

# FORTY YEARS AFTER COMBAHEE:

Feminist Scholars and  
Activists Engage the  
Movement for Black Lives



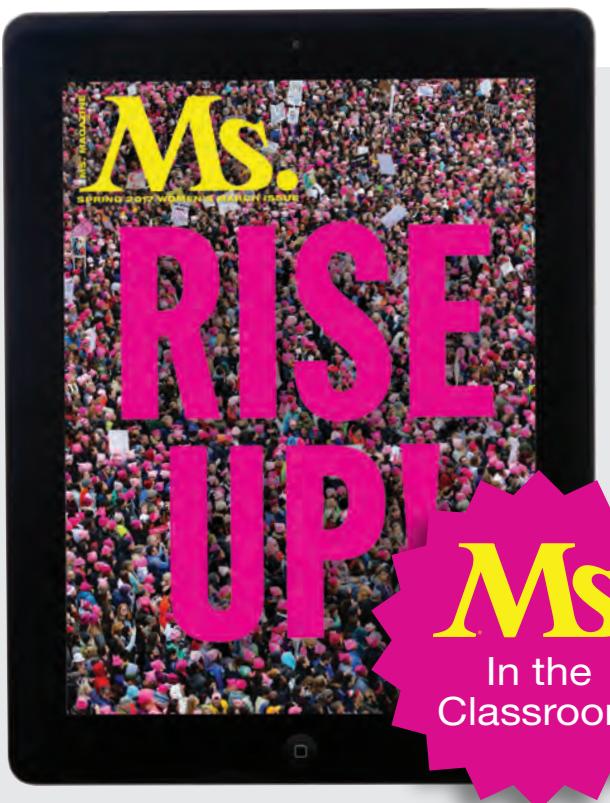
November 16 - 19, 2017  
BALTIMORE, MARYLAND

**NWSA**  
NWSA'S 38<sup>TH</sup> ANNUAL CONFERENCE

# Ms.

We have updated the *Ms.* Digital Reader: Gender, Race and Class—the first of its kind compilation of classic and current articles from the pages of *Ms.* magazine, 1972 - present. Edited by Aviva Dove-Viebahn and Karon Jolna with new introduction by Beverly Guy-Sheftall. The collection of over 150+ articles and blogs are written by some of the most pathbreaking and widely read feminist writers, scholars and activists.

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## Ms. Sessions at NWSA

**Amplifying Feminist Voices: How to Write for the Popular Press**  
Fri, Nov 17, 8:00 - 9:15am, Hilton, Carroll B

**Pedagogies of Using Ms. in the Classroom**  
Sat, Nov 18, 1:45 - 3:00pm, Hilton, Key Ballroom 3

## Visit the Ms. Classroom Booth

- Meet *Ms.* editors & faculty using *Ms.* in their classes
- Pick up the latest copies of *Ms.*
- See a demo of the new *Ms.* digital reader

Exhibit Booth 300

**Questions? Email program director and editor Karon Jolna, Ph.D.: [kjolna@msmagazine.com](mailto:kjolna@msmagazine.com)**

**Now available at:** [MsintheClassroom.com](http://MsintheClassroom.com)



# FORTY YEARS AFTER COMBAHEE:

Feminist Scholars and Activists Engage  
the Movement for Black Lives

## TABLE OF CONTENTS

President's Welcome .....	3
Conference Maps .....	6
Conference Services .....	8
Keynote Address .....	9
Plenary Sessions.....	11
Authors Meet Critics.....	17
Presidential Sessions.....	23
General Information .....	27
Acknowledgements and Awards.....	28
A Brief (and Incomplete) History of the NWSA Women of Color Caucus .....	35
NWSA Receptions and Events .....	36
Constituent Group Meetings .....	37
Exhibit Hall Overview .....	38
NWSA Member and Leader Meetings .....	40
Highlights for Students.....	41
Pre-Conference Schedule .....	43
General Conference .....	59
Participant & Subject Index .....	269
Subject Index .....	294
Advertiser Index .....	296



NWSA'S 38<sup>TH</sup> ANNUAL CONFERENCE

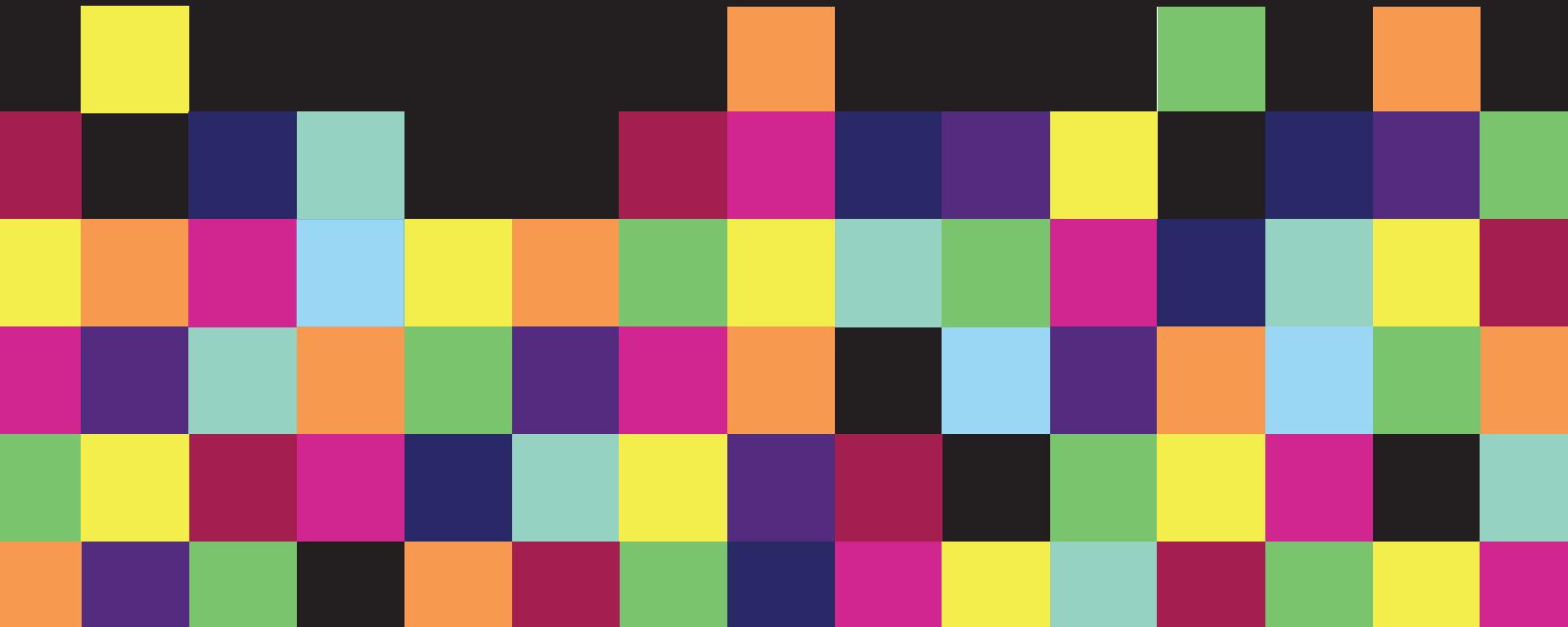


The National Women's Studies Association Celebrates

**40**  
**YEARS**

as the Leading Organization for Feminist Scholars and Activists

Thank You to Our Members





Fall 2017

**DEAR COLLEAGUES,**

As National Women's Studies Association president and conference co-chair with my dear colleague and friend, Professor Premilla Nadasen, I am delighted to welcome you to 40 Years After Combahee: Feminist Scholars and Activists Engage the Movement for Black Lives. We have over 2,000 registrants and over 500 breakout sessions, making NWSA 2017 one of our largest conferences ever! You can find the complete schedule at [www.nwsa.org](http://www.nwsa.org)

We come together at precarious moment in time. It will be a little over a year since the historic U.S. presidential election that propelled us into a new and frightening political climate. Since our last conference many of our members have been engaged in organizing teach-ins, writing op eds., hosting conferences, and writing books that have advanced the principles of justice and inclusion, and defended our students and colleagues who have been under attack. Our feminist scholarship, teaching and activism are more important than ever. We will come together in Baltimore to share, to celebrate, to debate, to build intellectual community, and to fortify ourselves for the road that lies ahead.

NWSA is an organization of feminist scholars and scholar-activists that emerged out of the social movements of the 1960s and 70s. It is fitting then that since our 40th anniversary conference will take place in Baltimore, the site of the massive Black Lives Matter (BLM) protests of 2015, and in the year that marks the 40th anniversary of the Black feminist manifesto, the Combahee River Collective (CRC) statement, that the theme of our annual gathering will be: "40 years after Combahee: Feminist Scholars and Activists Engage the Movement for Black Lives."

The Movement for Black Lives (M4BL), also referred to as the Black Lives Matter Movement, is a Black-led movement, comprised of multiple organizations, with widespread support in people of color and progressive white communities in the United States as well as internationally. Solidarity actions and delegations have linked M4BL to Palestine, Brazil, Canada, England and South Africa, as well as the immigration rights movement and indigenous and First Nations' struggles across North America. Significantly, this is the first mass movement with such a broad reach that is being led by young Black feminist organizers, many of them queer and trans. They have reconfigured how we think about race, gender, sexuality, violence, politics, and power in the 21st century. Many of the leaders of that movement will join us in Baltimore.

I'm thrilled about our exciting keynote conversation between Angela Davis and Alicia Garza and dynamic plenaries (see <http://www.nwsa.org/speakers>), Authors Meet Critics sessions, pre-conferences, receptions, and other events.

I'd also like to draw your attention to our extended Membership Assembly meeting, which will take place on Saturday, November 18 from 12:30-1:30 PM with a stand-alone program slot. We want to ensure that NWSA members have an opportunity to share concerns and ideas with one another as well as NWSA leaders.

The conference committee and staff have worked very hard to develop a dynamic program, which I hope you will find both thought provoking and invigorating. I am excited about NWSA's future and the role we can play together in its growth, and once again welcome you to the conference.

Sincerely,

A handwritten signature in black ink that reads "Barbara Ransby".

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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Learn more at [liberalarts.oregonstate.edu/slcs/wgss](http://liberalarts.oregonstate.edu/slcs/wgss) or email Qwo-Li Driskill, director of graduate studies, at [Qwo-Li.Driskill@oregonstate.edu](mailto:Qwo-Li.Driskill@oregonstate.edu). Applications due December 1, 2017.



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Annette Williams,  
Program Chair

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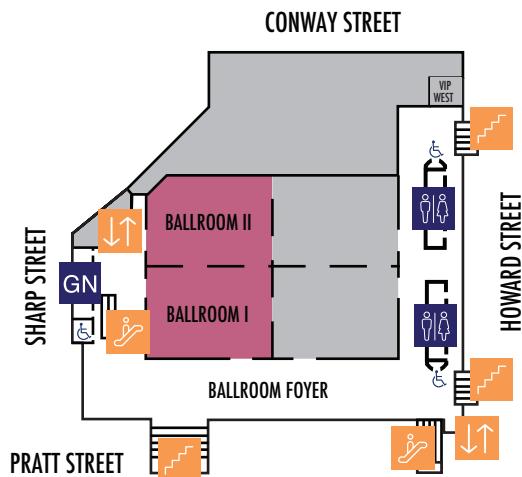
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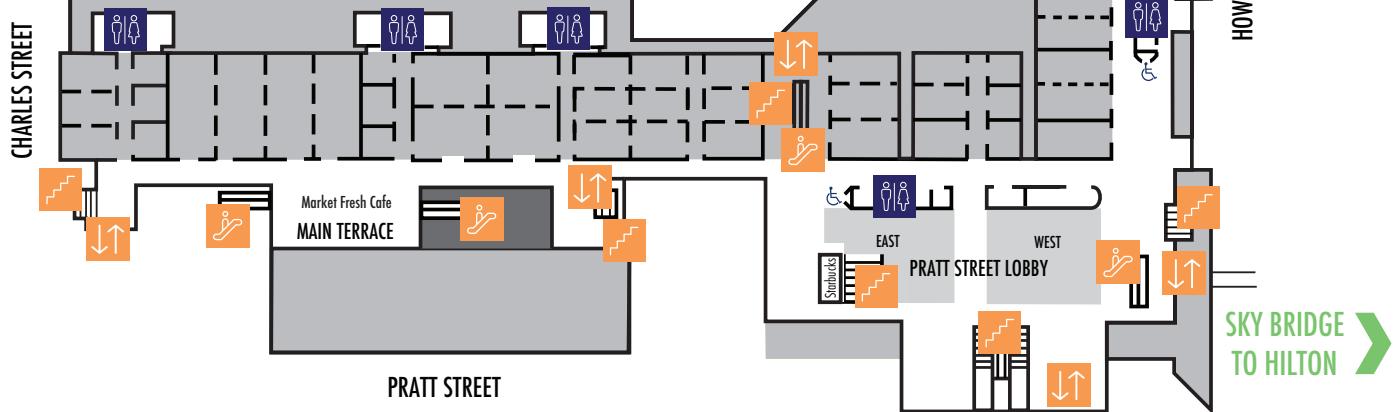
# CONFERENCE MAPS

## BALTIMORE CONVENTION CENTER MAP

### Level 400



### Level 300



Elevator



Restrooms



Stairs



Gender Neutral Restroom



Escalator

Wifi



Maternal Care Room



Child Care



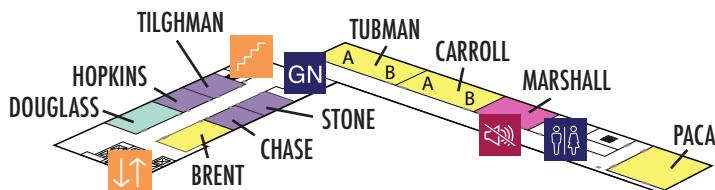
Quiet Space



NWSA Registration

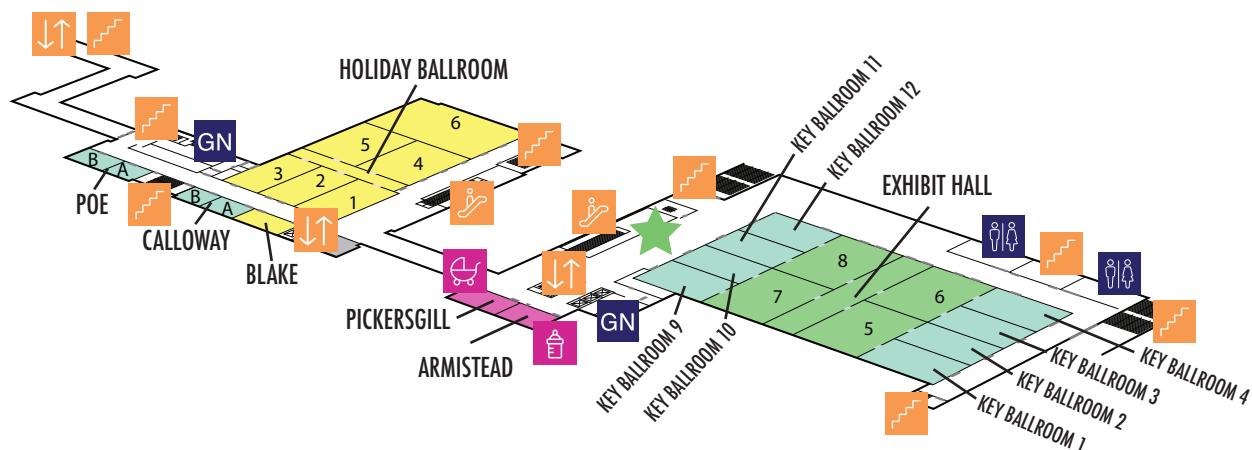
## HILTON BALTIMORE MAP

## LEVEL 3



## SKY BRIDGE TO BALTIMORE CONVENTION CENTER

## LEVEL 2



## LEVEL 1

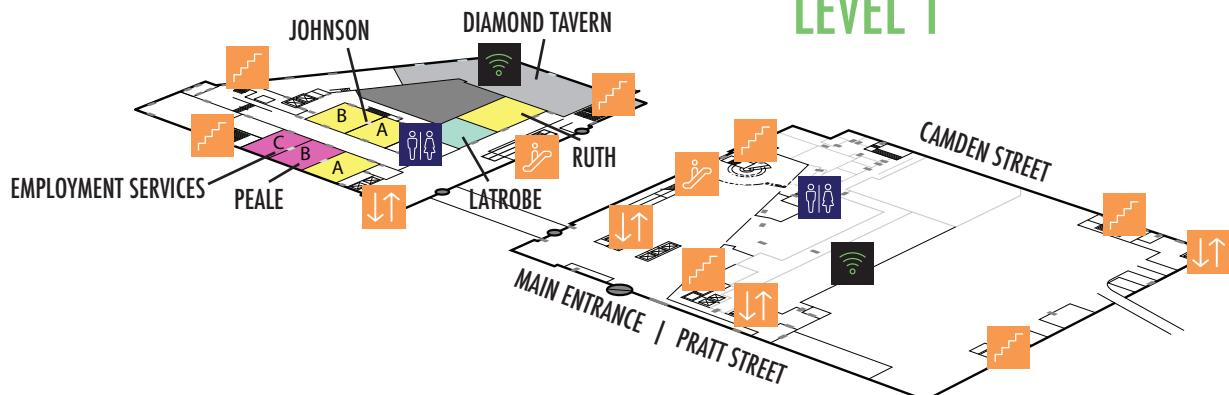


Exhibit Hall



Breakout Rooms



Services



Constituency Group Meeting Rooms



Plenary/ Keynote



Breakout Rooms (LCD)

# CONFERENCE SERVICES

## Registration

Registration is located Hilton Baltimore, Key Ballroom East Foyer, 2nd floor by the escalators. Please see the maps.

## Pre-Conference Registration

The Program Administration and Development (PAD), Women's Centers (WC), and Women of Color Leadership Project (WoCLP) and K-12 Teach-Ins pre-conferences take place on Thursday, November 16. 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 at Hilton Baltimore, Key Ballroom East Foyer, 2nd floor by the escalators. Please note general conference registration is required to attend conference sessions.

## Registration Hours

### THURSDAY NOVEMBER 16

**7:00 AM - 6:00 PM**

### FRIDAY NOVEMBER 17

**7:00 AM - 6:00 PM**

### SATURDAY NOVEMBER 18

**7:00 AM - 6:00 PM**

### SUNDAY, NOVEMBER 19

**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

Your 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 Hilton Baltimore, 2nd floor Armistead. 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 Hilton Baltimore, Marshall Board Room. This designated quiet space 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.

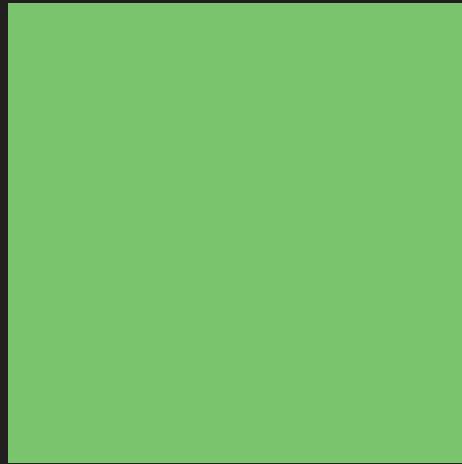
## Assisted-Listening Devices (Keynote and Plenary Sessions)

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 ADDRESS



## KEYNOTE ADDRESS

# Welcome and Keynote Address: Angela Davis & Alicia Garza

**Presidential Address by Barbara Ransby, University of Illinois at Chicago and Conference Co-Chair**

**THURSDAY, NOVEMBER 16, 2017 AT 7 PM**

**BALTIMORE CONVENTION CENTER, BALLROOMS I-II**

### MODERATOR

**Barbara Ransby, University of Illinois at Chicago**



**Angela Davis**

**Distinguished Professor Emerita  
of History of Consciousness and  
Feminist Studies, UC Santa Cruz**

Angela Davis is an activist, writer, and Distinguished Professor Emerita of History of Consciousness and Feminist

Studies at UC 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*. Having helped to popularize the notion of a “prison industrial complex,” 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.



**Alicia Garza**

**Special Projects Director,  
National Domestic Workers  
Alliance Co-Founder,  
#BlackLivesMatter**

Alicia Garza is an organizer, writer, and freedom dreamer living and working in Oakland,

CA. She is the Special Projects Director for the National Domestic Workers Alliance, the nation’s leading voice for dignity and fairness for the millions of domestic workers in the United States, most of whom are women. She is also the co-creator of #BlackLivesMatter, a national organizing project focused on combatting anti-Black state sanctioned violence. She has been the recipient of numerous awards, including the Root 100 2016 list of African American achievers and influencers between the ages of 25 and 45, the 2016 Glamour Women of the Year Award, and the 2016 Marie Claire New Guard Award, and was featured in the Politico 50 guide to the thinkers, doers, and visionaries transforming American politics in 2015.

# PLENARY SESSIONS



## FRIDAY PLENARY

### Combahee Revisited, Movement for Black Lives & Current State of Black Feminist Organizing and Leadership: Intergenerational Conversation

**FRIDAY, NOVEMBER 17, 2017**

**12:30 TO 2:30PM**

**BALTIMORE CONVENTION CENTER, BALLROOMS I-II**

#### MODERATOR

**Beverly Guy-Sheftall, Spelman College**

This intergenerational panel will bring together some of the original members of the Combahee River Collective, including CRC statement co-author Barbara Smith, along with leaders of the Movement for Black Lives and #Sayhername, to talk about the history of Black feminist organizing and the impact of the Combahee River Collective statement on Black feminist praxis today.



**Charlene A. Carruthers** is a Black-queer feminist community organizer and writer with over 10 years of experience in racial justice, feminist, and youth leadership development movement work. She currently serves as the national director of the Black Youth Project 100 (BYP100), an activist member-led

organization of Black 18-35 year olds dedicated to creating justice and freedom for all Black people. Her work has been covered in several publications including the New York Times, Washington Post, Chicago Reader, The Nation, and Ebony and Essence magazines. She has appeared on CNN, Democracy Now!, BBC, and MSNBC. Charlene has also written for theRoot.com, Colorlines, and the Boston Review. She was recently recognized as one of the top 10 most influential African Americans in The Root 100. Her inspirations include a range of Black women, including Ella Baker, Cathy Cohen, and Barbara Ransby. In her free time, Charlene loves to cook and believes the best way to learn about people is through their food.



**Kimberlé Crenshaw**, Professor of Law at UCLA and Columbia Law School, is a leading authority on Civil Rights, Black feminist legal theory, and race, racism and the law. She is the founding coordinator of the Critical Race Theory Workshop, and co-editor of the volume, *Critical Race Theory: Key Documents That*

Shaped the Movement. Crenshaw's groundbreaking work on "Intersectionality" has traveled globally and was influential in the drafting of the equality clause in the South African Constitution. Crenshaw is the co-founder and Executive Director of the African American Policy Forum, a gender and racial justice legal think tank, and the founder and Executive Director of the Center for Intersectionality and Social Policy Studies at Columbia Law School. She is a leading voice in calling for a gender-inclusive approach to racial justice interventions, having spearheaded the Why We Can't Wait Campaign and co-authored *Black Girls Matter: Pushed Out, Overpoliced and Underprotected*, and *Say Her Name: Resisting Police Brutality Against Black Women*.



