, 419

FOOD
233

GENDER
PAD008, 125, 158, 215, 454, 473, 490, 549, 571, 613, 633, 643

GENDER AND DEVELOPMENT
287, 344, 355, 414, 501

GENDER AND THE ENVIRONMENT
220

GENDER-BASED VIOLENCE
024, 269, 353, 387, 406, 461, 481

GENDER EQUITY CENTERS
WC006, WC009, 114

GIRLS/GIRLS STUDIES
073, 080, 095, 227, 341, 344, 474, 478, 501, 529, 554, 642

GLOBALIZATION
021, 122

GLOBAL SOUTH
076, 214, 440

GLOBAL WOMEN'S STUDIES
342

GRADUATE STUDENTS
022, 055, 465, 472, 510

HISTORY
129, 370, 425, 433, 475, 495, 497, 552, 625, 635, 645

HIV
630, 645

IDENTITY POLITICS
143, 185, 230, 279, 458

IMMIGRATION OR MIGRATION
304, 354, 384, 477, 496

IMPERIALISM
075, 342, 366

INDIGENOUS FEMINISM
081, 313, 335, 412, 455, 536, 581, 621

INDIGENOUS PEOPLES
202, 314, 356

INEQUALITY
PAD009

INSTITUTIONAL RACISM
PAD009, 152, 380, 420, 562

INTERDISCIPLINARY/TRANSDISCIPLINARITY
PAD006, 112, 118, 173, 319, 327, 338, 371, 381, 528, 624, 627, 639

INTERSECTIONALITY
WC006, WC008, PAD004, 026, 029, 036, 077, 079, 100, 106, 114, 141, 143, 175, 189, 221, 224, 254, 259, 271, 301, 304, 315, 346, 347, 373, 375, 390, 444, 454, 458, 471, 476, 487, 496, 521, 565, 592, 598, 628, 633, 639

INTIMACIES
598

JEWISH
108, 487

JEWISH FEMINISM
442

LABOR
191, 233, 367

LABOR ORGANIZING
039, 497, 527, 530

LAND
051, 266, 526, 581

LATIN AMERICAN FEMINISMS
046, 071, 104, 192, 476

LAW/PUBLIC POLICY
070, 136, 139, 238, 331, 387, 477, 591, 593, 640

LESBIAN
437, 475

LGBTQ
130, 169, 282, 614

LIBRARIAN
470

LITERATURE
053, 093, 122, 217, 339, 342, 563, 588, 601, 603

MARGINALIZATION
079, 300, 346

MARXIST/SOCIALIST FEMINISMS
021, 035, 145, 362, 553

MASCULINITY
640

MATERIALITY
006, 044, 123, 167, 385

MEDICINE
229, 617, 623

METHODS/METHODOLOGY
019, 099, 268, 330, 480

MIDDLE EASTERN FEMINISM
064, 351, 617

MIGRANCY
304

MILITARIZATION
075, 303, 362, 389

MISOGYNY
301

MOTHERHOOD
232, 273, 350, 444

NARRATIVE
088, 172, 347, 377, 533, 614

NATIONALISM
297, 353

NEW MEDIA
013, 398, 400

NORTH AMERICAN ASIAN FEMINISM
222, 245, 427

ORGANIZING
WC004, 171, 393, 461, 479, 528, 542, 551, 593

PATRIARCHY
370

PEDAGOGY
096, 118, 137, 140, 145, 159, 169, 175, 182, 185, 189, 235, 245, 250, 276, 296, 314, 322, 363, 369, 371, 399, 408, 443, 450, 457, 521, 529, 545

PERFORMANCE
031, 036, 072, 108, 117, 119, 418, 494, 536, 585

PERFORMANCE STUDIES
012, 047, 217, 246, 267, 332, 484, 518, 631

POLITICAL ECONOMY
021, 129, 366

POLITICS
010, 136, 184, 578

POPULAR CULTURE
089, 132, 363, 395, 448, 635

POVERTY
78

PRISONS/INCARCERATION
229, 320, 393, 424, 498, 551, 609, 622

PRIVILEGE
212

PROSTITUTION/SEX WORK
352, 530

PSYCHOANALYSIS
215

PUBLIC POLICY
PAD008, 221

PUBLISHING FEMINISMS
120, 164, 172, 210, 251, 298, 343, 375, 376, 398, 433, 480

QUEER
096, 117, 146, 204, 237, 238, 239, 282, 307, 323, 361, 377, 475, 545, 590, 602, 614, 618, 625, 634, 641

QUEER THEORY
WC003, 012, 014, 032, 067, 069, 205, 215, 216, 223, 230, 295, 296, 330, 331, 389, 404, 484, 490, 496, 521, 534, 589, 606, 632