**Demita Frazier**, is an unrepentant Black feminist, social justice activist, thought leader, writer, and teacher. A founding member of the Combahee River Collective, she has worked, in coalition with many, on the issues of reproductive rights, domestic violence, the care and protection of endangered children,

urban sustainability issues affecting food access in poor and working-class communities, and a host of other important issues. She has been a consistent advocate for the unequivocal freedom of Black women so that we can get on with the urgent business of freeing the world. Her current life goals include avid participation in the ongoing project of the dismantling of the myth of white supremacy, ending misogynoir and heteropatriarchal hegemony, and undermining late-stage capitalism, with the hope of joining with others in creating a democratic socialist society. A practicing unaligned Buddhist, she is committed to practicing loving kindness as she walks through life. A passionate cook and gardener, she would feed the world if she could.



**Mary Hooks** is a 35-year-old, Black lesbian feminist, mother, organizer, and co-director of Southerners on New Ground (SONG). Mary joined SONG as a member in 2009 and began organizing with SONG in 2010. Mary's commitment to Black liberation, encompassing the liberation of LGBTQ liberation,

is rooted in her experiences growing up under the impacts of the War on Drugs. Her people are members of the Great Migration, factory workers, church folks, Black women, hustlers and addicts, dykes, studs, femmes, queens, and all people fighting for the liberation of oppressed people. SONG is a political home for LGBTQ liberation across all lines of race, class, abilities, age, culture, gender, and sexuality in the South. We build, sustain, and connect a southern regional base of LGBTQ people in order to transform the region through strategic projects and campaigns developed in response to the current conditions in our communities. SONG builds this movement through leadership development, coalition and alliance building, intersectional analysis, and organizing.



**Barbara Smith** is an author, activist, and independent scholar who has played a groundbreaking role in opening up a national cultural and political dialogue about the intersections of race, class, sexuality, and gender. She has been politically active in many movements for social justice since

the 1960s. She was co-founder and publisher until 1995 of Kitchen Table: Women of Color Press, the first national publisher in the U. S. for women of color. She served two terms as a member of the Albany Common Council and is currently the Special Community Projects Coordinator for the City of Albany, NY, helping to implement the Equity Agenda. She is a regular panelist on WAMC Northeast Public Radio's Round Table.



**Margo Okazawa-Rey** is Professor at Fielding Graduate University and Professor Emerita at San Francisco State University. Her primary areas of research and activism are militarism, armed conflict, and violence against women, examined intersectionally, and she engages with women's movement activists and scholars in East/Southeast

Asia, West Africa, and Palestine. She serves on the boards of Du Re Bang (Uijongbu, So. Korea), PeaceWomen across the Globe (Bern, Switzerland), and Highlander Center (New Market, TN). Among her latest publications are "Critical Ethnic Studies and Gender Studies: Education for Justice, Transformation, and Progressive Social Change", in *The Race Controversy in American Education* (2015) and "A 'Nation-ized' Intersectional Analysis: The Politics of Transnational Campus Unity", *New Directions for Student Services*, (2017, Spring). She was a founding member of the Combahee River Collective and her lifetime of teaching, activism, and scholarship has been deeply shaped by the Collective.

# PLENARY SESSIONS

## SATURDAY PLENARY

### Global Context and National Connections

**SATURDAY, NOVEMBER 18, 2017**

**3:15 TO 5:15PM**

**BALTIMORE CONVENTION CENTER, BALLROOMS I-II**

#### MODERATOR

**Marsha Darling, Adelphi University**

Transnational solidarity and anti-imperialism were core principles of the Combahee River Collective statement and are very much a part of the political practice of the Movement for Black Lives. This plenary will explore the character and challenges of transnational solidarities in the struggle for Palestinian autonomy, indigenous rights, immigrant rights, decolonial praxis, and anti-police violence organizing.



**Gina Dent** (Ph.D., English & Comparative Literature, Columbia University) is Associate Professor of Feminist Studies, History of Consciousness, and Legal Studies at University of California, Santa Cruz. She served previously as Director of the Institute for Advanced Feminist Research and as Principal Investigator for the UC

Multicampus Research Group on Transnationalizing Justice. She is the editor of *Black Popular Culture* ([1993] New York: The New Press, 1998) and author of articles on race, feminism, popular culture, and visual art. Her forthcoming book *Anchored to the Real: Black Literature in the Wake of Anthropology* (Duke University Press) is a study of the consequences—both disabling and productive—of social science's role in translating black writers into American literature. Her current project grows out of her work as an advocate for human rights and prison abolition—*Prison as a Border and Other Essays*, on popular culture and the conditions of knowledge. She has offered courses in critical race studies and black feminisms in Brazil (Universidade Federal da Bahia), Colombia (Universidad Nacional de Colombia), and Sweden (Linköping University) and lectures widely on these and other subjects. In June 2011, she was a member of a delegation of indigenous and women of color feminists to Palestine and speaks often from that experience.



**Tara Houska** (Couchiching First Nation) is a tribal attorney based in Washington, D.C., the National Campaigns Director of Honor the Earth, and a former advisor on Native American affairs to Bernie Sanders. She advocates at the local and federal levels on a wide range of issues impacting indigenous peoples, including

social and environmental justice. She recently spent six months living and working in North Dakota fighting the Dakota Access Pipeline. She is a co-founder of Not Your Mascots, a non-profit committed to educating the public about the harms of stereotyping and promoting positive representation of Native peoples in the public sphere.



### Chandra Talpade Mohanty

is Distinguished Professor of Women's and Gender Studies and Dean's Professor of the Humanities at Syracuse University. Her work focuses on transnational feminist theory, anti-capitalist feminist praxis, anti-racist education, and the politics of knowledge. She is author of *Feminism Without*

*Borders: Decolonizing Theory, Practicing Solidarity* (2003) and co-editor of *Third World Women and the Politics of Feminism* (1991), *Feminist Genealogies, Colonial Legacies, Democratic Futures* (1997), *Feminism and War: Confronting U.S. Imperialism*, (2008), and *The Sage Handbook on Identities* (2010). Mohanty is a steering committee member of the Municipal Services Project ([municipalservicesproject.org](http://municipalservicesproject.org)), a transnational research and advocacy group focused on alternatives to privatization in the Global South, a founding member of the Democratizing Knowledge Collective ([democratizingknowledge.org](http://democratizingknowledge.org)) at Syracuse University, and Coordinating Team member of the Future of Minority Studies Research Project ([fmsproject.cornell.edu](http://fmsproject.cornell.edu)). She was a member of the "Indigenous and Women of Color Solidarity delegation to Palestine" in June 2011.

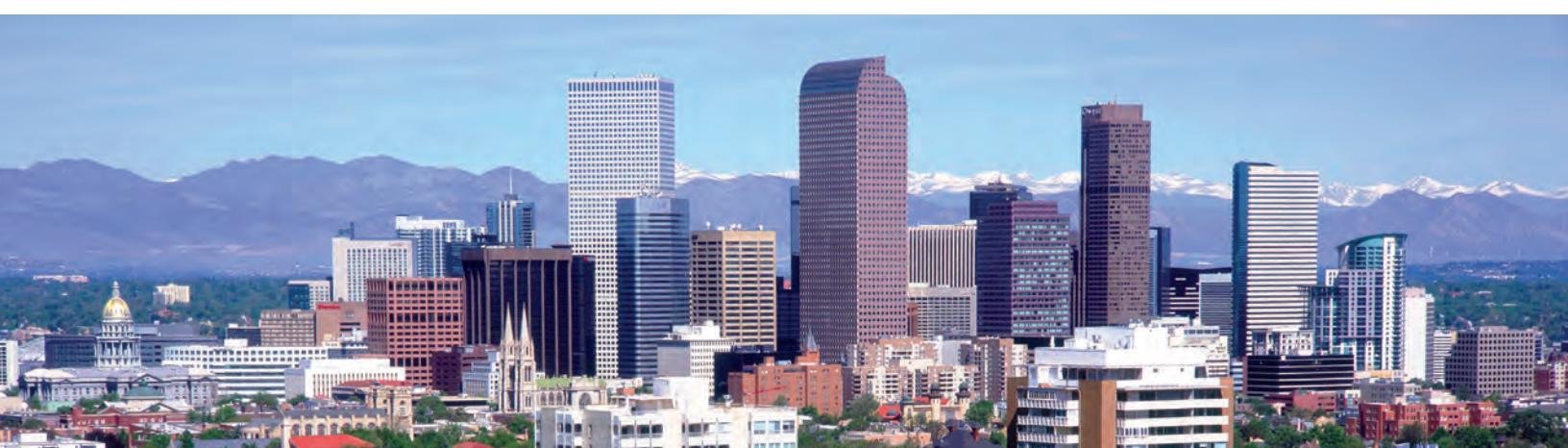


### Keeanga-Yamahtta Taylor

*Taylor* is author of *From #BlackLivesMatter to Black Liberation*, (2016, Haymarket Books). The book surveys the historical and contemporary ravages of racism and persistent structural inequality, including mass incarceration, housing discrimination, police violence, and unemployment,

and received the 2016 Cultural Freedom Especially Notable Book Award from the Lannan Foundation. Taylor's interests are broadly in the fields of race and public policy, Black politics, and racial inequality in the United States. Her writing has been published in *Souls: A Critical Journal of Black Politics, Culture and Society*, *The Guardian*, *Los Angeles Times*, *Boston Review*, *The New Republic*, *Al Jazeera America*, *Jacobin*, *In These Times*, *New Politics*, *The International Socialist Review*, and other publications. She is currently writing a book titled *Race for Profit: Black Housing and the Urban Crisis in the 1970s*, under contract with the University of North Carolina Press in their Justice, Power and Politics series. Taylor received her PhD in African American Studies at Northwestern University in 2013, and is an Assistant Professor in African American Studies at Princeton University.

# 2018 NWSA Chair and Director Meeting



Friday March 9th  
Warwick Denver



## 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:

- 2018 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.

## Featured Sessions

### Successes and Challenges of Straddling Sectors



Amanda Finger,  
Laboratory to  
Combat Human  
Trafficking



AnnJanette Alejano-  
Steele, Metropolitan  
State University  
of Denver

### Holistic Perspectives on Women's Leadership



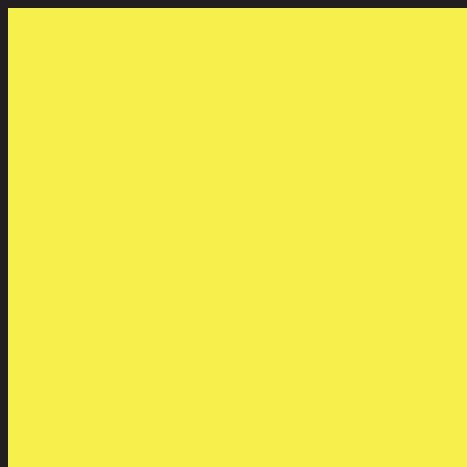
Christy-Dale Sims,  
Higher Education  
Resource Services  
(HERS)

### Closing Wikipedia's Gender Gap



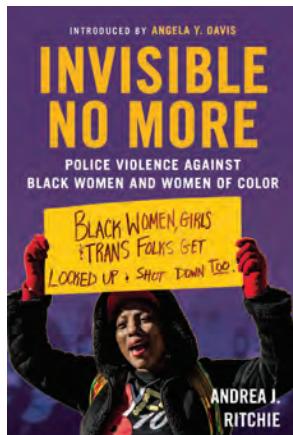
Jami Mathewson, Wiki  
Education Foundation

# AUTHORS MEET CRITICS



# 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 who both celebrate and critically engage their publications.



## Invisible No More: Police Violence Against Black Women and Women of Color

### AUTHOR

- Andrea Ritchie, Barnard Center for Research on Women

**FRIDAY, NOVEMBER 17  
9:30 TO 10:45AM**

**HILTON BALTIMORE,  
KEY BALLROOM 4 (LCD)**

Invisible No More: Police Violence Against Black Women and Women of Color is the first full-length publication to examine racial profiling and police violence through the lens of women's experiences. Highlighting the historical and archetypal narratives informing police interactions with Black women, Indigenous women, and women of color, the book explores women's experiences of immigration enforcement, drug war, broken windows policing, and the war on terror, as well as policing gender, sex, disability, motherhood, and responses to violence. It also tracks efforts to challenge and resist policing and police violence against women of color, and calls for a radical reimagination of our visions for safety.



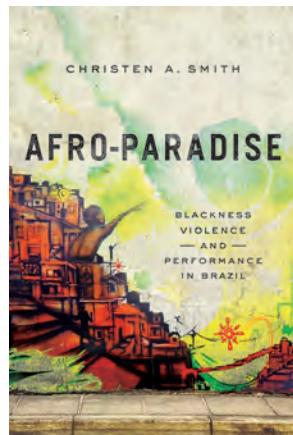
### AUTHOR BIO

Andrea Ritchie is a Black lesbian immigrant whose writing, litigation, and advocacy has focused on policing of women and LGBT people of color for the past two decades. She is currently Researcher in Residence on Race, Gender Sexuality and Criminal Justice at the Barnard

Center for Research on Women's Social Justice Institute, and was a 2014 Senior Soros Justice Fellow. Ritchie is author of Invisible No More: Police Violence Against Black Women and Women of Color, and co-author of Say Her Name: Resisting Police Brutality Against Black Women and Queer (In)Justice: The Criminalization of LGBT People in the United States and justice, and the means we devote to achieving them.

### CRITICS

- Mary Hooks, SONG (Southerners on New Ground)
- Barbara Ransby, University of Illinois at Chicago
- Beth Richie, University of Illinois, Chicago
- Monique Williams Morris, St. Mary's College of California



## Afro-Paradise: Blackness, Violence and Performance in Brazil

### AUTHOR

- Christen A. Smith, The University of Texas, Austin

**FRIDAY, NOVEMBER 17  
2:45 TO 4:00PM**

**HILTON BALTIMORE,  
KEY BALLROOM 4 (LCD)**

Tourists exult in Bahia, Brazil, as a tropical paradise infused with the black population's one-of-a-kind vitality. But the alluring images of smiling, dancing Black bodies masks an ugly reality of gendered/sexualized, anti-Black authoritarian violence—a global dimension of the fight for Black lives. Afro-Paradise argues that the dialectic of glorified representations of Black bodies and subsequent state repression reinforces Brazil's gendered, racial hierarchy. Through performance, the book chronicles the gendered impact of state violence—specifically police violence—on Black Brazilians and their collective struggles against it. Although police violence disproportionately affects Black men immediately, Black women are its lingering victims.



### AUTHOR BIO

Christen A. Smith, Ph.D. is Associate Professor of Anthropology and African and African Diaspora Studies at The University of Texas at Austin and Director of Student Programs at the Lozano-Long Institute of Latin American Studies (LLILAS). Her research examines gendered

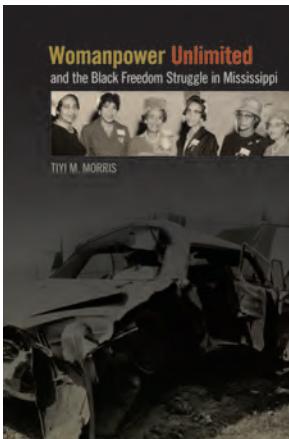
anti-Blackness and Black resistance struggles in Brazil and the Americas. Her book, *Afro-Paradise: Blackness, Violence and Performance in Brazil* (2016, University of Illinois Press), explores economies of violence and the Black body in pain as an ironic transfer point for the production of Brazil's racial state. Smith's newest research examines the lingering, deadly impact of police violence on black women.

### CRITICS

- Dana-Ain Davis, City University of New York, Queens College
- Zenzele Isoke, University of Minnesota
- Keisha-Khan Y. Perry, Brown University

### MODERATOR

- Erica Lorraine Williams, Spelman College



## Womanpower Unlimited and the Black Freedom Struggle in Mississippi

### AUTHOR

- Tiyi M. Morris, Ohio State University

**FRIDAY, NOVEMBER 17**

**5:45 TO 7:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 343 + 344**

Womanpower Unlimited and the Black Freedom Struggle in Mississippi provides the first comprehensive examination of the Mississippi-based organization Womanpower Unlimited.

Founded in 1961, by Clarie Collins Harvey, Womanpower undertook the mainstays of civil rights activism, including voter registration and school desegregation, as well as peace activism and anti-poverty initiatives. Through its civil rights activism, Womanpower spearheaded a movement for revitalizing Black women's social and political activism in the state. This book centers Black women as key leaders whose civic engagement was a visionary philosophy grounded in a legacy of Black women's activism, yet unique to the social movement during which it existed.

### AUTHOR BIO

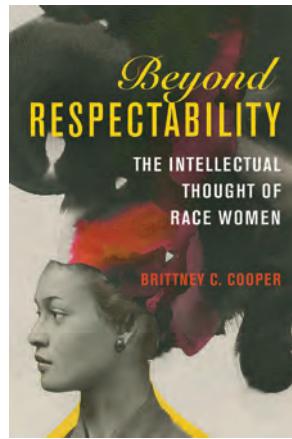


Tiyi M. Morris is Associate Professor of African-American and African Studies and affiliated faculty in Women's, Gender and Sexuality Studies at Ohio State University. She received her B.A. in African & African American Studies and Liberal Studies from Emory University, and a Ph.D. in American Studies from Purdue.

Her work has appeared in *Southern Black Women in the Civil Rights Era (1954-1974): A State By State Study*; *Comrades: A Local History of the Black Panther Party*; and *Groundwork: Local Black Freedom Struggles in America*. Dr. Morris is also a board member of Women Have Options, Ohio's statewide abortion fund.

### CRITICS

- Emilye Crosby, SUNY Geneseo
- Wesley Hogan, Duke University
- Cherisse Jones-Branch, Arkansas State University



## Beyond Respectability: The Intellectual Thought of Race Women

### AUTHOR

- Brittney Cooper, Rutgers University

**SATURDAY, NOVEMBER 18**

**11:00 TO 12:15PM**

**HILTON BALTIMORE, HOLIDAY 6**

Beyond Respectability charts the development of African American women as public

intellectuals and the evolution of their thought from the late 1800s through the 1970s. Eschewing the Great Race Man paradigm, Cooper examines the intellectual achievements of female thinkers and activists like Anna Julia Cooper, Mary Church Terrell, Fannie Barrier Williams, Pauli Murray, and Toni Cade Bambara. Cooper identifies the processes that transformed these women and their contemporaries into race leaders, offering a long-overdue analysis of their theoretical output. As Cooper shows, their work transformed race and gender discourse. It also confronted entrenched ideas of how—and who—produced racial knowledge.

### AUTHOR BIO



Brittney Cooper is Associate Professor of Women's & Gender Studies and Africana Studies at Rutgers University, a widely sought-after public speaker, and an in-demand commentator for radio, podcasts, and television. Her work has appeared at MSNBC, BET, NPR, PBS, the New York Times, the Los Angeles Times, TV Guide, New York Magazine, Salon.com, The Root.com, and Al Jazeera America, among others. She is a regular contributor at Cosmopolitan.com and co-founder of the Crunk Feminist Collective. Cooper is also author of the forthcoming Eloquent Rage (St. Martin's Press) and editor of the recently released The Crunk Feminist Collective Collection (The Feminist Press).

### CRITICS

- Kristie Dotson, Michigan State University
- Martha Jones, Johns Hopkins University
- Koritha Mitchell, Ohio State University

# AUTHORS MEET CRITICS



## Scandalize My Name: Black Feminist Practice and the Making of Black Social Life

### AUTHOR

- Terrion Williamson, University of Minnesota

**SATURDAY, NOVEMBER 18**

**1:45 TO 3:00PM**

**HILTON BALTIMORE, HOLIDAY 5**

From Sapphire and Mammy to the angry black woman and nappy-headed ho, black female iconography has had a long and tortured history in public culture, and the telling of this history has long occupied the work of black feminist thinkers. Scandalize My Name builds upon the rich tradition of this work while approaching the study of black female representation as an opening onto a critical contemplation of the vagaries of black social life, ultimately making a case for a radical black subject-position that revels in the underside of the stereotype and destabilizes the very notion of "civil society."

### AUTHOR BIO



Terrion Williamson is an assistant professor of African American and African Studies at the University of Minnesota, where she is also jointly appointed in American Studies and Gender, Women, and Sexuality Studies. Her research and teaching engage with feminist theory, racialized

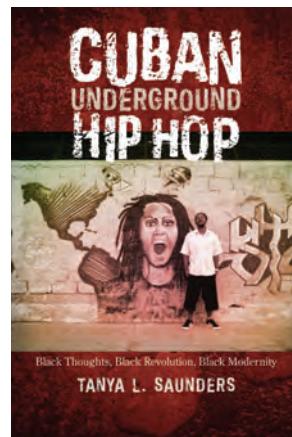
gender violence, African American literature, and black cultural studies, and her work appears in *Social Text*, *CR: The New Centennial Review*, the *Michigan Journal of Race and Law*, and various edited volumes. Her current project is a study of the serialized murders of more than 500 black women that have been committed throughout the U.S. since the 1970s.

### CRITICS

- Kai M. Green, Williams College
- Candice Jenkins, University of Illinois, Urbana Champaign
- C. Riley Snorton, Cornell University
- Rebecca Wanzo, Washington University in St. Louis

### MODERATOR

- Zenzele Isoke, University of Minnesota



## Cuban Underground Hip Hop: Black Thoughts, Black Revolution, Black Modernity

### AUTHOR

- Tanya L Saunders, University of Florida

**SUNDAY, NOVEMBER 19**

**9:30 TO 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

Drawing on over a decade of interviews and research, this book examines a group of self-described antiracist, revolutionary Cuban youth who used hip hop to launch a social movement that spurred international debate and cleared the path for social change and decolonization. Sheding light on identity politics, race, sexuality, and gender in Cuba and the Americas, Cuban Underground Hip Hop is a case study of a social movement that is a part of Cuba's longer historical process of decolonization.

### AUTHOR BIO



Dr. Tanya L. Saunders is an Associate Professor in the Center of Latin American Studies and the Center for Gender, Sexualities and Women's Studies Research at the University of Florida. She is interested in how the African Diaspora throughout the Americas use art as a tool for social change. As a 2011-2012

Fulbright scholar to Brazil she began work on her current project which analyzes urban arts-based social movements in Brazil. Dr. Saunders holds a PhD in Sociology from the University of Michigan, Ann Arbor, and a Master of International Development Policy from the Gerald R. Ford School of Public Policy.