RACE
PAD005, PAD008, 068, 074, 080, 096, 141, 207, 211, 223, 225, 303, 340, 354, 364, 404, 473, 590, 602, 630, 643

RELIGION/SPIRITUALITY
244, 314, 595

REPRESENTATION
449, 500

REPRODUCTIVE HEALTH/JUSTICE
090, 140, 229, 271, 302, 350, 360, 367, 371, 378, 607

REVOLUTION
105, 415, 426, 535

SCIENCE/TECHNOLOGY
026, 116, 123, 160, 167, 192, 195, 378, 385, 486, 589, 607

SETTLER COLONIALISM
015, 081, 113, 139, 160, 205, 211, 249, 478, 552, 604, 621

SEXUALITIES
015, 092, 184, 237, 250, 331, 382, 392, 455

SOCIAL JUSTICE
053, 068, 073, 119, 124, 157, 173, 214, 241, 269, 297, 319, 347, 396, 407, 479, 504, 587

SOCIAL MEDIA
087, 571, 578

SOCIAL MOVEMENTS
052, 070, 209, 279, 307, 312, 339, 350, 356, 409, 441, 482, 530, 628

SOCIAL POLICY
340

SOUTH ASIAN FEMINISM
122, 209, 216, 448

SPACE/PLACE
066, 105, 153, 207, 224, 266, 428, 524, 537, 569, 584, 598, 632

SPORTS
526

STATE VIOLENCE
048, 075, 264, 320, 566, 609, 628

STUDENT(S)/CLASSROOM/EDUCATION
WC004, WC010, PAD014, 028, 113, 118, 137, 149, 219, 290, 608, 624, 644

TEACHING
100, 157, 159, 212, 219, 276, 316, 317, 360, 399, 412, 452, 457

TECHNOLOGY
309, 362, 522, 586

TERRITORIALITY
549

THEORY
017, 115, 228, 327, 332, 349, 500

THE STATE
248

THIRD WORLD WOMEN
501, 592

TRANSFORMATIVE JUSTICE
WC004, PAD010, 130, 189, 236, 270, 373, 391, 542, 615

TRANS/GENDER-VARIANT
WC009, PAD012, 017, 038, 052, 068, 117, 158, 162, 184, 185, 205, 207, 225, 239, 354, 378, 449, 523, 618, 634, 636

TRANSNATIONAL FEMINISM
053, 070, 072, 106, 120, 124, 136, 163, 176, 209, 232, 249, 318, 325, 335, 343, 344, 361, 367, 376, 389, 427, 451, 537, 547, 577, 592, 631

TRUMP
PAD012, 010, 264, 268, 400

UNDERGRADUATE STUDENTS
WC007, 193, 470, 553, 643

UTOPIA
014, 047, 050, 121, 128, 132, 234, 271, 349, 388, 415, 437

VIOLENCE AGAINST WOMEN
041, 125, 128, 139, 273, 481, 560, 576, 578, 640

WELFARE
078, 233

WHITENESS
PAD003, 196, 212

WHITE SUPREMACY
041, 365, 527

WOMANISM
339, 442, 458

WOMEN OF COLOR
WC005, WC007, PAD005, 014, 077, 153, 315, 369, 376, 382, 420, 426, 427, 440, 487, 533, 550, 587, 613, 638

WOMEN'S CENTERS
WC003, WC005, WC006, WC007, WC008, WC010, 078, 105, 114, 171, 472

WOMEN'S COLLEGES
199

WOMENS GENDER AND FEMINIST PHD STUDENTS
007, 338, 381, 452, 590

WOMEN'S LEADERSHIP
WC010, PAD005, 221, 355, 409

WOMEN'S LIBERATION
352, 615

WOMEN'S STUDIES
PAD006, PAD007, PAD011, PAD012, PAD013, 007, 039, 112, 186, 252, 290, 546

WORK
026, 618

YOUTH
227, 386, 542, 602

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Feminist Studies....Back Cover
Haymarket Books....329
Indiana University Press....50, 51, 301
LSU Press....81
MA/ PhD Reception....229
McFarland....30
Media Education Foundation....Back Inside Cover
Ms. Magazine....Front Inside Cover
National Association of African American Studies....302
New York University Press....164
Northwestern Univesity Press....57
NWSA Annual Conference 2019....335
NWSA Chair & Directors Meeting 2019....2
NWSA Music and Poetry Set....35
Polity....331
Rutgers Unversity Press....333
Simmons....14
Southeastern Women's Studies Association 49
Stanford University Press....25
SUNY....330
Temple University Press....314
The Ohio State University Press....163
University of Arizona....299
University of California Press....82, 83
University of Illinois Press....54, 55
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