### CRITICS

- Natalie Bennett, Women's Leadership and Resource Center
- Sarah Ohmer, CUNY Lehman College
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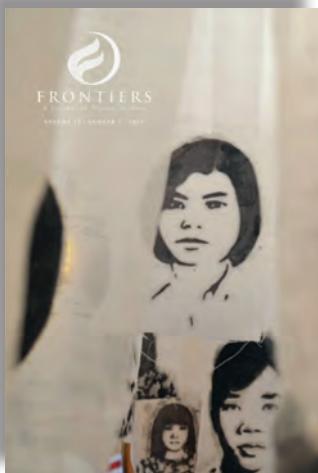
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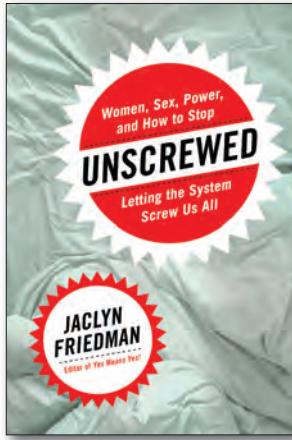
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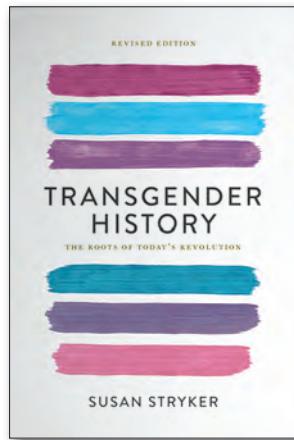
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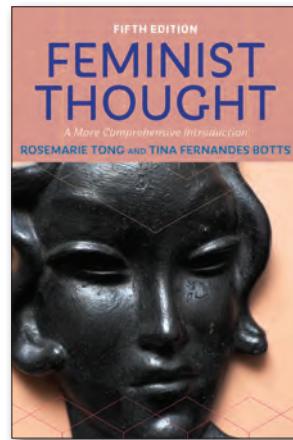
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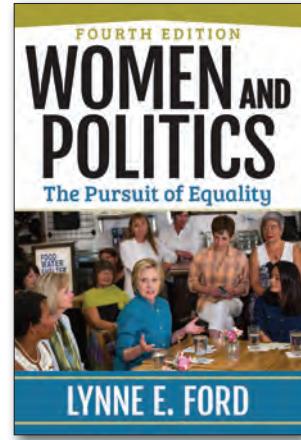
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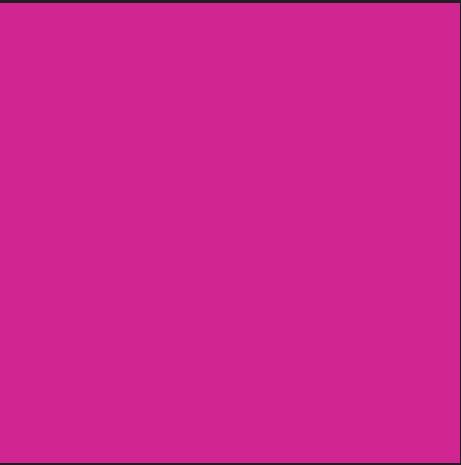
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# PRESIDENTIAL SESSIONS



# PRESIDENTIAL SESSIONS

## 20 Years Since “Punks, Bulldaggers and Welfare Queens”

**FRI, NOV 17, 11:00AM TO 12:15PM**  
BALTIMORE CONVENTION CENTER  
ROOM 343 + 344

### MODERATOR

- Cathy Cohen, University of Chicago

### PRESENTERS

- Sarah Haley, University of California, Los Angeles
- C. Riley Snorton, Cornell University
- Jennifer D. Jones, University of Alabama
- Katherine Acey

The anniversary of Cathy Cohen's paradigm-shifting article offers an opportunity to reflect on the frame of intersectionality, centering a radical Black queer feminist politic as it relates to theory and practice over the past two decades and how the issues raised in the article play out in the political landscape of 2017.

## The 2017 Women’s Marches and the Future of Feminism

**FRI, NOV 17, 4:15 TO 5:30PM**  
BALTIMORE CONVENTION CENTER  
ROOM 343 + 344

### MODERATOR

- Leena Odeh, Global Refugee Protection Project

### PRESENTERS

- Linda Sarsour
- Keeanga-Yamahtta Taylor, Princeton University
- Thenjiwe McHarris, Team Blackbird

Feminist organizers have been some of the most visible and vocal respondents to the election of the 45th president of the United States. The January 21 March, on the day of the inauguration, drew historic numbers of protesters. On March 8th a women's strike further mobilized feminists with an emphasis on anti-imperialist, working-class solidarity and anti-racism. The post-election mobilizations have revived old debates and sparked new ones that focus on the parameters and priorities of feminist politics. This panel will look at feminist organizing in the era of Trump.

## Prison Abolition, Mass Incarceration and Black Feminism: What’s the Connection?: 20th Anniversary of Critical Resistance

**SAT, NOV 18, 9:30 TO 10:45AM**  
HILTON BALTIMORE, HOLIDAY 6

### PRESENTERS

- Angela Davis, University of California, Santa Cruz
- Beth Richie, University of Illinois, Chicago
- Mariame Kaba, Project NIA
- Asha Rosa Ransby-Sporn, BYP100

Black feminists have been in the forefront the fight against mass incarceration and the prison industrial complex for decades, often operating within an abolitionist framework. How does their feminist politics inform abolition and how has this been evident in the work of groups like Critical Resistance, founded in 1997 and INCITE: Women of Color Against Violence, founded three years later? Moreover, what are the ruptures and continuities in today's Movement for Black Lives' call for "a world without police"?

## 'We Would Have To Fight The World': The Global Influence & Afterlife of the Combahee River Collective

**SAT, NOV 18, 1:45 TO 3:00PM**

HILTON BALTIMORE, HOLIDAY 6

### PRESENTERS

- Grace Sanders Johnson, University of Pennsylvania
- Regine Michelle Jean-Charles, Boston College
- Vanessa Y. Perez, Brooklyn College - City University of New York
- Z'étoile Imma, Twane University
- Salamishah Tillet, University of Pennsylvania

From the outset, the Combahee River Collective's statement was inclusive, expansive, and global. "The inclusiveness of our politics makes us concerned with any situation that impinges upon the lives of women, Third World and working people," they wrote. This conversation considers how the Combahee River Collective (CRC) redefined our very meaning of "the global" and influenced feminist movements inside and beyond the United States. We will focus on the CRC's impact on the following: Haitian feminist manifestos (Grace Sanders Johnson); the Movement for Dominican Women of Haitian Descent (Regine Jean-Charles); Cherrie Moraga and Gloria Anzaldúa's "This Bridge Called My Back" (Vanessa Pérez-Rosario); the political identity and site of the "Black Lesbian" in and beyond South Africa, Uganda, and the U.S. (Z'étoile Imma); and how Harriet Tubman's raid at the Combahee River is taken up by contemporary black feminist artists to reimagine resistance in the black global South (Salamishah Tillet).

## Relearning Solidarities: Challenges from Dalit Feminisms

**SAT, NOV 18, 5:30 TO 6:45PM**

HILTON BALTIMORE, KEY BALLROOM 4 (LCD)

### MODERATORS

- Richa Nagar, University of Minnesota
- Chandra Talpade Mohanty, Syracuse University

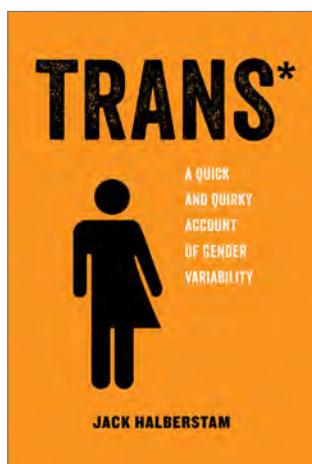
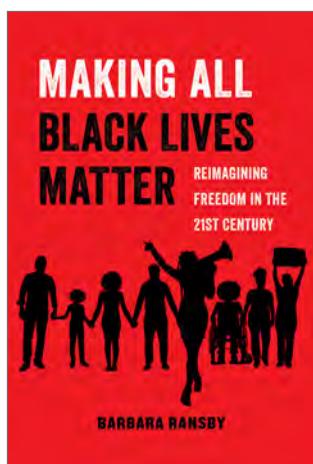
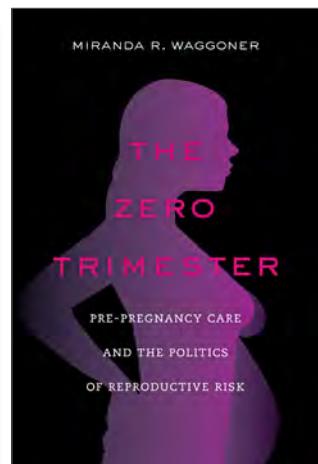
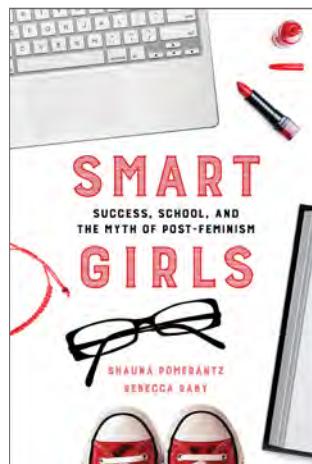
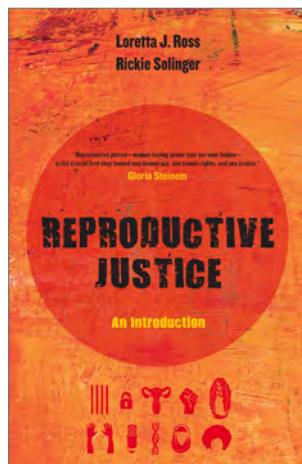
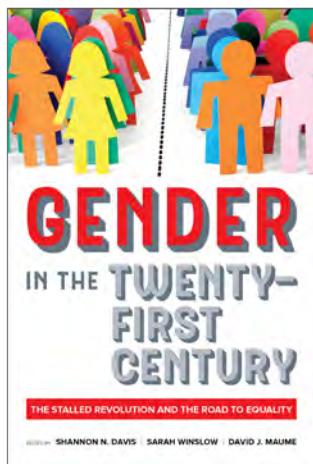
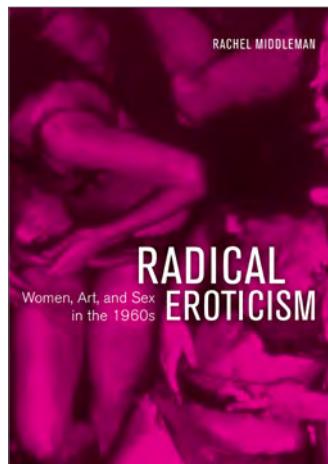
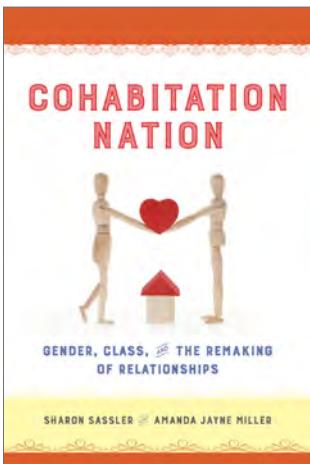
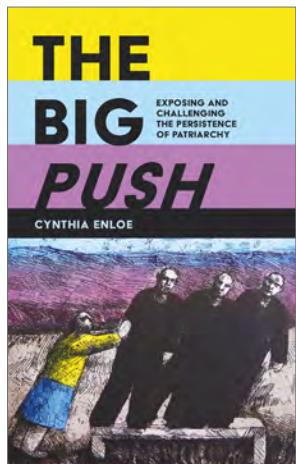
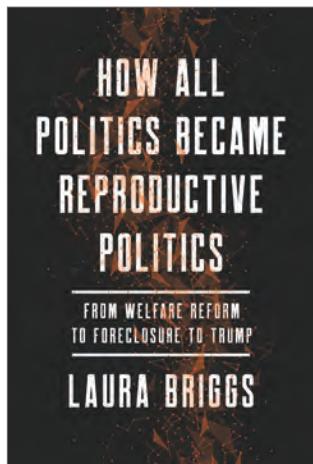
### PRESENTERS

- Dia Da Costa, University of Alberta
- Nishant Upadhyay, University of Massachusetts, Dartmouth
- Sayan Bhattacharya, University of Minnesota
- Chandra Talpade Mohanty, Syracuse University
- Chinnaiah Jangam, Carleton University
- Sanober Umar, Queen's University

This roundtable seeks to launch a serious conversation in US/Canadian academic feminist sites that are committed to bringing caste into conversation with race and indigeneities to rethink transnational and translocal feminist solidarities. We ask: How can debates and insights from dalit studies (e.g., Tharu 2003, Stephen 2009, and others) allow us to approach race and indigeneities transnationally in ways that grapple with settler colonialisms in and beyond North America? How might lessons about engaging questions of identity, situated solidarities, and justice in the context of black and indigenous feminisms in North America allow us to deepen our engagements with dalit feminisms?

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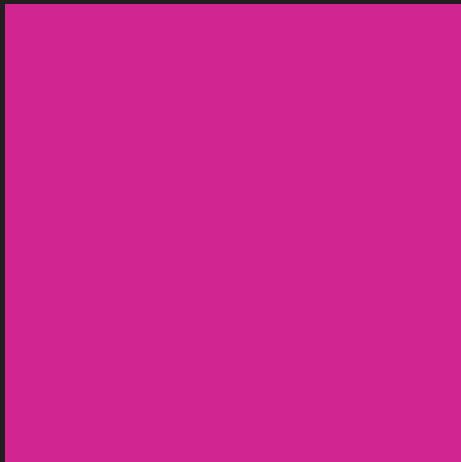


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**Karsonya (Kaye) Wise Whitehead**, Loyola University Maryland

## 2017 NWSA Graduate Scholarship

This year, the Committee unanimously awards the NWSA Graduate Scholarship to P. Michelle Morado Peters (University of Washington, Gender, Women and Sexuality Studies) and grants Honorable Mention to Armaghan Ziae (University of Cincinnati, Women's Gender and Sexuality Studies and Design Architecture Art and Planning) and Karen Hanna (University of California, Santa Barbara, Feminist 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.

### 2017 NWSA GRADUATE SCHOLARSHIP RECIPIENT

**P. Michelle Morado Peters**, University of Washington

**DISSERTATION TITLE:** *"Past, Present, Pachuca: La Pachuca Sexuality and the Formation of Identity"*

Morado Peters's project examines the creation and deployment of "Pachuca" identity among Mexican-American women in California and the southwestern United States during the 1940s and 1950s with the goal of "complicating conventional notions of the 'Pachuca' as simply a female counterpart to the male 'Pachucos' in Chican@ communities during this period, when zoot-suits served as a cultural marker of young, rebellious Chicano/Latino urban masculinity." Drawing on the work of feminist and queer of color theorists such as historian Emma Pérez, Vicki Ruiz, Catherine S. Ramirez, and Cherrié Moraga, this project historicizes the Pachuca figure, situating it within a history of sexuality and underscoring the ways in which the Pachuca and her image challenged sexual and gender norms in unique ways. This project is an important intervention into the existing body of scholarship on Chicana gender formation in the U.S. west and southwest during the mid-twentieth century.

### 2017 NWSA GRADUATE SCHOLARSHIP HONORABLE MENTION

**Armaghan Ziae**, University of Cincinnati

**DISSERTATION TITLE:** *"Transnational Modernization and the Gendered Built Environment in Iran: Altering Architectural Spaces and Gender Identities in the Early Twentieth Century (1925-1941)"*

This innovative, interdisciplinary study examines the "radical modernization or 'westernization' project during Reza Shah Pahlavi's reign (1925-1941) and its effects on the transformation of architecture, gender, and spatial relations in Iran." Drawing on transnational feminist theories, comparative modernization studies, and theories of gender, space, and architecture, Ziae considers how contestations over space and design during this period revolved around gender desegregation through banning women's use of the chador. Ziae suggests that the modernization project "was constructed through a gendered lens of progress, in which women's sense of embodiment and identity—in their homes, in public spaces, in regard to their dress—was a battleground for broader struggles concerning Iranian modernity." This project demonstrates how public spaces and the gendered built environment in Iran have functioned in contradictory ways, benefiting some groups of women while leading to greater disenfranchisement for others.

### 2017 NWSA GRADUATE SCHOLARSHIP HONORABLE MENTION

**Karen Hanna**, University of California, Santa Barbara

**DISSERTATION TITLE:** *"Makibaka!: A Feminist Social History of the Transnational Filipina/o American Left From 1969-1992"*

How can understanding interpersonal relationships within social movements strengthen social justice work? Through an in-depth study using oral history interviews, archival research, and textual analysis of activist documents, this project traces the evolution of the

transnational Filipina/o American left that began with the arrival of Filipina/o activist exiles to North America in the late 1960s. The work uses feminist theories of intersectionality to explain the complex histories of gender, race, sexuality, citizenship, age, and class in the "New Fil-Am Left" to recover the lives and stories of activists ignored in scholarship.

## 2017 NWSA Women of Color Caucus-Frontiers Student Essay Award Winner

**Peggy K. Lee**, University of Michigan, Ann Arbor

**ESSAY TITLE:** *Care as Infrastructure: Black Feminism and the Burden of Self*

## 2017 Lesbian Caucus Scholarship Winner and Honorable Mention

### WINNER

**Rachel Stonecipher**, University of Pennsylvania

**DISSERTATION:** *People Change: Fluidity, Difference, Gender, and Race in Lesbian/ Queer Futurity*

### HONORABLE MENTION

**Cristina Khan**, University of Connecticut

## 2017 Women's Centers Awards

### EMERGING LEADER

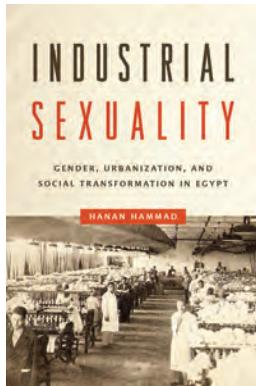
**Jaclyn "Jackie" Northrup**, University of Alabama Women's Center

### OUTSTANDING SERVICE

**Heather Clayton Terry**, Case Western Reserve University's Flora Stone Mather Center for Women

## ACKNOWLEDGEMENTS AND AWARDS

### Sara A. Whaley Book Prize Winners



Hanan Hammad,

Texas Christian University

*Industrial Sexuality: Gender, Urbanization, and Social Transformation in Egypt*

*University of Texas Press, 2016*

Industrial Sexuality: Gender, Urbanization, and Social Transformation in Egypt by Hanan Hammad embodies the spirit of the

Sara A. Whaley Book Prize through an intersectional analysis of the ways that genders and sexualities were constituted during Egypt's industrial revolution. Hammad's social history dives in to the overlaying matrixes of gender, sexuality, community, class, and space as they relate to the rise of a modernist discourse and a new relationship to labor. This text is exciting both for Hammad's use of previously unexcavated archival sources and for her skill in considering gender and sexuality as categories of analysis that affect both marginalized and privileged groups. Hammad astutely highlights the ways that masculinity and heterosexuality are constituted as identity categories through the same social systems that shape femininity and homosexuality. This would be an excellent text to teach in an upper division undergraduate or graduate course.



Shatema Threadcraft,

Rutgers University

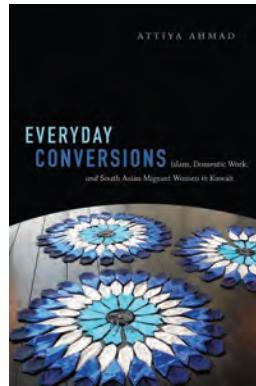
*Intimate Justice: The Black Female Body and the Body Politic*

*Oxford University Press, 2016*

In Intimate Justice: The Black Female Body and the Body Politic, Shatema Threadcraft argues that political theoretical conceptions of freedom and corrective racial justice are

incomplete without serious consideration of the gendered, racialized experiences of Black women in the intimate sphere. By centering intimate relations, Threadcraft is able to explore and theorize racial justice in a way that recognizes how infanticides, sexual violence, coerced reproduction, forced sterilizations, and racist child removal policies, for example, are all intertwined in a long history of white supremacy in the U.S. In doing so, Threadcraft offers a timely, much needed vision of corrective racial justice, attentive to Black women's bodily integrity. This powerful work would be an ideal text for an upper level undergraduate or graduate seminar on gender and politics, women's history, and/or women of color feminisms.

### Sara A. Whaley Book Prize Honorable Mention



Attiya Ahmad,

George Washington University

*Everyday Conversations: Islam, Domestic Work, and South Asian Migrant Women in Kuwait*

*Duke University Press, 2017*

Attiya Ahmad's Everyday Conversations: Islam, Domestic Work, and South Asian Migrant Women in Kuwait is this year's honorable mention for the Sarah A. Whaley book prize. Everyday Conversations is a groundbreaking contribution to scholarship on the feminization of transnational labor migrations. Ahmad's research resituates the household as a site of production of new transnational subjectivities and challenges conventional explanations for religious conversion by detailing the ways that everyday interactions shape South Asian domestic workers' conversion to Islam. Grounded in extensive fieldwork in Kuwait, Ahmad gives a nuanced and complex portrayal of the ways that migrant domestic workers make meaning in their everyday lives. A thoughtful exploration of the intersections of labor, migration, gender, and Islam, the book offers upper division undergraduate and graduate students a compelling model of feminist ethnography that attends to the specificity of local experience within a transnational context.

### NWSA/University of Illinois Press First Book Prize Winner

Nicosia M. Shakes, The College of Wooster

*Gender, Race and Performance Space: Women's Activism in Jamaican and South African Theatre*

Shakes consciously roots the themes of theater activism, performance, and aesthetic labor in the broader non-disciplinary "field" of political pedagogy and in embodied engagements with questions of empowerment. In so doing, the author offers fresh avenues to engage with questions of racialized and gendered violence while pushing us to see theatre as a crucial anti-disciplinary site of feminist knowledge making.

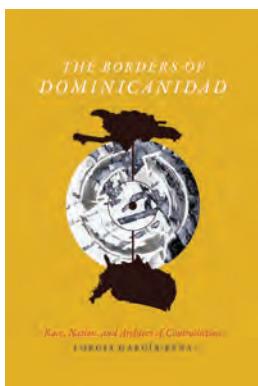
### NWSA/University of Illinois Press First Book Prize Honorable Mention

**Elizabeth Verklen**, Cottey College

#### *Objects of Desire: Feminist Inquiry, Transnational Feminism, and Global Fashion*

Objects of Desire raises a very important question about the discourse around sweatshop labour politics and the ways in which it constructs the sweatshop as 'foreign,' thereby tying progressive politics to ethical consumerism.

### Gloria E. Anzaldúa Book Prize Winner



**Lorgia García-Peña**,

Harvard University

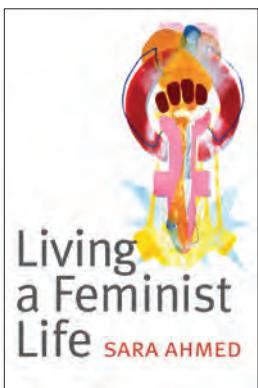
#### *The Borders of Dominicanidad: Race, Nation, and Archives of Contradiction*

Duke University Press, 2016

The Gloria Anzaldúa Book Prize Committee has selected Lorgia García-Peña's *The Borders of Dominicanidad: Race, Nation, and Archives of Contradiction* for the

2017 Book Prize. García Peña's work is truly interdisciplinary and transnational in its ability to fuse both history and present-day concerns of race and nationality and in arguing for the complexities of Dominican identities, especially surrounding the border conflicts between the Dominican Republic and Haiti. The book is well written and well researched and offers a much-needed critical intervention in Latin American and Caribbean Studies and transnational feminist studies. Its focus on border politics also reflects the spirit of Gloria Anzaldua's border/lands and mestiza consciousness.

### Gloria E. Anzaldúa Book Prize Honorable Mentions



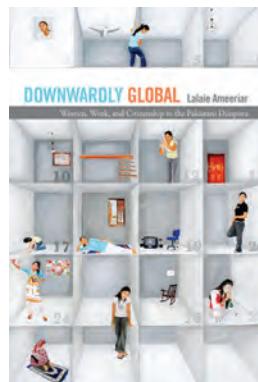
**Sara Ahmed**

#### *Living a Feminist Life*

Duke University Press, 2017

Honorable mention goes to Sara Ahmed's *Living a Feminist Life*, which builds on the legacies of feminists of color to illustrate how feminist theory derives from everyday life, at home and at work. Offering a model for feminist praxis, especially in contexts of intersectionality. From diversity

work to lesbian feminism, Ahmed's well-written and engaging book provides a blueprint on how to survive and thrive as a grounded feminist putting theory into practice.



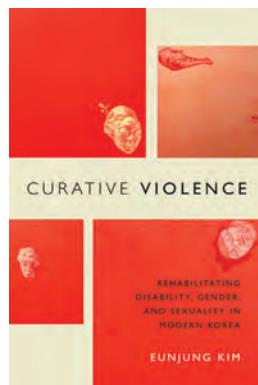
**Lalaie Ameeriar**, University of California, Santa Barbara

#### *Downwardly Global: Women, Work, and Citizenship in the Pakistani Diaspora*

Duke University Press, 2017

Honorable mention also goes to Lalaie Ameeriar's *Downwardly Global: Women, Work, and Citizenship in the Pakistani Diaspora*, which looks at the experiences of Pakistani women migrating to Toronto, Canada, who - despite their professional backgrounds in medicine, engineering, law, and education - find high rates of unemployment and poverty. Ameeriar teases out the cultural contexts impacting such women, in which the "multiculturalism" celebrated in Canada masks social inequalities. Well-written, engaging, and thoroughly intersectional, *Downwardly Global* will be an important resource for women's and gender studies, transnational studies, and labor studies.

### Alison Piepmeier Book Prize Winner



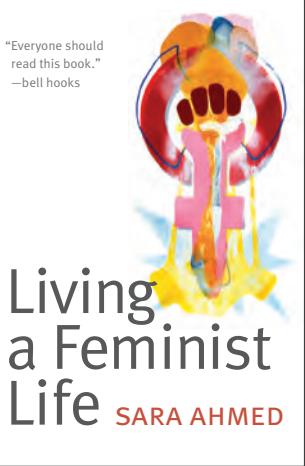
**Eunjung Kim**, Syracuse University

#### *Curative Violence: Rehabilitating Disability, Gender, and Sexuality in Modern Korea*

Duke University Press, 2017

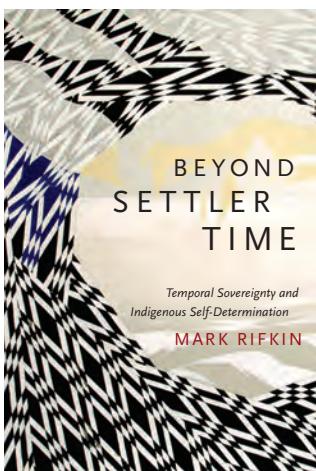
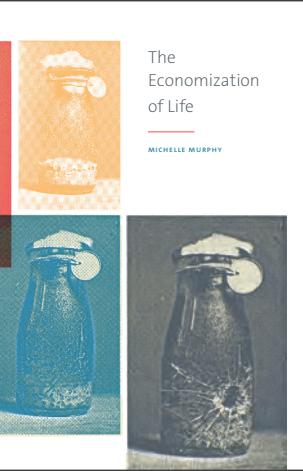
In this brilliant and necessary book, Eunjung Kim analyzes the deployment of illness and disability in modern Korea, carefully tracing how cure and rehabilitation are

used in the service of the nation. Kim's concepts of "curative violence" and "cure by proxy" describe the violent effects of cure and rehabilitation broadly defined, revealing the integral and mutually constitutive role of gender, disability, and sexuality norms in cure ideology and practices. From start to finish, *Curative Violence* is an exceptional work of transnational feminist disability studies scholarship, and is essential reading not only for those interested in disability studies, but also for anyone studying transnational feminist theory, postcolonial studies, gender and sexual violence, and women's and gender studies more broadly.



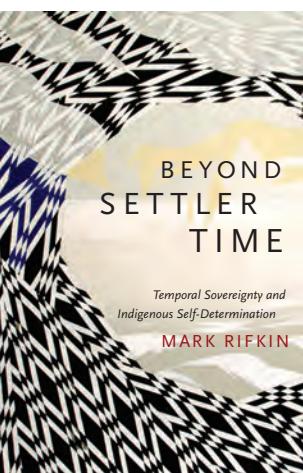
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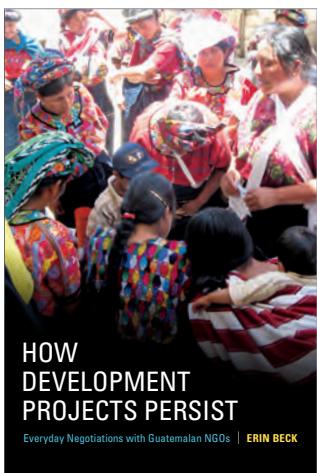
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## A BRIEF (AND INCOMPLETE) HISTORY OF THE NWSA WOMEN OF COLOR CAUCUS

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.

# NWSA RECEPTIONS AND EVENTS

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 16

### NWSA Welcome Reception

**9:00 P.M. – 10:30 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

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

## Friday, November 17

### Shabbat

**7:15 P.M. – 8:15 P.M.**

**HILTON BALTIMORE, HOPKINS**

The Jewish Caucus hosts Shabbat.

### NWSA Constituency Group Reception

**2:45 P.M. – 4:00 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

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.

### Graduate Student Reception

**5:30 P.M. – 6:30 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

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

### Awards Toast

**7:00 P.M. – 7:30 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

Celebrate NWSA award and scholarship winners and honor Irma McClaurin, former Ford Foundation program officer.

## Saturday, November 18

### MA/PhD Reception

**1:45 P.M. – 3:00 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

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.

### Feminist Studies Sponsored Reception

**5:30 P.M. – 6:30 P.M.**

**HILTON BALTIMORE, KEY BALLROOM  
SOUTH FOYER**

Join Feminist Studies for a reception to celebrate their latest special issue.

### Women of Color Caucus

#### Networking Reception

**6:45 P.M. TO 7:15 P.M.**

**HILTON BALTIMORE: HOLIDAY 6**

This reception is sponsored by the Women of Color Caucus.

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

**7:15 P.M. TO 8:30 P.M.**

**HILTON BALTIMORE: HOLIDAY 6**

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!

# CONSTITUENT GROUP MEETINGS

THURSDAY, NOVEMBER 16		
TIME	ROOM	BUSINESS MEETING
9:00-10:15am	Key Ballroom 9	Program Administration and Development
2:30-3:45pm	Key Ballroom 4	Women's Center

FRIDAY, NOVEMBER 17		
TIME	ROOM	BUSINESS MEETING
9:30-10:45am	Hopkins	Third Wave Feminisms Interest Group
9:30-10:45am	Stone	South Asian Feminist Caucus
9:30-10:45am	Chase	Community College Caucus
9:30-10:45am	Tilghman	Confronting Campus Sexual Assault Interest Group
11:00-12:15pm	Stone	Aging and Ageism Caucus
11:00-12:15pm	Hopkins	Early Modern Women Interest Group
11:00-12:15pm	Chase	International Task Force
11:00-12:15pm	Tilghman	Transnational Feminisms Caucus
4:00 -5:30pm	Third Floor East Foyer	Indigenous Peoples Meet-Up and Maker Space
4:15-5:30pm	Hopkins	Disability Studies Interest Group
4:15-5:30pm	Tilghman	Graduate Student Caucus
4:15-5:30pm	Chase	Librarians Task Force
4:15-5:30pm	Stone	Reproductive Justice Interest Group
5:45-7:00pm	Chase	Anti-White Supremacy Task Force
5:45-7:00pm	Hopkins	Fat Studies Interest Group
5:45-7:00pm	Tilghman	Feminists for Justice in/for Palestine
5:45-7:00pm	Stone	Gender, Women's, and Feminist Studies (GWFS) PhD Interest Group

SATURDAY, NOVEMBER 18		
TIME	ROOM	BUSINESS MEETING
8:00-9:15am	Tilghman	Contingent Faculty Interest Group

8:00-9:15am	Hopkins	Feminism and Activism Interest Group
8:00-9:15am	Stone	Feminist Masculinities Interest Group
8:00-9:15am	Chase	Performance Studies Interest Group
9:30-10:45am	Hopkins	Indigenous Peoples Caucus
9:30-10:45am	Tilghman	Lesbian Caucus
9:30-10:45am	Chase	Undergraduate Student Caucus
11:00-12:15pm	Chase	Animal Studies/Animal Ethics Interest Group
11:00-12:15pm	Tilghman	Jewish Caucus
11:00-12:15pm	Stone	North American Asian Feminist Collective
11:00-12:15pm	Hopkins	Trans/Gender-Variant Caucus
12:30-1:30pm	Ballrooms I-II	Membership Assembly Meeting
1:45-3:00pm	Stone	Distance Education Interest Group
1:45-3:00pm	Hopkins	Girls and Girls Studies Caucus
1:45-3:00pm	Tilghman	Law and Public Policy Interest Group
1:45-3:00pm	Chase	Science and Technology Task Force
5:30-6:45pm	Hopkins	Feminist Spirituality Interest Group
5:30-6:45pm	Chase	Publishing Feminisms Interest Group
5:30-6:45pm	Hopkins	Women of Color Caucus

SUNDAY, NOVEMBER 19		
TIME	ROOM	BUSINESS MEETING
8:00a-1:45pm	Paca	Governing Council Meeting
8:00a-1:45pm	Hopkins	Feminist Media Studies Interest Group
8:00a-1:45pm	Tilghman	Feminist Mothering Caucus
8:00a-1:45pm	Stone	Feminist Pedagogy Interest Group
8:00a-1:45pm	Chase	Social Justice Education Task Force
9:30-10:45am	Chase	Asexuality Studies Interest Group
9:30-10:45am	Tilghman	Feminists Against Academic Discrimination
9:30-10:45am	Stone	Queer & Trans People of Color Caucus

# EXHIBIT HALL OVERVIEW

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 Baltimore, Level 2, Key Ballroom 5-8.

## Exhibit Hours

**THURSDAY NOVEMBER 16**

**3 P.M. – 6 P.M.**

**FRIDAY, NOVEMBER 17**

**9 A.M. – 6 P.M.**

**SATURDAY, NOVEMBER 18**

**9 A.M. – 6 P.M.**

**SUNDAY, NOVEMBER 19**

**9 A.M. – 12 NOON**

## Exhibit Hall Reception Schedule

**FRIDAY, NOVEMBER 17**

**3:00 PM – 4:00 PM**

**BOOTH 301**

### #FP4BLKLIVES: A Celebration of Black Feminist Thought & Activism

The Feminist Press at CUNY celebrates our new Executive Director Jamia Wilson and groundbreaking anthologies *The Crunk Feminist Collection* and *Radical Reproductive Justice*, with editors Dr. Brittney Cooper and Loretta Ross. Conference discounts will be available on all titles.

**3:00 P.M. – 4:00 P.M.**

**BOOTH 400/402**

### University of Illinois Press

Please join UIP to celebrate the Transformations: Womanist, Feminist, and Indigenous Studies series. Meet series editor AnaLouise Keating while author Becky Thompson signs copies of *Teaching with Tenderness: Toward an Embodied Practice*, the inaugural book in the series.

**4:00 P.M. – 5:00 P.M.**

**BOOTH 410**

### Frontiers University of Nebraska Press

Help us welcome a new editorial team to Frontiers: A Journal of Women Studies and celebrate the journal's past, present, and future. You will also have the opportunity to learn more about our book series "Expanding Frontiers: Interdisciplinary Approaches to Studies of Women, Gender, and Sexuality."

**4:00 P.M. – 5:00 P.M.**

**BOOTH 303**

### Oxford University Press

Join Oxford University Press and co-editors/co-authors, L. Ayu Saraswati, Barbara Shaw, and Heather Rellihan, for the launch of *Introduction to Women's, Gender & Sexuality Studies: Interdisciplinary and Intersectional Approaches* (February 2017).

**4:00 P.M. – 5:00 P.M.**

**BOOTH 201/203**

### SUNY Press

SUNY Press Author Celebration and Book Signing featuring: Tanya Ann Kennedy, author of *Historicizing Post-Discourses: Postfeminism and Postracialism in United States Culture*; Bonnie J. Morris, author of *The Disappearing L: Erasure of Lesbian Spaces and Culture*; David A. Rubin, author of *Intersex Matters: Biomedical Embodiment, Gender Regulation, and Transnational Activism*; and Debarati Sen, author of *Everyday Sustainability: Gender Justice and Fair Trade Tea in Darjeeling*. Conference discounts will be available on all titles.

**SATURDAY, NOVEMBER 18**

**2:00 P.M. – 3:00 P.M.**

**BOOTH 400/402**

### University of Illinois Press

Please join UIP for a book signing featuring: Brittney C. Cooper, author of *Beyond Respectability: The Intellectual Thought of Race Women*; and Treva B. Lindsey, author of *Colored No More: Reinventing Black Womanhood in Washington, D.C.*

# Exhibit Hall Directory

ROOM	NAME	ROOM	NAME
101	McFarland	216	Concordia University Chicago
102	Feminist Studies	217	Wiki Education Foundation
103	Johns Hopkins University Press	300	Ms. Magazine
104	Seal Press	301	Soapbox: Speakers Who Speak out, Inc.
105	Gender and Women's Studies Librarian	302	Duke University Press
106	Civil Liberties and Public Policy at Hampshire College	303	Oxford University Press
109	University of Chicago Press	305	NYU Press
110	Routledge	309	New Village Press
111	Barbara Smith Caring Circle	311	Northwestern University Press
112	Association of Canadian Publishers	312	Woodrow Wilson Center
113	Palgrave	313	Ingram Academic Services
114	Inanna Publications	316	Feminists Against Academic Discrimination
117	Zed Books	400/402	University of Illinois Press
118/120	Syracuse Cultural Workers	401	World Trust Educational Services Inc
200	Haymarket Books	403/405	The Scholar's Choice
201/203	SUNY Press	404	Rutgers University Press
202	University of Washington Press	408	University of Nebraska Press Journals
204	PM Press	409	Favianna Rodriguez
208	The Ohio State University Press	410	University of Nebraska Press
210	Rowman and Littlefield	411	EKG MAKES and ARTIST FRIENDS
211	Gen F: Building the Next Generation of Feminist Leaders, Scholars, and Advocates	412	Association Book Exhibit
212	Canadian Scholars/Women's Press	413	The Foundation International
213	Liberation Media	417/419	Red Emma's Bookstore

## Membership Assembly Meeting

Saturday, November 18

12:30 PM – 1:30 PM

BALTIMORE CONVENTION CENTER,  
ROOMS I-II

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 19

8:00 AM-1:45 PM

HILTON BALTIMORE, PACA

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

## Officers

### President

**Barbara Ransby,**  
University of Illinois at Chicago  
2016 - 2018

### Vice President

**Elora Halim Chowdhury,**  
University of Massachusetts Boston  
2016 - 2018

### Secretary

**Patti Duncan,**  
Oregon State University  
2017 - 2019

### Treasurer

**Karma Chávez,**  
The University of Texas at Austin  
2017 - 2019

## Constituent Group Representatives

### Women of Color Caucus Co-Chairs

**Whitney Peoples,**  
University of Michigan  
2017-2019

**Karsonya Wise Whitehead,**  
Loyola University Maryland

### Lesbian Caucus Chair

**Elise Chenier,**  
Simon Fraser University  
2017-2019

## Members at Large

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

**Mel Michelle Lewis,**  
Saint Mary's College of California  
2016 - 2018

**Mecca Jamilah Sullivan,**  
Bryn Mawr College  
2017 - 2019

**LaMonda Horton-Stallings,**  
University of Maryland, College Park  
2016 - 2018

The National Women's Studies Association welcomes undergraduate and graduate student attendees. Many of the Association's Governing Council leaders first attended the NWSA conference as students.

#NWSA2017 will offer more than 500 sessions. Below are a few selected sessions, meetings, and receptions that may be of particular interest to student registrants. Please note this list is not intended to be comprehensive.

## Receptions

### Graduate Student Reception

**FRIDAY, NOVEMBER 17, 5:30 PM–6:30 PM**

HILTON BALTIMORE, KEY BALLROOM SOUTH FOYER

### MA/PhD Reception

**SATURDAY, NOVEMBER 18, 1:45 PM–3:00 PM**

HILTON BALTIMORE, KEY BALLROOM SOUTH FOYER

## Sessions

### Amplifying Voices: How to Write for the Popular Press

**FRIDAY, NOVEMBER 17, 8:00 AM–9:15 AM**

HILTON BALTIMORE, CARROLL B

### How to Get a Book Published

**SATURDAY, NOVEMBER 18, 11:00 AM–12:15 PM**

BALTIMORE CONVENTION CENTER, ROOM 344

### Academic Publishing in Women's Studies: Journals

**SATURDAY, NOVEMBER 18, 1:45 PM–3:00 PM**

HILTON BALTIMORE, JOHNSON B

### Making BlackGirlMagic in the Academy: Creating Sistagirl Solidarity

**FRIDAY, NOVEMBER 17, 9:30 AM–10:45 AM**

HILTON BALTIMORE, JOHNSON B

### Feminist Graduate Studies in the Wake of Trump

**SATURDAY, NOVEMBER 18, 5:30 PM–6:45 PM**

HILTON BALTIMORE, BRENT

### Graduate Student Resume Review and Mentoring

**SATURDAY, NOVEMBER 18, 8:00 AM–4:00 PM**

HILTON BALTIMORE, PACA

Please note that this opportunity requires advance registration.

## Business Meetings

### Undergraduate Student Caucus Business Meeting

**SATURDAY, NOVEMBER 18, 1:45 PM–3:00 PM**

BALTIMORE CONVENTION CENTER, ROOM 349

### Graduate Student Caucus Business Meeting

**FRIDAY, NOVEMBER 17, 4:15 PM–5:30 PM**

HILTON BALTIMORE, TILGHMAN

### Gender, Women's, and Feminist Studies PhD Interest

### Group Business Meeting

**FRIDAY, NOVEMBER 17, 5:45 PM–7:00 PM**

HILTON BALTIMORE, STONE



## 45<sup>TH</sup> ANNIVERSARY CARIBBEAN CRUISE

APR. 2-9, 2018 – CELEBRITY SUMMIT

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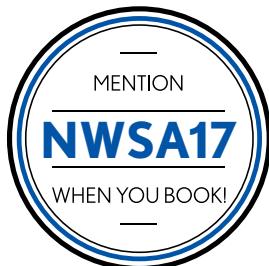
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## 45<sup>TH</sup> ANNIVERSARY HARD ROCK VALLARTA RESORT

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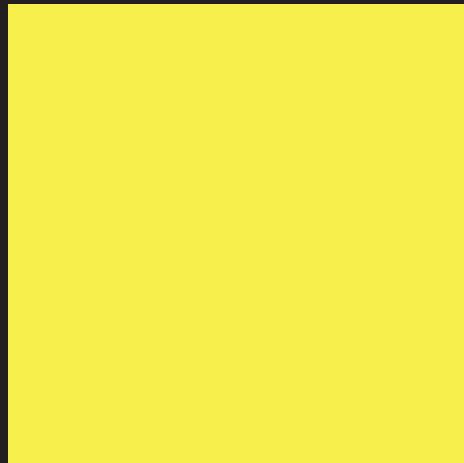
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# PRE-CONFERENCE SCHEDULE



# PRE-CONFERENCE: THURSDAY, NOVEMBER 16

## Registration Thursday

**7:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM EAST FOYER**

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 Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
ARMISTEAD**

Armistead, on the second floor of the Hilton Baltimore, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

## Quiet Space Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
MARSHALL BOARD ROOM**

## Employment Services Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
PEALE B-C**

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours.

This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

## Childcare

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Exhibit Hall Thursday

**3:00PM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 5-8**

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.

## Childcare Keynote

**6:30PM - 9:15PM**

**HILTON BALTIMORE  
PICKERSGILL**

# PRE-CONFERENCE: PROGRAM ADMINISTRATION AND DEVELOPMENT

## PAD Breakfast and Welcome

**7:30AM - 8:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 9**

## 010. Program Administration and Development Business Meeting

**9:00AM - 10:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 9**

## PAD001. Advice for New Chairs and Directors

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
JOHNSON A**

This group of experienced chairs and directors from diverse institutions will offer concrete suggestions for those relatively new to the job.

### MODERATOR

- Loretta Kensinger, California State University, Fresno

### PRESENTERS

- Lisa Pellerin, Ball State University
- MaryJo Bona, Stony Brook University
- Lisa Arellano, Colby College
- Penny Weiss, Saint Louis University

## PAD002. "Do You Have Time to Talk?": When Students Look to Professors for Counseling

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
JOHNSON B**

This roundtable explores the challenges faculty face when students seek them out for personal support concerning emotional issues that lie beyond the scope of the faculty member's role and/or expertise. The boundaries between academic advising, mentoring, and emotional counseling are sometimes confusing, and faculty benefit from learning more about the differences among those services. Presenters

will lead a group discussion around strategies for talking with students, including ideas for helping them feel heard and supported while also keeping appropriate boundaries in place as faculty members. Our discussion will also consider the pressure of this role in an anxious sociopolitical climate.

### MODERATOR

- Carla Golden, Ithaca College

### PRESENTERS

- Deanna Barthlow-Potkanowicz, Bluffton University
- Derek Adams, Ithaca College
- Julie DeGraw, Bluffton University
- Sarah Grunberg, Ithaca College

## PAD003. Assessment in WGS Made Simple: Curriculum Mapping for Successful Student Learning

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
LATROBE**

Workshop leaders, three WGS faculty who have developed a WGS major, LGBT minor, and serve on faculty governance, will discuss strategies for integrating and assessing student learning outcomes into and across the core WGS curriculum. We went from being resistant to enthusiastic about assessment as we began to engage in a faculty-centered approach to the process and saw the impact on curriculum, learning outcomes, and our ability to use our findings to argue for increased resources. We will provide guidance for fostering collaboration among WGS faculty, and discuss curriculum mapping. Participants will begin the process of mapping strategies across the curriculum.

### MODERATOR

- Danielle DeMuth, Grand Valley State University

### PRESENTERS

- Julia Mason, Grand Valley State University
- Ayana Weekley, Grand Valley State University
- Danielle DeMuth, Grand Valley State University

## PAD004. Best Practices for Building Solidarity: Visioning Strategic Alliances across Community College and University Women and Gender Studies Programs

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
RUTH**

The purpose of this interactive workshop is two-fold. First, participants will define barriers and create strategies to develop relationships among and to support development of WGS programs at community colleges, where programs are at various stages of formality. With forty three percent of all undergraduates in the U.S. attending community colleges, strengthening WGS at these sites holds special promise for increasing the overall reach and impact of the field. Second, in the current environment of "guided pathways" discourses, it is increasingly important to develop collaborative relationships across institutional borders to support students who transfer from community college to university programs.

### PRESENTERS

- Sheryl Fairchild, Sacramento City College
- Anne Hofmann, Frederick Community College
- Alissa Stoehr, Iowa State University
- Heather Rellihan, Anne Arundel Community College
- Lisa Munoz, Hawkeye Community College

# PRE-CONFERENCE: PROGRAM ADMINISTRATION AND DEVELOPMENT

## Pre-Conference Lunch

**12:00PM - 1:00PM**

**HILTON BALTIMORE**

**KEY BALLROOM SOUTH FOYER**

Pre-Conference Lunch is only open to those paid participants of the Pre-Conferences, the Women of Color Leadership Project participants, and Teach-In participants.

Pre-conference attendees, Women of Color Leadership Project participants, and Teach-In participants will receive lunch tickets at registration.

## PAD005. "They Ain't Goin' to Kill Me": Decolonizing Locations at a Predominantly White Institute (PWI)

**1:00PM - 2:15PM**

**HILTON BALTIMORE**

**KEY BALLROOM 10 (LCD)**

What would a decolonized college or university look and feel like in practice? This question frames a roundtable discussion with faculty and administrators as we critically assess our use of a decolonial, equity-focused lens to enact a three-year project focused on transformative change at a primarily white liberal arts college. A tiered series of faculty and staff development programs requires participants to think about freedom-making within the academy that centers marginalized ways of knowing and being. This session will engage the audience on what freedom-making within academia can look like, both theoretically and through concrete pedagogical, curricular, and programmatic changes.

### MODERATOR

- Nicole Truesdell, Beloit College

### PRESENTERS

- Nicole Truesdell, Beloit College
- Lisa Anderson-Levy, Beloit College
- Catherine Orr, Beloit College
- Jesse Carr, Beloit College

## PAD006. Fostering Activism in and beyond WGSS Programs and Departments 1

**1:00PM - 2:15PM**

**HILTON BALTIMORE**

**KEY BALLROOM 11 (LCD)**

This PAD roundtable will bring together administrators from women's, gender, and sexuality studies programs and departments to contemplate the roles of their units in fostering activism in this current political environment. The goals of this roundtable include sharing stories of success and failure about the role of WGSS programs and departments in organizing on and off campus. The roundtable may cover the relationships of WGSS programs/departments to: the Movement for Black Lives; sanctuary campus organizing; efforts to counter Islamophobia and xenophobia; pro-LGBTQ activism; campus anti-rape organizing; anti-campus-carry efforts; and DREAM Zone trainings. This is one of two roundtables on the subject.

### MODERATOR

- Jenn Brandt, High Point University

### PRESENTERS

- Ashley Currier, University of Cincinnati
- Carolyn Peterson, University of Cincinnati
- Jo Trigilio, Simmons College
- E. Simon Ruchti, West Chester University
- Debra A. Michals, Merrimack College

## PAD007. The Urge to Merge: Pressures, Politics, Practicalities

**1:00PM - 2:15PM**

**HILTON BALTIMORE**

**KEY BALLROOM 12 (LCD)**

The current snowballing of mergers of interdisciplinary programs to form new clusters and schools or their absorption into traditional departments raises critical questions and poses new practical concerns for WGS Studies. Managing the process of merger may present the most immediate administrative

challenge we face concerning the institutional future of WGSS. This roundtable provides an opportunity to explore the risks, potential, and practical logistics confronting programs that have experienced, or anticipate (or are debating the merits of) mergers. We invite discussion between programs undergoing or considering mergers to share their ideas, strategies, and tactical suggestions for safeguarding our individual and collective futures.

### MODERATOR

- T.J. Boisseau, Purdue University

### PRESENTERS

- Kristen Williams, Clark University
- Lisa A. Costello, Georgia Southern University
- Kristi Branham, Western Kentucky University
- Catherine Raissiguier, Hunter College
- Janet Badia, Indiana University-Purdue University Fort Wayne
- Tanya Saroj Bakhu, San Jose State University

## PAD008. Small Steps Guide Big Visions: A Roundtable on Growing our Programs

**1:00PM - 2:15PM**

**HILTON BALTIMORE**

**KEY BALLROOM 9 (LCD)**

This roundtable comprises six program chairs/directors who share the steps they have taken to build their programs in WGS, including seemingly small steps taken that enabled them to envision larger-scale visions of their institutional futures, including: building a department incrementally from a program (if that is a goal); establishing liaisons with similarly situated programs in order to collaborate creatively on shared hires with particular emphasis on Africana Studies; and constructing and teaching undergraduate classes in inventive ways (co-teaching; cross-listing across disciplines and/or schools; teaching 1-2 credit "mini" courses as a gateway to the major/minor, etc.).

# PRE-CONFERENCE: PROGRAM ADMINISTRATION AND DEVELOPMENT

## MODERATOR

- MaryJo Bona, Stony Brook University

## PRESENTERS

- Elizabeth Hubble, University of Montana
- Elora Halim Chowdhury, University of Massachusetts, Boston
- Sally McWilliams, Portland State University
- Barbara LeSavoy, The College at Brockport
- Joan Hermsen, University of Missouri
- Jennifer Naccarelli, University of Delaware

## PAD009. Women's & Gender Studies in the Era of Trump's White Nationalism

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

This roundtable proposes to address the Subtheme of "engaging, confronting, and transcending the state" in our discussion of Women's and Gender Studies in the Era of Trump's White Nationalism, employing such scholars as Bernice Johnson Reagon, "Coalition Politics: Turning the Century;" and Adele Stan, "In the Age of Trump, Resistance Requires Creativity." Key themes of this panel include 1) the debate on free speech versus restricting hate speech; and 2) what does WGST activism look like, and how should faculty, students, and universities best resist white nationalism, misogyny, and xenophobia both within the classroom and beyond in the era of Trump?

## MODERATOR

- Jacqueline Goodman, Eastern Michigan University

## PRESENTERS

- Janet Trapp Slagter, California State University, Fresno
- Debra A. Michals, Merrimack College
- Jane Lehr, California Polytechnic State University
- Naimah Zulmadelle Petigny, University of Minnesota

- Lisa Walker, University of Southern Maine

## PAD010. Fostering Activism in and beyond WGSS Programs and Departments 2

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

This PAD roundtable will bring together administrators from women's, gender, and sexuality studies programs and departments to contemplate the roles of their units in fostering activism in the current political environment. The goals of this roundtable include sharing stories of success and failure about the role of WGSS programs and departments in organizing on and off campus. The roundtable may cover the relationships of WGSS programs/departments to: the Movement for Black Lives; sanctuary campus organizing; efforts to counter Islamophobia and xenophobia; pro-LGBTQ activism; campus anti-rape organizing; anti-campus-carry efforts; and DREAM Zone trainings. This is one of two roundtables on the subject.

## MODERATOR

- Carolyn Peterson, University of Cincinnati

## PRESENTERS

- Jenn Brandt, High Point University
- Carol A. Stabile, University of Maryland, College Park
- Gill Wright Miller, Denison University
- Tamara Berg, Winona State University

## PAD011. Joint Graduate Programs for Academic and Non-Academic Careers

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

This round table explores developing/revising joint graduate programs for academic and non-academic careers. Institutional models of joint programs already exist. We will come prepared with data from our own WGS programs, stories about how they have developed,

ideas about revamping them for a range of employment markets, and suggestions for developing/modifying WGS graduate programs for the changing employment future our graduates face.

## MODERATOR

- Mary Ann Dzuback, Washington University

## PRESENTERS

- Cynthia Deitch, George Washington University
- Jo Trigilio, Simmons College
- Lisa M. Anderson, Arizona State University
- Holly Laird, University of Tulsa

## PAD012. Using Assessment to Improve Student Learning

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

How can we use the information we collect about our courses and programs to improve student learning, something that both accreditation committees and feminist educators care about deeply? In this session, participants will use the Combahee River Collective Statement to build assessment rubrics, explore strategies to improve student learning, and discuss the role of Women's Studies in General Education. Finally, the session will examine strategies to help faculty working toward tenure and promotion use course-level assessment to demonstrate their development as teachers, helping to lessen T & P committees' overreliance on student course evaluations as evidence of teaching excellence.

## PRESENTERS

- Deb Hoskins, University of Wisconsin, La Crosse
- Loretta Kensinger, California State University, Fresno
- Wendy Kolmar, Drew University

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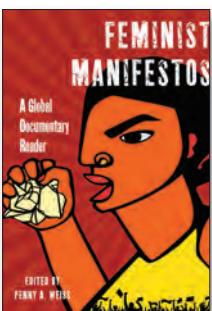
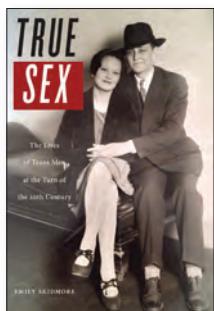
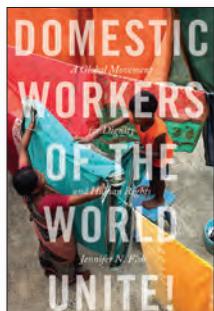
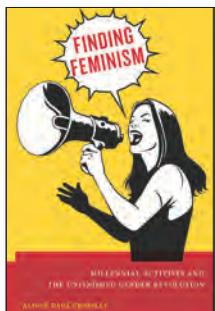
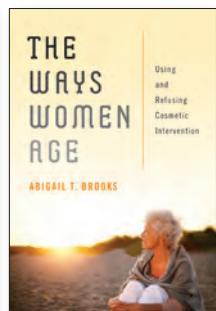
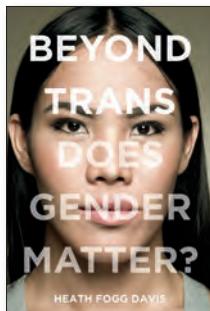
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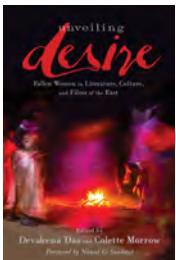
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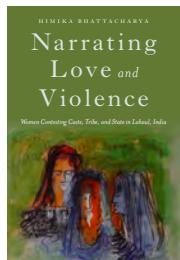
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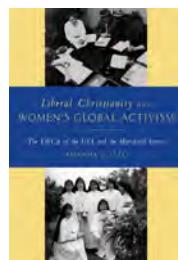
# BOLD Women's Studies, ESSENTIAL Reading



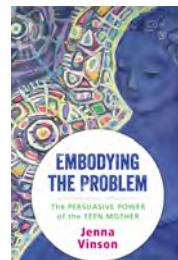
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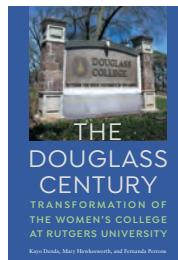
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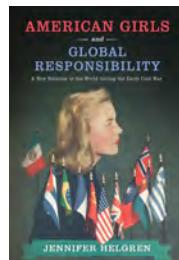
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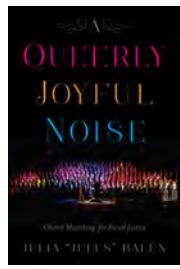
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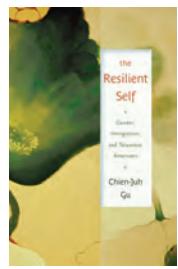
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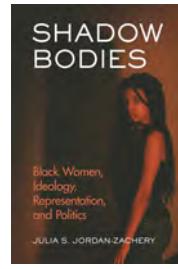
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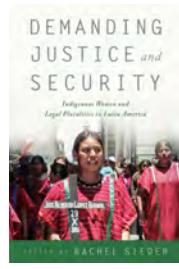
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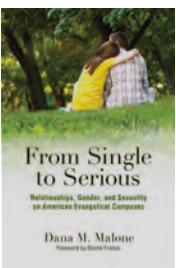


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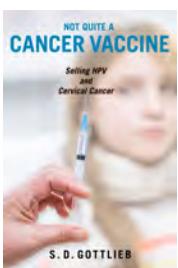
## THE AMERICAN CAMPUS



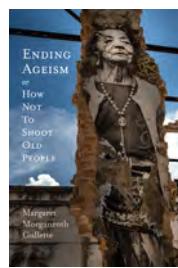
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Campuses  
Dana M. Malone  
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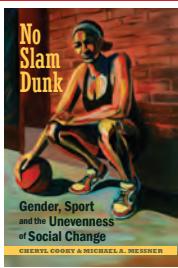
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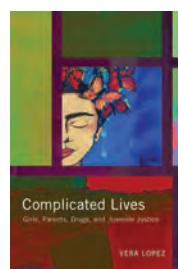
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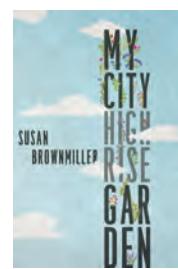
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# PRE-CONFERENCE: WOMEN'S CENTERS

## WC Breakfast and Welcome

**7:30AM - 8:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 12**

### WC001. That Girl is Magic: Using Black Girl Magic as a Framework of Inclusion

**9:00AM - 10:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 1**

Black Girl Magic (BGM), the movement that acknowledges and celebrates the lives and accomplishments of Black women, is a necessary tool for identity formation and self-definition for Black college women. In order to act in solidarity with Black college women, Centers can intentionally engage the idea of BGM through specific events, initiatives, and affinity groups that support Black women to unpack what it means to be a woman of color on a predominately White campus. The presenters will share how they have used BGM to achieve this goal and lead a discussion on how other Centers can do the same.

#### PRESENTERS

- Angelica Hambrick, Pacific Lutheran University
- Tolulope Taiwo, Pacific Lutheran University

## WC002. Women's Centers Posters

**9:00AM - 10:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 1-2 FOYER**

#### PARTICIPANTS

### Reevaluating the Intersectionality Within Programming for Student- Run Women's Centers

- Jennifer Stoneking, University of Montana

This poster will document my University's Women's Center's successful efforts in regards to implementing a more intersectional approach to our annual production of the Vagina Monologues at our University campus, how through

intersectional organizing and research we were able to expand our efforts in philanthropy towards our beneficiary organization from the production, and how creating an event that an intersectional group of students can use as a platform is effective for both our purpose and leadership.

### Women's Center as a Home Base for Muslim Students at a Catholic Women's University

- Sharon L Doherty, St. Catherine University
- Sia Vang, St. Catherine University
- Asha F Farah, St. Catherine University

Our Center for Women at a Catholic Women's University has become a meeting place and home base for the Muslim Student Association and many Muslim students across the institution. Grounded in Analouise Keating's discussion of radical interconnectivity, this poster session will focus on an intersectional approach to being allies across religion, racial identity, culture, gender, and other differences. We will explore the following ideas, actions, and connections: culture and identities; connections among Somali, Hmong, and Euro-American students and staff; interfaith connectivity in a polarized society; student workers as community builders; policies, practices, and justice; local resistance to oppressive contexts.

### WC003. Safety Is a Myth: Critical Theory to Enrich \*Brave\* Social Justice Pedagogy

**9:00AM - 10:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 2**

It's high-stakes: These days, effective WMGS courses and social justice training are urgent. We're an education army working to change/train minds & hearts to manage the mess of this country, and need all the tools we can get. In 2013, Brian Arao and Kristi Clemens published a foundational tool, "From Safe Space to Brave Spaces: A New Way to Frame Dialogue Around Diversity and Social Justice." This multimedia workshop will examine this question of safe vs. brave space,

particularly focusing on feminist philosopher Dr. Martha Nussbaum (UChicago) and critical race theorist Dr. George Yancy (Emory).

#### PRESENTER

- Anna Czarnik-Neimeyer, St. Norbert College

### WC004. "Why is the Women's Center Talking about Race?": Responding to Institutional Barriers to Intersectional Work

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 1**

Although women's centers are used to establish a university's "equality credentials," attempts to meaningfully engage in intersectional feminist work are often stymied by institutional resistance (Ahmed, Sara). This roundtable will address the complexities of navigating institutional barriers, as well as identifying opportunities and sharing strategies for successfully implementing antiracist programming and advocating for institutional change. Topics include: responding to local and national crises, strategic collaboration, mission statements in action, campus culture and diversity rhetoric, and leading from the margins.

#### MODERATOR

- Venida Rodman Jenkins, New Jersey City University

#### PRESENTERS

- Amelia Meman, University of Maryland Baltimore County
- Jess Myers, University of Maryland Baltimore County
- Megan Tagle Adams, University of Maryland Baltimore County
- Venida Rodman Jenkins, New Jersey City University

## WC005. Working Outside the Women's Center: Student Groups, Advisers, and Liaisons

**10:30AM - 11:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 2**

Many Women's/Gender/LGBTQ Centers collaborate or receive support from outside organizations such as student organizations, outside liaisons, or other offices for programming and projects. This roundtable will provide an opportunity for those working with those groups (such as student group advisers, office liaisons, and others) to share ideas about ways to continue to support each other and women's centers.

### PRESENTER

- Colleen Bunn, Miami University

## Pre-Conference Lunch

**12:00PM - 1:00PM**

**HILTON BALTIMORE  
KEY BALLROOM SOUTH FOYER**

Pre-Conference Lunch is only open to those paid participants of the Pre-Conferences, the Women of Color Leadership Project participants, and Teach-In participants.

Pre-conference attendees, Women of Color Leadership Project participants, and Teach-In participants will receive lunch tickets at registration.

## WC006. Radical Acts: Centering Self-Care and Self-Preservation in Women's Center Work

**1:00PM - 2:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

The ability to find balance and to engage in a daily practice of self-care is a necessity when working within higher education (Bjellquist & Perlman, 2015). Although women's centers across the nation engage in programs that provide opportunities for the self-care of students, it is rare for center staff to be encouraged to do the same. The

facilitator will provide participants with opportunities to define and describe self-care that will benefit their unique lives while also identifying opportunities to practice forms of self-care that are collaborative, intersectional, and sustainable.

### MODERATOR

- Nicole Carter, Wright State University

### PRESENTER

- Nicole Carter, Wright State University

## WC007. The B Word: Branding as Intersectional

**1:00PM - 2:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

Branding, marketing, PR—gender centers and programs have a reluctant relationship to corporate speak (read corporate sellout). This is not a workshop on simply capitulating—throwing up our hands—and giving in to the 1%. This workshop makes the case for effective branding as effective pedagogy. Social justice marketing that works builds centers and programs. Using tricks, tools, and entrepreneurial hacks, we share marketing strategy for change.

### PRESENTERS

- Karlyn Crowley, St. Norbert College
- Jaime Flores Gonzalez, St. Norbert College

## WC008. Building an Intergenerational Intersectional Feminist Community

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

This workshop will summarize the current research on intergenerational approaches to women's centers. Utilizing a three-year study with women's center constituents, we will highlight the complexities of an intergenerational and intersectional approach to activism, advocacy, and allyship in practice. Presenters and conference participants will

collectively draft strategies and best practices for women's centers to build intergenerational, intersectional feminist communities at their institutions.

### PRESENTERS

- Angela Clark-Taylor, University of Redlands
- Barbara LeSavoy, The College at Brockport
- Catherine Cerulli, University of Rochester

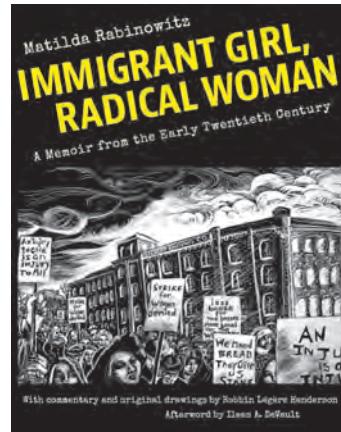
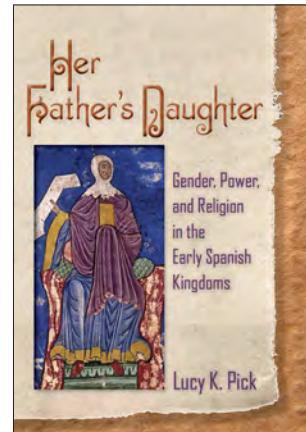
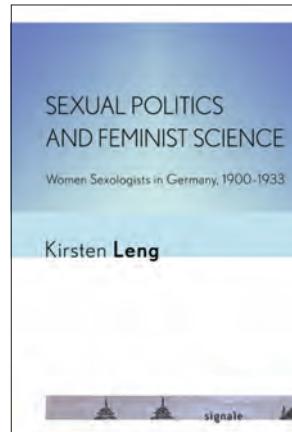
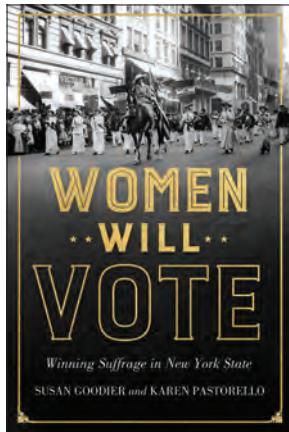
## Women's Centers Business Meeting

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

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MATILDA RABINOWITZ  
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\$29.95 paper | ILR Press

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Family and the Legacy of  
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BONNIE LAUGHLIN-SCHULTZ  
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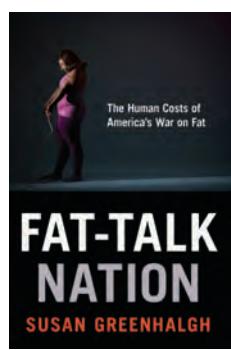
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Champagne  
ANNE E. LESTER  
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Elizabeth Weed and Ellen Rooney, editors

## **GLQ: A Journal of Lesbian and Gay Studies**

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# PRE-CONFERENCE: WOMEN OF COLOR LEADERSHIP PROJECT

## Women of Color Leadership Project Breakfast

**7:30AM - 8:45AM**

**HILTON BALTIMORE  
PACA**

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

### **WoCLP001. Navigating the Academy: Challenges and Solutions (Group A)**

**8:45AM - 10:15AM**

**HILTON BALTIMORE  
CARROLL AB**

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 affects women of color in the academy, and how to mitigate these challenges so we may grow and succeed.

#### **PRESENTER**

- Cara Hagan, Appalachian State University

### **WoCLP002. Navigating the Academy: Challenges and Solutions (Group B)**

**8:45AM - 10:15AM**

**HILTON BALTIMORE  
TUBMAN AB**

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 affects women of color in the academy, and how to mitigate these challenges so we may grow and succeed.

#### **PRESENTER**

- Treva Lindsey, The Ohio State University

### **WoCLP003. When I Dare to Dream: Strategic Planning Session (Group A)**

**10:25AM - 11:40AM**

**HILTON BALTIMORE  
CARROLL AB**

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

#### **PRESENTER**

- Cara Hagan, Appalachian State University

### **WoCLP004. When I Dare to Dream: Strategic Planning Session (Group B)**

**10:25AM - 11:40AM**

**HILTON BALTIMORE  
TUBMAN AB**

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

#### **PRESENTER**

- Treva Lindsey, The Ohio State University

### **Pre-Conference Lunch**

**12:00PM - 1:00PM**

**HILTON BALTIMORE  
KEY BALLROOM SOUTH FOYER**

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### **WoCLP005. When I Dare to be Powerful: Leadership Development Workshop (Group A)**

**1:00PM - 2:15PM**

**HILTON BALTIMORE  
CARROLL AB**

An important part of leadership development is creating time and space for evaluating where we excel and where we need to grow. This session will provide an opportunity for participants to evaluate and reflect on their strengths and growth potentials as leaders, as well as resources for developing their leadership skills further.

#### **PRESENTER**

- Cara Hagan, Appalachian State University

### **WoCLP006. When I Dare to be Powerful: Leadership Development Workshop (Group B)**

**1:00PM - 2:15PM**

**HILTON BALTIMORE  
TUBMAN AB**

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

#### **PRESENTER**

- Treva Lindsey, The Ohio State University

### **WoCLP007. Words of Wisdom: A Presidential Roundtable**

**2:30PM - 3:45PM**

**HILTON BALTIMORE  
PACA**

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.

## MODERATORS

- Cara Hagan, Appalachian State University
- Treva Lindsey, The Ohio State University

## PRESENTERS

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

## WoCLP008. Seeking to Connect: Sharing and Networking

**3:45PM - 5:00PM**

**HILTON BALTIMORE  
PACA**

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.

## MODERATORS

- Cara Hagan, Appalachian State University
- Treva Lindsey, The Ohio State University

## 015. Women of Color Leadership Reception

**5:30PM - 6:30PM**

**HILTON BALTIMORE  
POE AB**

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.

## NWSA TEACH-IN PROGRAM

### *Theme: From Activism to Education: Teaching Students about the Impact of the Combahee River Collective*

The Teach-In is an interactive one-day hands-on workshop designed to actively engage area activists, community leaders, and classroom teachers with the NWSA Conference and theme through providing them with professional development, access to the Conference, feminist resources from the Meridians journal, and racial and social justice training. Much like the work and fervor of black clubwomen to found the National Association of Colored Women (NACW), the Teach-In is designed to train teachers in how to effectively teach activism and feminism in the classroom in an effort to teach their students' racial and political awareness and accountability and how to lift as they climb.

In this, the inaugural year, the Baltimore City participants will work with area K-12 Lead Teachers to design lesson plans and assessments; and with trainers from the Baltimore Racial Justice Action to receive an overview and teaching tips in addressing racial and social justice in the classroom.

Participants were pre-selected through an application process.

## Morning Schedule

**BALTIMORE HILTON, PEALE A**

**8:30** Arrival and Continental Breakfast

**9:00** Introduction

**9:15-10:15** Opening Session: 40 Years After Combahee

- Karsonya (Kaye) Wise Whitehead, Loyola University Maryland

**10:15-11:15** Activist Training: Pushing the Four Walls of the Classroom with Baltimore Racial Justice Action (BRJA). BRJA is a Baltimore-based nonprofit organization that works to dismantle racism with the shared philosophy of the recognition of the interconnectedness of all oppression.

## 11:15-12:00 Teaching

#BlackGirlActivism in the Classroom Sponsored by Meridians: feminism, race, transnationalism journal, Smith College and the Black Quilted Narratives Program

- Karsonya (Kaye) Wise Whitehead, Loyola University Maryland
- Nadiera Young, Roland Park Elementary Middle School, Baltimore, MD
- Brittany Horne, Roland Park Elementary Middle School, Baltimore, MD

## 12:00-1:00 LUNCH

## Afternoon Schedule

**BALTIMORE HILTON  
CALLOWAY AB (LCD)**

**1:00-2:15** Presidential Roundtable: Activism and Resistance: From the Classroom to the Streets

## MODERATOR

- Karsonya (Kaye) Wise Whitehead, Loyola University Maryland

## PANELISTS

- Barbara Ransby, University of Illinois at Chicago
- Beverly Guy-Sheftall, Spelman College
- Yi-Chun Tricia Lin, Southern Connecticut State University

**2:15-3:30** Teaching #HSFeminism in the Classroom

- Iléana Jiménez, founder FeministTeacher.com
- Stephanie Troutman, University of Arizona

**3:30-4:00** Wrap-Up and Closing Discussion

- Karsonya (Kaye) Wise Whitehead, Loyola University Maryland

**"This is THE authoritative source to date on Lucy Diggs Slowe. It contributes to African American history, American history, the history of higher education, women's educational history, and women's history in general."**

**Linda M. Perkins**

Claremont Graduate University

• THE LIFE OF LUCY DIGGS SLOWE •

*Faithful  
to the Task  
at Hand*

CARROLL L.L. MILLER AND ANNE PRUITT-LOGAN

This all-encompassing biography tells the life story of Lucy Diggs Slowe - an extraordinary woman who, despite growing up as an orphan in Jim Crow America, spent her life championing the rights of women.

- Serving as a founding member of Alpha Kappa Alpha Sorority and acting as the first president of Alpha Chapter
- Becoming the first African-American woman to win a major sports title
- Organizing the first Junior High school for African-Americans in Washington DC
- Serving as the first Dean of Women at the historic Howard University

**It's a must-have for anyone interested in the life and accomplishments of one of America's most inspiring women**

**Available NOW at:**



(<http://www.LucyDiggsSlowe.com/Amazon>)

# Join the **SMITH MONTHLY CARING CIRCLE**

**"WHEN I LOOK TO SEE WHO I AM AND WHERE I COME FROM, I LOOK TO BARBARA SMITH'S WORK. IF YOU'VE EVER QUOTED THE 'COMBAHEE RIVER STATEMENT,' READ *HOME GIRLS*, OR EVEN SAID 'BLACK FEMINISM' THEN I'M ASKING YOU TO JOIN THE #SMITHCARINGCIRCLE."**

-- CHARLENE CARRUTHERS, NATIONAL DIRECTOR, BYP100



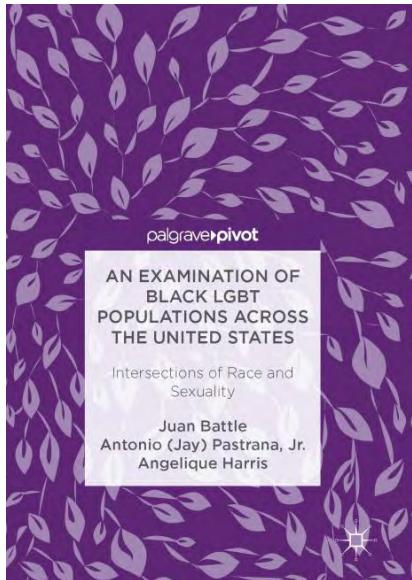
**EDUCATOR.  
ACTIVIST.  
ORGANIZER.  
PUBLISHER.  
LEADER.  
NOBEL  
PEACE PRIZE  
NOMINEE.  
HERO.**

[smithcaringcircle.com](http://smithcaringcircle.com)

# New Research on Race and Sexuality

“This work ... makes important contributions that advance the fields of race, sexuality, social justice, and their intersections.”

— Patricia Hill Collins,  
University of Maryland

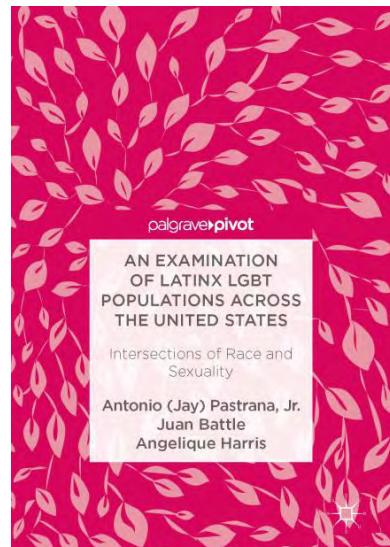


*“Immerse yourself ... and say adiós to your misconceptions about LGBT people ... living in the United States.”*

— Gloria González-López,  
University of Texas-Austin

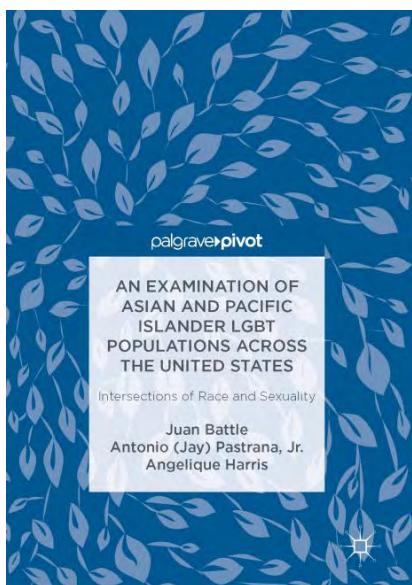
*“Sex and Sexuality ... with unmatched data and an engaging writing style ... is an essential addition to any reading list on race and/or sexuality.”*

— Mary Pattillo,  
Northwestern University



*“Ground-breaking in its scope, this work shatters stereotypes and presents intriguing insights into the lives and challenges of a large and diverse set of communities that still remain invisible to the mainstream.”*

— Urvashi Vaid,  
The Vaid Group



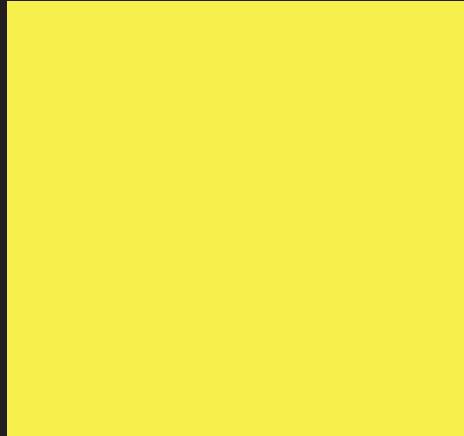
These books utilize personal narratives and survey data from over 5,000 respondents to explore the diverse experiences across LGBT communities throughout the United States, including Puerto Rico.

## Topics

- Race
- Sexuality
- Current Trends
- Health Disparities
- Immigration
- Outness
- Religion and Spirituality
- Family Life
- Policy Recommendations
- Future Research
- ... and More!

[palgrave.com](http://palgrave.com)  
[SocialJusticeSexuality.com](http://SocialJusticeSexuality.com)

# GENERAL CONFERENCE



# GENERAL CONFERENCE: THURSDAY, NOVEMBER 16

## Registration Thursday

**7:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM EAST FOYER**

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 Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
ARMISTEAD**

Armistead, on the second floor of the Hilton Baltimore, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

## Quiet Space Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
MARSHALL BOARD ROOM**

## Employment Services Thursday

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
PEALE B-C**

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours.

This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

## Childcare

**7:30AM - 5:15PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Exhibit Hall Thursday

**3:00PM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 5-8**

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.

## Childcare Keynote

**6:30PM - 9:15PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Welcome and Keynote Address: Angela Davis & Alicia Garza

**7:00PM - 9:00PM**

**BALTIMORE CONVENTION CENTER  
BALLROOMS I-II**

## MODERATOR

- Barbara Ransby, University of Illinois at Chicago

## ANGELA DAVIS

Distinguished Professor Emerita of History of Consciousness and Feminist Studies, UC Santa Cruz

Angela Davis is an activist, writer, and Distinguished Professor Emerita of History of Consciousness and Feminist Studies at UC 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*. Having helped to popularize the notion of a "prison industrial complex," 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.

## ALICIA GARZA

Special Projects Director, National Domestic Workers Alliance  
Co-Founder, #BlackLivesMatter

Alicia Garza is an organizer, writer, and freedom dreamer living and working in Oakland, CA. She is the Special Projects Director for the National Domestic Workers Alliance, the nation's leading voice for dignity and fairness for the millions of domestic workers in the United States, most of whom are women. She is also the co-creator of #BlackLivesMatter, a national organizing project focused on combatting anti-Black state sanctioned violence. She has been the recipient of numerous awards, including the Root 100 2016 list of African American achievers and influencers between the ages of 25 and 45, the 2016 Glamour Women of the Year Award, and the 2016 Marie Claire New Guard Award, and was featured in the Politico 50 guide to the thinkers, doers, and visionaries transforming American politics in 2015.

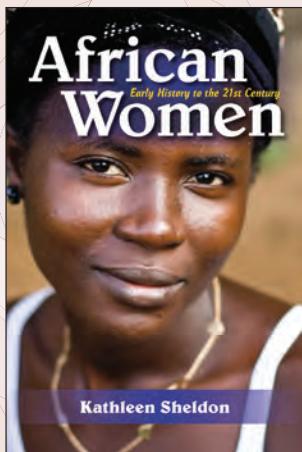
## NWSA Welcome Reception

**9:00PM - 10:30PM**

**HILTON BALTIMORE  
KEY BALLROOM SOUTH FOYER**

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

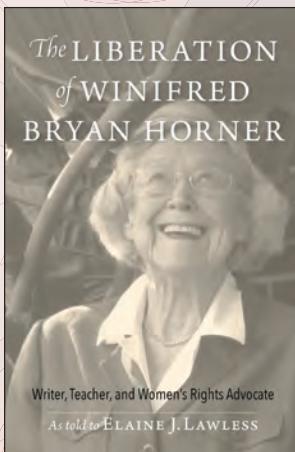
# NOW AVAILABLE from IU PRESS!



## African Women

Kathleen Sheldon

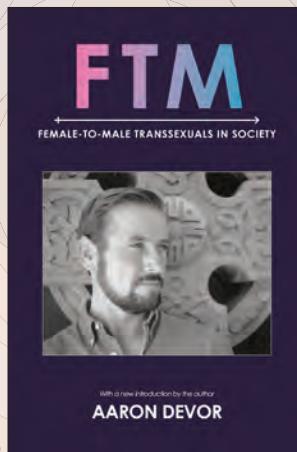
"A comprehensive history of African women remains a necessity...Kathleen Sheldon provides a thoroughly researched long view of African women's material lives, social relations, challenges, and forms of mobilization to change their societies." —Judith Van Allen, Cornell University



## The Liberation of Winifred Bryan Horner

Elaine J. Lawless

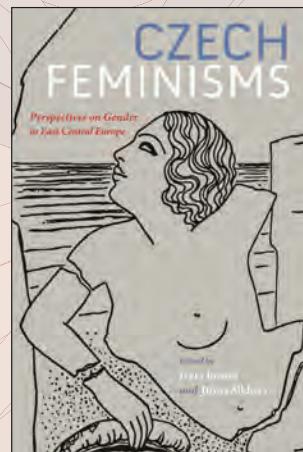
This inspiring tale of grit and determination sprinkled with humor, wit, and a taste of irony is the story of Winifred Bryan Horner's journey from a life of domesticity on the family farm after World War II to becoming an Endowed Professor.



## FTM: Female-to-Male Transsexuals in Society

Aaron Devor

"The book alternates specialized academic analysis with the individual studies, and should be of interest to both professionals who work with transsexuals and scholars interested in gender theory." —Choice

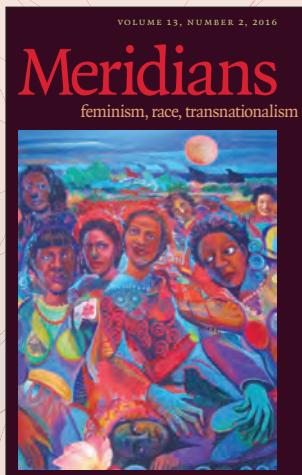


## Czech Feminisms

Edited by Iveta Jusová and Jiřina Šiklová

In this wide-ranging study of women's and gender issues in the pre- and post-1989 Czech Republic, contributors engage with current feminist debates and theories of nation and identity to examine the historical and cultural transformations of Czech feminism.

## Meridians

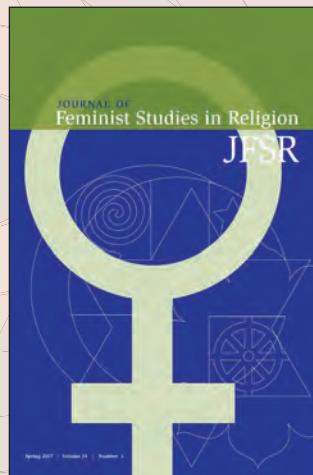


Scholarship and creative work by and about women of color.

Edited by Paula J. Giddings  
Published semiannually.

ISSN 1536-6936 | eISSN 1547-8482

## Journal of Feminist Studies in Religion

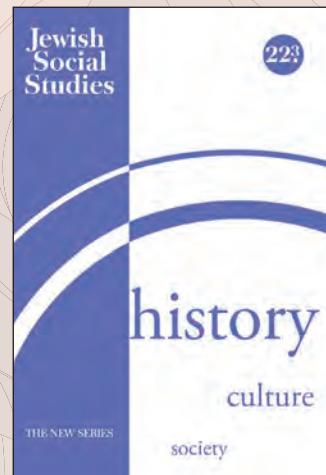


Interdisciplinary feminist scholarship across religions.

Edited by Elisabeth Schüssler Fiorenza, Elizabeth Pritchard, and Traci West  
Published semiannually.

ISSN 8755-4178 | eISSN 1553-3913

## Jewish Social Studies



Jewish history, culture, and society.

Edited by Tony Michels, Kenneth Moss, and Sarah Abrevaya Stein  
Published triannually.

ISSN 0021-6704 | eISSN 1527-2028

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## Registration Friday

**7:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM EAST FOYER**

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.

## NWSA Constituency Group Breakfast

**7:30AM - 8:30AM**

**HILTON BALTIMORE  
RUTH**

## Childcare Friday

**7:45AM - 7:15PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Maternal Care Room Friday

**8:00AM - 7:00PM**

**HILTON BALTIMORE  
ARMISTEAD**

Armistead, on the second floor of the Hilton Baltimore, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

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**HILTON BALTIMORE  
MARSHALL BOARD ROOM**

## Employment Services Friday

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**HILTON BALTIMORE  
PEALE B-C**

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## Exhibit Hall Friday

**9:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 5-8**

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.

## 023. Carceral State Education as Violence, Trauma, and Resistance

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
BRENT**

### MODERATOR

- Liat Ben-Moshe, University of Toledo

### PARTICIPANTS

#### *The Troubled Child: Mediations on Dismantling Carceral State Education*

- Erica R. Meiners, Northeastern Illinois University

A key facet of our racialized prison nation are laws that profess to protect the child. A matrix of punitive systems that do not advance public safety (e.g., drug-free school zones, anti-loitering ordinances) naturalize policing and punishment with false promise of child protection, while disproportionately criminalizing young people. Through outlining ableist, racialized, and heteropatriarchal foundations of child and providing examples of how the rhetorical clout of child is deployed to strengthen laws that augment carcerality, this research suggests dismantling carceral state education requires a rigorous theorization of the artifact of child.

## A "Culture of Care": G4S, and Carceral State Education

- Deanna Adams, Syracuse University

G4S is a global securities corporation and integral part of the privatization of prisons and militarization of police globally. In addition, it runs approximately 32 juvenile detention/

rehabilitation centers in the US. It claims to provide mental health, social skills training, drug treatment, and education in a "Culture of Care" ([www.g4s.us](http://www.g4s.us)). This paper uses DisCrit (disability, and critical race intersectional theory) to connect the school-prison nexus with global carceral forces in the form of G4S. This presentation will focus on disabled students of color and the contradictions of 'care' through privatization.

## Intersectional Rage: Against Carceral State Education

- Connie Wun, Mills College

This qualitative study of 20 women and girls of color scholars and organizers examines political efforts centering feminist of color praxis, which recognizes that state violence against cis and trans women/girls of color has been a tradition of U.S. carceral state education beyond the Trump administration. Through in-depth interviews, the study finds that women and girls understand that their subjectivities are constituted through historical and current forms of state violence, including poverty, imperialism, and incarceration through carceral education. As a result, this paper argues for political resistance that is rooted in "intersectional rage."

## 024. Women and Resistance from Jim Crow to the Present

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
Calloway AB (LCD)**

### MODERATOR

- Ashley Baggett, North Dakota State University

### PARTICIPANTS

#### *Racializing Intimate Partner Violence and Resistance, 1890-1900*

- Ashley Baggett, North Dakota State University

After the Civil War, gender became more fluid, which enabled women to hold abusive partners accountable for

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

their actions. Black women, however, met with additional structural inequalities, especially closer to the 1890s when the public began explicitly linking the brutality of abusive men to race. Women of color resisted by denying white stereotypes and demanding their right to be free from violence.

## *From Haymarket to the Days of Rage: Militant Feminist Responses to Perceived State Injustice*

- **Mona Rocha**

At the turn of the century, the Haymarket riot epitomized resistance to oppression. In 1968, the Weather Underground Organization purposely linked its actions to those of the Haymarket martyrs and unleashed a public protest meant to challenge U.S. policy in Vietnam. Dubbed the Days of Rage, this protest articulated a critique of the state and employed violent means to oppose the state and "bring the war home." This presentation will discuss anarcha-feminist and militant feminist responses to perceived state injustices.

## *I Can Because She Did: Madam C.J. Walker, Black Film & the Early Film Industry*

- **Carol Bentley, North Dakota State University**

Prior to professionalization in the film industry, African Americans made their own independent films to counter how white filmmakers portrayed them. Within this movement was entrepreneur, innovator, philanthropist, and activist Madam C.J. Walker. She carved out a history of Black female filmmaking that would inspire future generations to make Black female experiences and voices heard and that resonates as much today as it did in the silent era.

## *From Goldman to Rojava: Anarcha-Feminists on Violence*

- **O James Rocha, Fresno State**

When a group of anarcha-feminists and Kurdish militia took arms to fight ISIS in Rojava (an autonomous nation previously the northern portion of Syria), their violent actions seemed to raise little worry about justification. The fight against a recognizably evil organization

in ISIS, in the name of liberating women and men, straightforwardly justifies violence. Yet, leftists tend to theoretically dismiss the anarcha-feminist arguments concerning violence, which go back to Emma Goldman and Lucy Parsons. This presentation re-examines the anarcha-feminist positions on violence in light of the events and discussions occurring at Rojava.

## *025. Black/Girlhood Imaginary*

**8:00AM - 9:15AM**

### **HILTON BALTIMORE CARROLL A**

"Black/Girlhood Imaginary" is a multidisciplinary framework birthed out of "intersectionality" that prioritizes the experiences of young Black girls. As a collective, we employ performativity, temporality, and positionality to interrogate Black girlhood as a social phenomenon. We recognize Black girlhood as multidimensional and ephemeral (Cox, 2015). Accordingly, we trace Black girlhood through the imaginary in order to go beyond fixed perceptions of Black girls. The purpose of this roundtable is to expand theoretical inquiry to examine Black girlhood in praxis. "Black/Girlhood Imaginary" also operates as a creative space to work through the many spheres of Black girlhood.

### **MODERATOR**

- **Ina Kelleher, University of California, Berkeley**

### **PRESENTERS**

- **Lashon Daley, University of California, Berkeley**
- **Kenly Elizabeth Kelly Brown, University of California, Berkeley**
- **Derrika Hunt, University of California, Berkeley**
- **Frances Roberts-Gregory, University of California, Berkeley**

## *026. Amplifying Feminist Voices: How to Write for the Popular Press*

**8:00AM - 9:15AM**

### **HILTON BALTIMORE CARROLL B**

Now, more than ever, we need to make our voices heard—and not just by like-minded individuals in academic and activist spaces. Feminist scholars have an obligation to advance public knowledge and help maintain a vibrant cultural awareness of issues affecting women and girls, racial and ethnic minorities, immigrants, indigenous peoples, LGBTQAI individuals, and others adversely affected by the current political climate. In this writing workshop, editors of a feminist magazine and blog, along with scholars who have published in feminist and mainstream media, will discuss how to amplify your voice by writing for the popular press.

### **MODERATOR**

- **Katherine Spillar, Ms. Magazine**

### **PRESENTERS**

- **Carrie N. Baker, Smith College**
- **Aviva Dove-Viebahn, Arizona State University**
- **Janell Coreen Hobson, State University of New York, Albany**
- **Gina Athena Ulysse, Wesleyan University**
- **Jennifer D. Williams, Howard University**

## *027. (Un)Belonging: The Politics of Sexuality, Gender, and Race in Japan*

### **NORTH AMERICAN ASIAN FEMINIST COLLECTIVE CAUCUS SPONSORED SESSION**

**8:00AM - 9:15AM**

### **HILTON BALTIMORE DOUGLASS (LCD)**

This panel interrogates sexual, gender, and racial identities emerging from everyday spaces of social movements and popular consumption in contemporary Japan. Anchored in ethnographic research, all four presentations explore sexuality through people's lived experiences in LGBT

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

(Lesbian, Gay, Bisexual, Transgender) activism and discourses in the media and social spaces. This panel is significant for addressing recent shifts in perceptions of sexual, gender, and racial diversity in twenty-first century Japan, especially with the so-called "LGBT boom." Composed of emerging LGBT and feminist scholars of Japan, the panel also contributes to transnational queer and sexuality studies.

## MODERATOR

- Vivian Shaw, University of Texas, Austin

## PARTICIPANTS

### *"No Hate Under the Rainbow": Negotiating Queer Politics within Anti-Racism Movements in Japan*

- Vivian Shaw, University of Texas, Austin

Drawing on ethnographic fieldwork in Tokyo and Osaka, this paper examines the influence of LGBT politics on anti-racism movements in Japan. Since 2013, a new wave of anti-racism collective action has emerged in Japan as a powerful counter to a nationwide trend of anti-Korean and anti-foreigner hate speech. I describe how LGBT activists, particularly those connected to HIV community-based activism, paved the way for anti-racism activists' understandings of multiculturalism and diverse co-living. At the same time, many movements' centering of masculinity has made it difficult for these activists to articulate a politics that is inclusive of women and genderqueer individuals.

### *A New Cultural Capital? The Influence of Globalising Narratives of LGBTQ Lives in Japan*

- Jane Wallace, University of Leeds

When Shibuya Ward announced its same-sex partnership ordinance in 2015, Japan was portrayed by Anglophone media as 'catching up to the West.' Japan was cast as the backwards global neighbour in narratives of homonationalism and teleological human rights development. Drawing upon ethnographic fieldwork in Osaka and Wakayama, this paper explores the intersections of discourses of USA (and European) sexual

exceptionalism, and the use of these discourses as cultural capital amongst respondents. This paper will consider the impacts that these discourses have on the lived everyday of respondents, and the ways in which they are used, adapted, resisted, and worked through.

### *Living in Between: Alternative Belonging in Tokyo's Male-to-Female Crossdressing Culture*

- Michelle Ho, Stony Brook University

This paper explores the relationship between sexuality and freedom by considering josou (male-to-female crossdressing) as a transgressive gender- and sexual-variant practice in contemporary Japan. Based on fieldwork in Tokyo's josou scene, I will argue that individuals trouble social norms and enact alternative forms of belonging when they play with gender and interact with fellow crossdressers. Many josouko (crossdressers) regard josou as an accepted part of Japanese tradition, rejecting present-day gender and sexual norms adopted from Western culture. What therefore defines josou and what is freeing about the practice? This research rethinks gender and sexual diversity in Japan through josou culture.

### *Access Denied: Doing History Where Historicizing is Not Wanted*

- Yuki Nakayama, University of Michigan

The study of culture relies heavily on access to different sources including specific identity groups such as women and LGBTQ. In Japan, however, queer media industry workers remain invisible and inaccessible due to their orientations' impacts on their personal and professional lives. Then, how do we historicize and theorize about such groups if they refuse to be visible or accessible even with anonymity? Using the situation of queer workers in the Japanese television industry, this paper explores this methodological issue to ask how to better account for such missing narratives of media history.

## 028. Queer Feminist Science Studies and Intersectionality

**8:00AM - 9:15AM**

HILTON BALTIMORE  
JOHNSON A

## MODERATOR

- David Rubin, University of South Florida

## PARTICIPANTS

### *Can the Subaltern Run?*

- David Rubin, University of South Florida

Caster Semenya won gold at the 2016 Rio Olympics, but her performance was overshadowed by the media's rejuvenation of racialized doubt as to the nature of her true sex. Bringing queer feminist science studies together with intersectional perspectives, this paper argues that the Semenya controversy reveals the troubled nature of hegemonic understandings of sex, gender, intersex, race, imperial history, national context, and their uneasy and shifting intersections in a transnational world. Read closely, the Semenya controversy provides a poignant case study of the silencing of subaltern speech and of a subaltern's persistent refusal to be outrun.

### *Using Queer Feminist Science Studies to Analyze The Dolezal Affair*

- Kristina Gupta, Wake Forest University

In 2015, there was intense media coverage of Rachel Dolezal, a civil rights activist accused of lying about her racial identity. In response to the case, the comparison between Dolezal's racial passing and gender passing was made and vehemently rejected by both black and trans commentators. In this paper, I use queer feminist science studies as a tool to trouble the naturalizing discourses around identity, body, and pathology that were employed in anti-racist and trans-affirming responses to Dolezal, arguing that the logic used to critique Dolezal and reject the connection between racial and gender passing ultimately supported racism and transphobia.

## **Rape, Robot: Sexuality, Consent, and the Raced-Gendering of "Artificial" Bodies**

- Cyd Cipolla, New York University

This paper uses a queer feminist science studies approach to examine popular fictional narratives of sexual relationships between "artificial" and "real" humanoid bodies, ultimately arguing for an intersectional approach that includes artificiality as an axis of investigation. Although speculative narratives can, and have, explored a proliferation of radical ways of being, the most commercially popular (*Westworld*, *Battlestar Galactica*, *Ex Machina*) replay familiar tropes: the innocent country girl, the over-sexualized black woman, the neutered philosopher, repackaged with a shiny technological veneer that doesn't complicate matters of consent so much as conceal them.

## **029. Not Your Mule: The Obscured Institutional Labor of Black Women Educators**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
JOHNSON B**

### **MODERATOR**

- Ebony Terrell Shockley, University of Maryland, College Park

### **PARTICIPANTS**

#### ***Pedaling a Bike with No Chain: Engagement, Universalism, and Hostility***

- Jessica E. Birch, Bowling Green State University

This paper draws from research on "teaching what you're not," student evaluations, feminist pedagogy, and critical race theory to illustrate how the pedagogical aspects of motivation and engagement are a heavier burden upon women of color. The obdurate hostility of many senior (often white, often male) faculty to recognizing this burden maintains pedagogical principles that justify infinitesimal instructional labor—especially with regard to students of color, women students, poor students, and immigrant or international students.

The universalizing structures, dissociated from embodied reality, that construct the classroom as a performance space rather than a learning community perpetuate educational and social inequality.

## ***But I Thought You Were a Preschool Teacher: Africana Studies and the Challenge of Material***

- Maria Inez Velazquez, The Ohio State University

This presentation describes the construction of and pedagogical approach to an undergraduate course focusing on the history of Black women's entrepreneurship, including Madame CJ Walker and ending with Miko and Titi Branch. Incorporating STEAM and material culture studies alongside hands-on learning, this course challenged students' ready dismissal of these historical agents as "intuitive learners." Undervalued skills — after all, don't all Black women know how to do hair? — emerged as a contested site of learning. After addressing campus and regional factors impacting this course design, the paper considers the politics of intensive course design in the age of public syllabi.

## ***Constructing Science Club: Extracurricular STEAM/Science Play as Emancipation***

- Kerrita Mayfield, Holyoke High School

Urban adolescents occupy "greenspaces" differently than their suburban counterparts (Alkon & Agyeman, 2012). Developed from a four-year qualitative curriculum study, Critical Genetics connects urbanity to a standards-based science curriculum by utilizing minority adolescents' lived experiences to enhance content and curriculum creation (Brayboy, 2005). Elucidating minoritized learners' forms of capital (Bourdieu, 1963; Solozarno & Bernal, 2001; Yosso, 2005) we explore interactions between genetics content, society, belief, and academic aspiration (Mayfield, 2015). We are consciously denaturing the othering that historically codes whiteness as central to science knowledge production (Guthman, 2012), in institutions where racism

plagues such academic enterprises (Alkon & Agyeman, 2012).

## **030. Listen Up! Lessons on Sexual Liberation from the Global South**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### **MODERATOR**

- Cherise Amber Charleswell, The Hampton Institute

### **PARTICIPANTS**

#### ***Yardies Epistemologies: Evaluating the Impact of Western Organizing Principles on Gay Rights Advocacy in Jamaica***

- Nicole Hylton-Patterson, Arizona State University

I evaluate the impact of Western organizing principles on gay rights advocacy in Jamaica. Such principles relate to the approaches by LGBT organizations in the Global North, which often ignore the intersections of race and class. I am particularly interested in how these silences get reproduced in the Jamaica Forum for Lesbians, AllSexuals & Gays. JFLAG's activism, influenced by Global North queer interests, privileges "Brown" middle and upper class LGBT Jamaicans while marginalizing others. Irreconcilable with the lived realities of most Jamaicans, these principles reproduce neocolonial scripts of oppression historically rooted in racist, classist, and heteropatriarchal epistemologies upon Black.

## ***"Kwanele, Kwanele": Free(ing) Gender in Cape Town***

- Joseph Mann, University of California, Santa Barbara

This paper explores how Free Gender, a black lesbian organization in Khayelitsha, a township of Cape Town, South Africa, uses Women of Color Feminism to articulate demands and navigate an unequal topography of wealth steeped in the legacies of apartheid. It asks, "how

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

do Women of Color Feminist texts and theories, particularly The Combahee River Collective's Statement (1986) and Kimberlé Crenshaw's (1989) intersectionality, shape Free Gender's direction and scope?" The paper draws from research conducted over six years to show how Free Gender's (re)citation of theory enables solidarities and generates decolonial demands tailored to the necropolitics delimiting South African democracy.

## 031. Recasting Queer Politics in India: The Limits and Possibilities of Intersectionality

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)

### PARTICIPANTS

#### *The Coalitional Possibilities of Trans and Dalit Feminisms in India*

##### ■ Rushaan Kumar, Colorado College

This paper is an exploration of the intersections and coalitional possibilities between Trans feminism and lower-caste/Dalit feminism in India. Taking off from the disparate responses that emerged in the wake of the 2014 controversy involving renowned (Dalit) singer Yedusas' allegedly misogynistic criticism of the immodesty of young women's sartorial choices, I trace the multiple and conflicting conceptualizations of masculinity within liberal, Trans and Dalit feminisms respectively. More broadly, I examine the efficacy of the concept of intersectionality in addressing differently gendered claims on globalized modernity in the context of upper-caste Hindu supremacist governance in contemporary India.

#### *Queer Intimacy, Privacy Violation, and the Politics of Caste*

##### ■ Nishant Shahani, Washington State University

My presentation asks what queer politics in India might look like when caste is centralized rather than bracketed. I center two figures: Rohith

Vemula, the Dalit student who committed suicide as a consequence of caste discrimination, and Prof. Ramchandra Siras, the gay professor at Aligarh Muslim University who was ousted after he was filmed having sex with a poor Muslim rickshaw puller prior to his mysterious death a few months later. I show how when read together, these dual suicides move queer politics in India beyond the discourse of privatized jurisprudence, or to the concerns of class/caste elites.

## (Mis)Naming the 'Difference' of Transnational Queer, and Finding Intersectionality

### ■ Sri Craven, Portland State University

In my paper, reading the literary politics of four differently located South Asian Indian queer anthologies against the question of queer politics vis-a-vis diaspora and transnationalism animates curricular and pedagogical initiatives, which make critical sense of intersectionality as an analytical strategy. The four works, written in varied relationships to the literary, circulate as seeming exemplars of the "difference" of queer political approaches that are commonly (mis)stated as "queer of color." By making a case for situating these texts under other feminist rubrics as I do in my own teaching, I clarify how we might better approach intersectionality in GWS courses.

## 032. Performing Black Feminist Communities, Collective Consciousness, and Solidarity

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

### MODERATOR

##### ■ Gwendolyn Deloris Pough, Syracuse University

### PARTICIPANTS

#### *Black Girl Gaze: A Black Feminist (Re)membering of Girlhood*

##### ■ Claudine Taaffe, Vanderbilt University

This paper highlights the use of Black Feminist Theory throughout the

conception process of a Black girl photography exhibit. Black Feminist Theory supports the creation of Black girl artistic spaces. Photography is a labor Black people have historically engaged to deconstruct stereotypes. This work is a call to action for the lives of Black girls to be freed from the imperial gazes that do not allow their full selves to exist (hooks, 1995). The exhibit images compel an examination of the dialogical transformation that occurs when Black girl art is created to serve as counter-narratives to stereotypes.

## African American Women's Language and Discourse in the Developing Ontology of Beyoncé

### ■ Alexis McGee, University of Texas, San Antonio

This paper highlights Beyoncé's use of African American Women's Language as reflecting individual growth with the communal in mind, which can be seen through her organization of ontology. I argue Beyoncé's two visual albums give examples of movement, creating what the "Combahee River Collective" mentions as "the feelings of craziness before becoming conscious." Black women's rhetoric uses language and discourse, like laughter and hollers, as important methods of communication (Morgan, 2003); thus, Beyoncé's methodologies provide insight to the complexities within Black women's identity through language, performance, visual arts, and the like.

## Marooning with the Ancestors in Beyoncé's Lemonade

### ■ Kinitra D. Brooks, University of Texas, San Antonio

This paper uses Venetria K. Patton's theoretical frameworks to discuss the importance of the Ancestors in Black women's creative works found within Beyoncé's Lemonade. Using the frameworks of Lukumi—the syncretic religious practice of ancestral remembrance and worship—I insist Beyoncé creates a maroon colony in the Louisiana swamp as a place of healing and renewal. Ultimately, I insist that Beyoncé provides a blueprint for black

women's healing practices through the acts of communal cooking, eating, and living in isolation with generations of her maternal family—those who are living as well as those who have transitioned to become ancestors.

### **033. Transcending Neoliberal Space and Time: New Subject Formations and Resistance in the Global South**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

#### **MODERATOR**

- Priti Ramamurthy, University of Washington, Seattle

#### **PARTICIPANTS**

##### *'Entre Mujeres': The Social and Political Spheres of Women against Prisons*

- Leyla Savloff, University of Washington

This paper focuses on a women's collective in Argentina and their political work to erase the false dichotomy of the 'outside' and 'inside' of prisons. 'YoNoFui' works with formerly and currently incarcerated women to gain visibility for their rights and expose institutional violence. Through workshops they transform not only their subjectivities but also reconfigure a market and a state that continuously works to both monitor and disenfranchise women. This paper questions the ways the personal and the political are entrenched by exploring how state surveillance in the most intimate spheres of women's lives.

##### *Sex Education and Transnational Desires in Schools in India and Turkey*

- Akanksha Misra, University of Washington

This paper explores the quotidian mechanisms by which sex education programs in Indian and Turkish schools create national, sexual citizen subjects. It demonstrates how this citizen is very much constituted by class, religion, and ethnic differences that are further consolidated by 'modernizing' sex education classes. By redefining intimacies, bodies, and emotions, these classes also channel desires of self, community, and (inter)

national belonging. These 'transnational' desires are contained by the state through its ideological apparatus of schooling, but also transcend national borders and are deeply tied to global economies and specific, local histories within national boundaries.

### *Temporality of Revolution: Occupy Seoul Square 2016-17 of the Young Feminists and Queer Activists*

- Jiwoon Yulee, University of Washington

Young feminist groups and queer activists formed Femi-Zones and Queer-Zones during the 2016 Park Geun Hye Impeachment Protest in Seoul as the old regime of South Korean development was shaken by the revelation of its scandalous privatization of the national wealth. Reading the feminist and queer activists' manifestos and slogans, this paper critically examines the spatial and temporal politics of the national revolution. Their zoning practices as the vulnerability in resistance (Butler 2016), I argue, reclaim the political space and time for revolution that exceed the temporal expenditure of the state, transnational capital, and the heteropatriarchal social order.

### *Chouf/Watch: Queer Heterotopia in a Tunisian Feminist Art*

- Anne Marie Butler, State University of New York, Buffalo

The international Tunisian feminist art festival "Chouftouhonna" highlights women's critical cultural dialogue and becomes a "material possiblity of subversion" (Brown, 2007). Drawing on Foucault's notion of heterotopia, "capable of juxtaposing in a single real place, several sites that are in themselves incompatible" (1984), I propose that the conceptual space of the festival temporarily suspends the state and gender violences of modern Tunisia. Through making and sharing art and performance, queer and feminist Tunisians experience non-hierarchical community organization. Without the restrictions of the overlapping structures of state and social-sexual hierarchies, an affirmation of various sexual and social practices is possible.

### **034. The Animal: Material and Metaphoric Site of Intersection in Literary and Cultural Narratives**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

#### **MODERATOR**

- Shoniqua Roach, University of Oregon

#### **PARTICIPANTS**

##### *"Animal Play" and Queer Kinship in Johanna Sinisalo's Troll: A Lovestory*

- Eva Hoffmann, University of Oregon

In this presentation I argue that Johanna Sinisalo's novel *Troll: A Love Story* (2003) displays the figure of a troll as a discursive site that challenges traditional assumptions of metaphoricity. By calling the concept of a 'naturalized' sexuality into question and by conflating images of popular culture with imaginaries of nature, I argue that the figure of the troll challenges notions of identity and imitation, nature and culture, and other dichotomies on which the politics of representation rest, and reconceptualizes futurity under the paradigm of a queer kinship formation.

##### *Untamable Shrews: Adorno at the Queer Intersection of Gender and Animality*

- Natalie Lozinski-Veach, Brown University

My paper will explore the strange constellation of women and animals in Adorno & Horkheimer's fragment "Man and Animal" in the "Dialectic of Enlightenment." Current scholarship tends to read the piece either from a gender studies or an animal studies perspective; I will trace what happens when these two approaches encounter each other. I am particularly interested to see whether the fragment has anything new to offer to our thinking about women and animals, which always has to navigate a ubiquity of cliches. To this end, I will place Adorno and Horkheimer's text into conversation with Nicolette Krebitz's 2016 film "Wild."

##### *Necropolitics and Narratives of Expendability*

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## ■ Jennifer Ann Venable, Oregon State University

This paper examines the historical employment of eugenic scripts to dictate and normalize the disposability of specific kinds of bodies. Eugenic scripts promote the categorization of some bodies as possessing intrinsic value and agency, as well as the ascription of Others' bodies with strictly instrumental value. Thus, drawing from Achille Mbembe's theory of necropolitics, I investigate the relationship between these historical narratives and discourse around the contemporary expendability of nonhuman animal lives. I argue that species necropolitics functions to construct nonhuman animal identities through their impending deaths rather than through their potentially thriving lives.

## *Executable Kinships: Race, Animality, and Sanctioned Killing in Zora Neale Hurston's Their Eyes Were Watching God*

### ■ Elizabeth Curry, University of Oregon

Recognizing how race influences perceptions of the animal, the less than human, and 'the ethics' grounded in protecting human life, I examine the final scenes of Hurston's *Their Eyes Were Watching God* to examine how animality is configured as transferrable and at once executable and mournable, depending on perspectives marked by race or racism. I follow Teacake's seeming conversion from man to "mad dog" following the transmission of rabies. This transferrable virus suggests an animalistic connection between man and dog, yet the novel uses this infection to, in effect, dehumanize Teacake, and to sanction his killing.

## 035. Maybe the Revolution will be Televised?

8:00AM - 9:15AM

HILTON BALTIMORE

KEY BALLROOM 3 (LCD)

MODERATOR

- Teresa Jackson, Indiana University, Bloomington

PARTICIPANTS

## 'We Got Y'all': Intersectional Identities and Black Female Representation in HBO's 'Insecure'

### ■ Katherine Lehman, Albright College

HBO's new comedy "Insecure" brings needed diversity to the "single girl" genre, which typically centers on privileged white women. The series also advances representations of Black lives by exploring class tensions, community organizing, prejudice in the professional workplace, and social ideologies that constrain relationships between Black men and women. Creator and star Issa Rae intentionally counters the "Strong Black Woman" archetype, portraying a young woman who is quirky, contradictory, and growing into her confidence. This paper examines the activist potential of "Insecure" and its advancement of an intersectional framework for understanding Black women's struggles and triumphs.

## *How Does Shonda Rhimes Shift the Oppositional Gaze?*

### ■ Frances Dinwoodie, Texas Woman's University

According to bell hooks (1992), black female spectators developed an oppositional gaze, or critical watching practice, when there were either no representations of them on screen, or misrepresentations because the cultural producer was frequently a white male. Since the release of that piece black women as cultural producers, in particular in television, have become more prevalent. Shonda Rhimes is one such cultural producer. She is the head writer and producer for two primetime ABC television series, Grey's Anatomy and Scandal. In this paper, I interrogate how Shonda Rhimes challenges the oppositional gaze as a black female cultural producer.

## *Looking B(l)ack: Examining the Monstrous History of Black Oppression through Racist Imagery and Artifacts*

### ■ Wanda B. Knight, The Pennsylvania State University

This paper examines the roots and dynamics of enmity towards people of and with black skin, while interrogating stereotypical re/presentations of blackness and the legacies of slavery and colonization. Critical image examination does more than focus on what the racist mediated images and artifacts signify, it considers assumptions about black morality, goodness, beauty, and intelligence universally linked to re/presentations constructed by white people's hostile imaginations. Through deconstruction of the master narrative of black inferiority, this paper lends voice to a new cultural narrative of enlightenment that is empowering and recognizes the human potential, possibility, and humanity of black people.

## *One Day at a Time: Latina Empowerment in Television Shows*

### ■ Elena Foulis, Independent Scholar

Over the past several decades, there have been a handful of Latin@ TV shows that tackle Latin@'s issues in mainstream television. While some shows are "sprinkled" with Latin@ actors, not many offer a characters that are both strong and distinctly Latin@. From *Qué Pasa, USA?* to *Modern Family*, *Telenovela*, *Cristela*, *George Lopez* and Disney's *Stuck in the Middle*, few offer a balanced portrayal of Latin@ life that does not fall into the stereotypical mainstream views of Latin@s in the U.S.

## 036. Rethinking Transnational and Intersectional Feminism: The Combahee River Collective Statement and the Global Refugee Crisis

8:00AM - 9:15AM

HILTON BALTIMORE

KEY BALLROOM 4 (LCD)

Frontiers is publishing a roundtable to commemorate the 40th anniversary of the Combahee River Collective Statement (CRCS) and its ongoing significance for feminist praxis. Harriford, Lin, Peterson, and Thompson will discuss how the CRCS was foundational for their personal and intellectual journeys as transnational and intersectional feminist scholars. They also will analyze

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

the importance of the CRCS in framing feminist understandings of the global refugee crisis.

## MODERATOR

- Judy Tzu-Chun Wu, University of California, Irvine

## PRESENTERS

- Diane Harriford, Vassar College
- Yi-Chun Tricia Lin, Southern Connecticut State University
- Becky Thompson, Simmons College

## 037. Wikipedia and Women's Studies: How Students are Contributing to the Public Scholarship of Feminism

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (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

## 038. Transcending the State from South Africa to North America

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
LATROBE (LCD)**

## MODERATOR

- Josh Cerretti, Western Washington University

## PARTICIPANTS

### *Intertwined Violences: Anti-black and anti-indigenous Rhetoric in Colonial South African History*

- T.J. Tallie, Washington and Lee University
- I propose a critical reading of the intersectional violences underpinning nineteenth-century Southern African settler colonialism. Unlike the United States, which traded in distinct but interlinked anti-indigenous and anti-black frameworks, these frameworks co-existed in one singular form in colonial Southern Africa, particularly in the British colony of Natal. Settlers utilized globally circulating rhetorics of anti-blackness and anti-indigeneity from other colonies in order to understand, rationalize, and control indigenous Africans. But these same rhetorics could offer potential avenues for African counter interpretation and resistance. Studying colonial South Africa illuminates the complex and complementary micro-operations of exclusionary rhetoric in white supremacist settler societies.

### *'The Breakdown of Family Structure': Domestic Militarism from LA to Ferguson*

- Josh Cerretti, Western Washington University

The anti-blackness inherent in responses to African American confrontations with state power has been widely identified and critiqued, but the sexual politics

of these encounters remain poorly understood. In this presentation, I trace an emergent 'domestic militarism' that justifies state violence against black people as the result of imagined pathologies in the black family from the Los Angeles Uprising of 1992 to the Ferguson Uprising of 2014. I use the double meaning of 'domestic' as both the space within national borders and the space of the nuclear family to demonstrate how state violence and anti-blackness depend upon and bulwark heteropatriarchy.

### *'To Live in the United States of America is to Wake up every Day inside an Abuser': Anarchism and Anti-State Genealogies in Native and Black Feminisms*

- Theresa Warburton, Brown University

This paper challenges genealogies of anti-state commitments in contemporary anarchist movements by highlighting the centrality of anti-state politics to both the Movement for Black Lives and indigenous sovereignty movements. As North American anarchism enjoys resurgence in the 21st century, anarchists often highlight a rejection of the state as their unique contribution to radical movements. Drawing on the work of Native and Black feminists, I demonstrate how this assumption ignores the genealogies through which feminists of color come to anti-state positions and, in doing so, neglects the important work that women of color have done in resisting state violence for centuries.

### *Performing Queer Intersections in Transnational Student Uprisings*

- Andrew Brown, Western Washington University

This paper looks at queer South African performance artist Umlilo's digital performance Umzabalazo, which connects contemporary anticolonial movements in South Africa, namely #FeesMustFall, to anti-apartheid histories and contemporary student uprisings abroad. Using visual analysis and artist interviews, I argue that an aesthetic disorientation heralds the queer African body as the catalyst

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

for contemporary political action as well as the unexpected conduit that reveals transhistorical and transnational repertoires of dissent. These unruly intersections extend an argument for queers of color being centered in anticolonial organizing transnationally, both materially as laboring activist bodies and conceptually through queer theorizations of space and time.

## 040. Challenging Gender-Based Violence and Systemic Oppressions in the Trump Era: Enacting Resistance and Solidarity On College Campuses

### CONFRONTING CAMPUS SEXUAL ASSAULT SPONSORED SESSION

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
PACA**

The election of Donald Trump and the appointment of Betsy DeVos as Secretary of Education threaten to set back multiple efforts to confront gender-based violence and other systemic inequalities and discriminatory practices on college campuses (Suchland, 2016; Wu, 2017; Luther, 2017). This roundtable brings together faculty and students who have been actively involved in efforts to confront gender-based violence and other modes of systemic discrimination on college campuses. Using an intersectional framework, participants will critically examine the challenges facing movements working for justice and equality and discuss strategies for resistance and solidarity (Taylor, 2015; Wooten & Mitchell, 2015).

#### MODERATOR

- Simona Sharoni, Merrimack College

#### PRESENTERS

- Heidi Hawkins Lockwood, Southern Connecticut State University
- Brian Klocke, Faculty Against Rape
- Eric Acree, Cornell University
- Heather M. Turcotte, University of Massachusetts, Dartmouth
- Rosalind Petchesky, Hunter College

## 041. Dissident Friendships and Transnational Feminist Transformation

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
PEALE A**

Roundtable with Dr. Elora Chowdhury and Dr. Liz Philipose

Friendship in a transnational feminist context overlaps discussions of solidarity and alliance-building, yet pinpoints affect, love, emotional bonds, and less tangible, more ethereal, transcendent and heart-centered aspects of human connection. Dissident friendships, those that transgress social borders, are not monopolized by fragmenting ideologies, and in fact, belie notions of natural or necessary divisions between us. Drawing from the work of Gandhi, Narayan, Alexander, Mohanty, and the essays in the edited volume *Dissident Friendships*, (eds. Chowdhury and Philipose, 2016), the roundtable engages the topic of transnational feminist friendships that are explicitly transformative to offer radically plural critiques of enduring struggles confronting feminists across borders.

#### MODERATOR

- Elizabeth Philipose, Independent Scholar

#### PRESENTERS

- Elora Halim Chowdhury, University of Massachusetts, Boston
- Elizabeth Philipose, Independent Scholar
- Michelle Rowley, University of Maryland, College Park
- Shireen Roshanravan, Kansas State University
- Srimati Basu, University of Kentucky

## 043. This Woman's Work: The Writing and Activism of Bebe Moore Campbell

**8:00AM - 9:15AM**

**BALTIMORE CONVENTION CENTER  
ROOM 341**

Bebe Moore Campbell was a critically important writer and thinker who came of age in the eras of Civil Rights, Black Power, and Black Feminist protest. Campbell's legacy is marked by her award-winning fiction and keen sociopolitical discourse, public commentary, and journalism. Her novels and her later work as a mental health activist were grounded in the acute analysis of racial injustice in America and the insistence that black lives do matter. This roundtable will explore the new biography on Campbell's life, *This Woman's Work* by Osizwe Raena Harwell, and unpack Campbell's role as a bridge leader within two social movements.

#### MODERATOR

- Takiyah Nur Amin, Davidson College

#### PRESENTERS

- Osizwe Raena Harwell, The Kindezi School
- LeConte Dill, State University of New York, Downtown
- Dominique C. Hill, Oxford Community Arts Center

## 044. Political Literacy and Imaginaries of Resistance: Feminists and Artivists Bursting onto a Zine!

**8:00AM - 9:15AM**

**BALTIMORE CONVENTION CENTER  
ROOM 342**

This roundtable brings together creative arts practices and feminist political activism in order to fortify and extend artivism (arts based activism). Our feminist collective's artivism generated a series of participatory zines that responded to ongoing and accelerated attempts to curtail Q/WOC knowledge production and destruct Q/WOC communities. Created with the aim of bolstering political literacy and imagining just

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

political futures, these zines manifest and mash-up the coalitional visions of intersectional and queer Chican@ feminisms. In our roundtable we will discuss the political implications of these activist tactics and also collaboratively create zines for circulation.

## MODERATOR

- Adela C. Licona, University of Arizona

## PRESENTERS

- Anushka Miriam Swan Peres, University of Arizona
- Alejandra I. Ramirez, University of Arizona
- Elizabeth Bentley, University of Arizona
- Devon Kehler, Arizona State University

## 045. Black Women's Pedagogies I

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 343 + 344

## MODERATOR

- Olivia Perlow, Northeastern Illinois University

## PARTICIPANTS

### *Reproductive Justice Pedagogy: An Activist's Approach*

- Loretta June Ross, Independent Scholar

I am one of the co-creators of the Reproductive Justice (RJ) framework which demands freedom from many intersecting forms of oppression including interpersonal, racial, and economic violence. Already, white-dominated mainstream organizations have co-opted RJ by de-radicalizing the concept and failing to incorporate an analysis of human rights, white supremacy, and neo-liberalism. This presentation will examine the theoretical and philosophical underpinnings of RJ, and propose a valuable pedagogical methodology that respects the integrity and authenticity of the vision of the pioneering RJ framework.

### *Black Skin, White Masks: Negotiating Institutional Resistance to Revolutionary Pedagogy and Praxis in The HBCU*

- Zoe Spencer, Virginia State University

This presentation chronicles the evolution of a Black female professor's revolutionary pedagogy and praxis as an activist-scholar at a Historically Black College and University (HBCU). Specifically, this work celebrates the passion of engaging students in critical and revolutionary pedagogy, while analyzing the manner in which institutional challenges emerge from patriarchal and elitist ideologies that vilify "non-conformist" Black female scholars who engage in liberatory pedagogy and activism within and beyond the academy.

### *The Overground Railroad: Pedagogical Pathways to Liberation, from Prisons to The Academy*

- Bahiyyah Muhammad, Howard University

This presentation highlights pathways utilized by a Black woman scholar-activist advocating for spaces that revolutionize classroom experiences connecting to the Movement for Black Lives. Examples include students living in prison as a course requirement, voluntary 24-hour incarceration, holding a juvenile detention center hostage for a weekend, and corner-side lectures in Black communities.

### *Queering the Circle: Love Language Healing Through Inclusiveness in the Movement for Black Lives*

- Lakeesha Juanita Harris, Chicago Women's Health Center

Queering the circle is about utilizing loving and inclusive language to bring about accessibility to spiritual space and metaphysical knowledge for qtpoc. Also, it is about showing unconditional respect in community creations as a true effort to heal the trauma pressing upon qtpoc by way of spiritual, emotional, and physical oppression. Further it is in the practice of decolonizing oppressive gender binary language that true community healing can begin. This is especially critical as we engage in movement for Black lives.

## 046. What Does/Can Abolition Look Like in the Black Feminist Classroom?

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 345

This workshop invites participants to discuss, demonstrate, and create feminist pedagogical practices that introduce students/youth to abolitionist practices and philosophies while encouraging students to develop context (classroom) specific approaches to practicing and living out abolitionist ethics. Ideally, these classroom and site specific practices will relate to and complement ongoing community work. This workshop will be structured around the following questions:

- Does abolition inform your pedagogical practices?
- What is the relationship between feminist pedagogy and abolitionist pedagogy?
- How have your students responded to the concept and practice of abolition?
- How does abolition inform how you use your body in the classroom?

## MODERATOR

- Tiffany Lethabo King, Georgia State University

## PRESENTERS

- Savannah Shange, The University of Pennsylvania
- Bianca C. Williams, University of Colorado, Boulder

## 047. Beyond Resiliency: Sexual Violence & The State

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 346

## MODERATOR

- Shari Valentine, Henderson State University

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## PARTICIPANTS

### #EmpowermentShopping: Consumerism, Solidarities, and the Anti-Human Trafficking Movement

- Marcy Quiason, University of Kansas

By engaging Sub-theme One, Solidarities: Transnational and Local, this paper explores the role of consumerism in the contemporary anti-human trafficking movement. This paper analyzes websites of organizations that sell goods produced by survivors of human trafficking. Frequently, these organizations purport that this consumerism is a new way of building solidarity with survivors. Instead, I argue that this commodification of trafficking survivors' labor further reaffirms power differentials and creates boundaries between individuals who have been in exploitative labor situations and consumers who buy these goods.

### Defiling the Body: Purification Practices in the Campaigns of Ethnic Cleansing During Yugoslav Wars 1991-1995

- Snezana Otasevic, State University of New Jersey

My work examines the relationship between gendered purgatory violence and nationalism during campaigns of ethnic cleansing in the Yugoslav Wars of 1991-1995. The ideologies of national "purity" that fueled these wars employed specific forms of gendered ethnic violence intended to "purge" or "purify" the body of the nation of the constructed enemies – the ethnic Other. For example, mass rape was seen as "corrupting" women's bodies for reproduction by both sides in the conflict. Building upon feminist accounts of mass rape, I argue that gendered "purgatory" ethnic violence is imminent in ideologies of national purity.

### Gendering "Bare Life": Slavery, Comfort Women, and Sexual Violence

- You-me Park, Georgetown University

This paper argues that the systematic exploitation of Asian women as sex slaves during WWII should be studied within the problematics of rationalization

of life, as exemplified in the sexual exploitation of African American female slaves, rather than being conflated with genocidal sexual violence committed in the former Yugoslavia. The normalized sexual violation of African American female slaves was a "reasonable" way of breeding more slaves, while "comfort women" were simply imagined to be "war supplies." Such rationalization of sexuality shows that, even in the worst cases of human rights violation, life is "bared" in raced and sexualized ways.

### Properties of Postsocialist Sexual Violence: A Feminist Autoethnography of Rape, Resistance, and Coalition

- Jennifer Ashley Zenovich, University of Massachusetts, Amherst

This feminist autoethnography locates property ownership, both symbolic and material, as a necessary political site for transnational feminist coalition. I analyze testimony of rape survivors from the International Criminal Tribunal for the former Yugoslavia (ICTY) in tandem with my autoethnographic account of rape in Montenegro to critique the relationship of sexual violence and gendered property ownership. This research essay develops a transnational feminist theory of property resistant to the dual oppressions of capitalism and patriarchy. I ask: what equality is possible when we center property ownership in the feminist analysis of the nation, male domination, and sexual violence?

### 048. "The Dialectics of Oppression and Activism:" Black Feminist Social Reproduction in Defense of Home

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 347

#### MODERATOR

- Jas Riley, University of California, Riverside

#### PARTICIPANTS

##### "Armed and Ready: In Protection of the Home & Nation"

- Jasmin Young, Rutgers University, New Brunswick

Ida B. Wells wrote, "a Winchester rifle should have a place of honor in every black home, and it should be used for that protection which the law refuses to give."<sup>[1]</sup> Black women's tradition of armed resistance includes defense of the home. This presentation offers a historical analysis of this tradition from Wells to the Combahee River Collective. Because the home has not always been a protected space for Black women or their families, this has been a point on which to organize. Black women in defense of the home turns Black Nationalist and gender discourse on its head.

### Black Feminists Against Foreclosure: Geographies of Resistance in Subprime Baltimore

- Sa Whitley, University of California Los Angeles

Sa Whitley's paper, "Black Feminists Against Foreclosure: Geographies of Resistance in Subprime Baltimore," examines the "everyday life of finance" and the resistance of black women who were issued subprime mortgages and subsequently contested "geographies of finance" and housing displacement. Drawing on ethnographic fieldwork and oral history interviews, the paper argues that ordinary black women's analyses of power and their community organizing against subprime foreclosure signal new ways to interpret and fight against neoliberal finance, black dispossession, and gendered modes of racial & spatial discipline.

### "Healing and Activism for Black Women and Femmes on Traditionally Oppressive Campuses"

- Mary Senyonga, University of California Los Angeles

The presentation examines the extent to which Black feminist epistemologies and Critical Race Theory inform how activism can be understood as a form of healing. Foregrounded on the articulation of Transformational Resistance and Counterspaces as generative ideological and physical sites, this paper illuminates how Black women and femmes engage alternative

and resistive behavior to redress racial and gendered stratification to imagine and implement spaces of refuge. Through counterstorytelling, the work centers narratives in understanding the multiplicity of Black liberatory work and its capacity as a necessary salve within an antiblack world.

## 049. Resisting State Sanctioned Violence: Disrupting Narratives of Criminalization

**8:00AM - 9:15AM**

BALTIMORE CONVENTION CENTER  
ROOM 348

### MODERATOR

- Eileen Boris, University of California, Santa Barbara

### PARTICIPANTS

#### *Doing Dignity Work: Alicia Escalante and the East Los Angeles Welfare Rights Organization, 1967-1974*

- Rosie Bermudez, University of California, Santa Barbara

By framing social policy for the poor as a form of state sanctioned violence, my research looks at Alicia Escalante's activism and organizing through the ELAWRO as intersectional resistance. In response to unjust lived experiences, Escalante sought to better the circumstances of impoverished, single mothers through grassroots community organizing and advocacy. At the heart of what Escalante and the organization struggled towards was the right to economic justice and human dignity. Escalante understood early in her activism that, in order to fight for economic support and self-respect, you had to fight racism, classism, and sexism.

#### *Subversion as Resistance: Girls on Probation as Feminist Theorizer*

- Isabella Restrepo, University of California, Santa Barbara

Criminalized girls of color who are forced into the juvenile justice system contend with an array of difficulties, including the stigma of being labelled

youths on probation. Black and Chicana feminist scholars Audre Lorde and Gloria Anzaldúa asserted the importance of defining oneselfs for oneselfs; utilizing this framework, I will explore the use of subversion in survival strategies employed by girls on probation. I will highlight the ways these youths contend with the title of girl on probation and the tools they utilize to subvert this title, to name themselves for themselves.

#### *LA Latinx Youth Negotiating Space and Identity in the Times of Gentrification and Gang Injunctions*

- Kimberly Soriano, University of California, Santa Barbara

This research looks at how tagging facilitates spatial entitlement and identity negotiation within Latinx youth that live in gentrified areas and thus gang injunction zones. My work centers the attempt to contain blackness as the foundation for gang injunctions in Los Angeles. By looking at informal counter-spaces, this research utilizes Cohen's notion of deviance as resistance as youth claim space through tagging within their gentrified neighborhoods.

#### *Black Girls Resisting Criminalization in the Rural South*

- Amoni Thompson, University of California, Santa Barbara

There has been a range of scholarship concerning the inequalities that police and push Black girls into the margins of invisibility. However, many of these studies have focused on black girls in larger urban areas. This work seeks to document and center rural southern Black girls' narratives of resistance to the constant policing and "siege by state attempts to regulate and contain them..." (Cox 73). As it relates to how Black girls navigate ownership of their worlds, I am drawn to dynamics of space and place-making that plays a role in how they interpret freedom and pleasure.

## 050. Holding the Tensions: Black Feminist Thought and Critical Class Analyses.

**8:00AM - 9:15AM**

BALTIMORE CONVENTION CENTER  
ROOM 350

### MODERATOR

- Carol A. Stabile, University of Maryland, College Park

### PARTICIPANTS

#### *Dignifying Domestic Service: Southern Black Migrant Clubwomen and Domestic Workers in the US North.*

- Danielle Taylor Phillips-Cunningham, Texas Woman's University

This paper is a kernel of the author's book manuscript, Putting Their Hands on Race: Irish Immigrant and Southern Black Domestic Workers, 1865-1940. The author uses theories of intersectionality to place into conversation the labor actions that southern Black migrant clubwomen and domestic workers engaged in to change working conditions for their "sisters" in domestic service. By foregrounding the interplay between race and class in this intersectional analytic framework, the author opens new spaces for charting southern Black women's collective struggles for labor rights.

#### *Low-Income Black Women Tenant Activists and Post-Welfare Reform Tactics of Political Repression.*

- Rosemary Ndubuizu, Georgetown University

Using a black feminist materialist theoretical framework highlighting Claudia Jones's and Angela Davis's insights, I examine how federal housing officials constrained or influenced low-income black women's tenant activism in the wake of post-1970s public housing reforms. I extend black feminists' intersectional critiques of the disciplinary and paternal welfare state to analyze the political discourse and tactics federal housing officials used in the 1980s and 1990s to make

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

privatization reforms of public housing attractive to low-income black women tenant activists. I argue federal officials sought to legitimate conservative class politics by recruiting and tokenizing support from low-income black women tenant activists.

## ***Rooting Feminist Praxis: Queer Motherwork's Lessons for Racial and Economic Justice-Oriented Research***

### **■ Ariella Rotramel, Connecticut College**

This paper presents a queer motherwork framework that interweaves the critical theories of Cathy J. Cohen and Patricia Hill Collins. I argue that the South Bronx's Mothers on the Move cross-identity effort against environmental racism in the US's poorest Congressional district is an important example of queer motherwork practice. My current intersectional Youth Participatory Action Research (YPAR) project on food justice with grassroots organization FRESH New London, builds on lessons learned with MOM to pursue a feminist praxis that centers questions of class, race, and gender while subverting academic community-based research power dynamics.

## ***051. Aesthetics and Activism: Freedom, Precarity, and Embodied Practices***

### **8:00AM - 9:15AM**

#### **HILTON BALTIMORE**

#### **TUBMAN A**

This roundtable brings together a group of scholar-artists-thinkers interested in the broader relationship between aesthetic practice, activism, and freedom. Drawing on iconography, the cult of celebrity, and pleasure, among other things, this roundtable grapples with the question: what might aesthetic practices provide to critiques of state violence, racial antagonism, and heteropatriarchy?

### **MODERATOR**

- Jillian Hernandez, University of California, San Diego**

### **PRESENTERS**

- Sarah Stefana Smith, Pennsylvania State University**
- Anya Michelle Wallace, Pennsylvania State University**
- Erin Michelle Gray, University of California, Irvine**

## ***052. Poetry in Motion: From South African Apartheid to the Black Lives Matter Movement***

### **8:00AM - 9:15AM**

#### **HILTON BALTIMORE**

#### **TUBMAN B**

The South African poetry landscape has been fundamentally shaped by the social and political evolution of the country. Since the legal end of Apartheid the Black Feminist Poetry scene has witnessed an emergence of writers as women have come forth to speak their truths. Participants will be taken on a lyrical adventure as Performance Poet Natalia Molebatsi takes the audience on an historical journey highlighting Black women's struggles and triumphs.

### **PRESENTERS**

- Natalia Molebatsi**
- Latoya Williams, Claremont Graduate School**
- Laureen Adams, Claremont Graduate University**
- shaeeda A mensah, American University**

## ***054. Building Movements Within and Beyond the University: Reflections on a WGSS PhD Program***

### **9:30AM - 10:45AM**

#### **HILTON BALTIMORE**

#### **BRENT**

In this session, core faculty members of a doctoral program in Women, Gender, and Sexuality Studies consider the implications of a PhD in WGSS within a context of social/political upheaval and state violence. What core values,

curricular decisions, pedagogical approaches, and political strategies make sense to center the Black Lives Matter movement and other movements for social justice? What does it mean to "live a feminist life" within the context of the university—a space that "does not love [us]"? And how do we commit ourselves to struggles against anti-Black violence, settler colonialism, xenophobia, Islamophobia, ableism, and queer/transphobia?

### **MODERATOR**

- Susan Shaw, Oregon State University**

### **PRESENTERS**

- Qwo-Li Driskill, Oregon State University**
- Patti L. Duncan, Oregon State University**
- H Rakes, Oregon State University**
- Mehra Shirazi, Oregon State University**

## ***055. Post Revolution/Post Coloniality***

### **9:30AM - 10:45AM**

#### **HILTON BALTIMORE**

#### **CALLOWAY AB (LCD)**

### **MODERATOR**

- Donna-Marie Cole-Malott, Pennsylvania State University**

### **PARTICIPANTS**

*Tracing the Specter of Capital's Need: Feminist Materialism and the Labor of Social Reproduction in Postcolonial Capitalism*

- Jayati Lal, University of California, Berkeley**

Feminist scholars have long argued that domestic work haunts capitalism with its spectral presence—although necessary, it is hidden from view and made invisible through state and transnational accounting practices, which do not 'count' such work. Deploying the method of the 'sociology of the trace', this paper examines alternative feminist practices of representation—theoretical, ethnographic, and artistic—to address the question of how we can push forward the project of rendering the 'domestic' labor of social reproductive visible and valued. It joins recent efforts

to revive feminist materialist critiques of neoliberal capitalist patriarchy that further transnational feminist anti- and post-capitalist imaginaries and solidarities.

### **Women's Resistance in Tunisia Post-revolution: the Case of the Radicalistic Movement FEMEN**

- **Zayer Baazaoui, University of Miami**

In my essay, I will be looking at the forms of female resistance that emerged after the Tunisian revolution and in general after what is called "the Arab Spring." I will focus my study of the FEMEN who infiltrated Tunisian society mainly through the case of the girl Amina. I argue that a radical state power can generate radical resistance movements. By closely examining this form of resistance, this essay spells out the rarely acknowledged issue of being a FEMEN member in an Arab-Muslim country and how the society and the state deal with it.

### **056. Queer Aesthetics: Romance, Play and Cinematic Sexualities**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
CARROLL MODERATOR**

- **Kristin Alder, Texas Woman's University**

#### **Misogynoir and the Good Abortion: Reproductive Justice and Contemporary Film**

- **Mary Thompson, James Madison University**

Recent dramatic films have touched on the taboo topic of abortion, prompting the question: when it comes to abortion, which narratives and whose narratives are allowable? This paper examines the "good abortion" (that is, defensible) for its racial underpinnings and intersectional politics. When and why are young, white women brought forward in defense of abortion and under which conditions can young, black women occupy cultural spaces of "luminosity"? This paper considers Grandma, Obvious Child, and For Colored Girls.

#### **"Flung Out of Space": A Neuroqueer Reading of Patricia Highsmith's *The Price of Salt***

- **Shawna Lipton, Pacific Northwest College of Art**

This paper argues that the 2015 film Carol reduces the intersecting aspects of queerness and neurodivergence inherent Patricia Highsmith's 1952 novel The Price of Salt, by depicting a story of lesbian love impeded only by external social norms surrounding sexuality, rather than providing an illustration of a non-neurotypical woman's internal processes as she experiences intimacy and acceptance for the first time. The paper close reads excerpts from Highsmith's novel to support these claims, as well as situating this twentieth-century literary text, previously noted primarily for its lesbian content, within a framework of feminist and queer disability studies.

#### **"I had Tossed Memory and Dream together": Metahistorical Play in Craig Womack's *Drowning in Fire***

- **Zachary Francis Harvat, The Ohio State University**

History, as Frederic Jameson famously proclaimed, is what hurts. If this is true in the abstract, then it is certainly the case that queer scholarship emphasizes history's hurts. Scholars like Heather Love, Darieck Scott, Gayatri Gopinath, and others have all used the concepts of trauma and melancholia for understanding the relationship between sexuality, race/racialization, and history. Without denying the realities of historical trauma for queer, racialized subjects, my paper examines literature that engages alternatively with history through play, pleasure, and interactivity, using Craig Womack's 2001 novel Drowning in Fire as a case study.

### **057. Ain't I a Woman to Combahee to Movement 4 Black Lives: Black Feminist Organizing Across Centuries**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
CARROLL B  
MODERATOR**

- **Jennifer Freeman Marshall, Purdue University**

## PARTICIPANTS

### **Black Women's Time(line) : #DefendBlackWomanhood as a Site of Black Feminism's Continued Conversation**

- **Malika Imhotep, University of California, Berkeley**

#DefendBlackWomanhood has as much socio-political currency in our contemporary moment as it had in its first popular evocation on posters in support of Joann Little in 1974. This paper unpacks the social media relevance of the phrase while undertaking a historical survey of black women's rights activism following the articulations of praxis found in mission statements from black feminist and proto-feminist organizations. Arguing that new media allows an intergenerational context collapse between black feminist articulations of purpose that lays bare the changing same of gendered racial violence and a nuanced coherence of ideals (Marwick & boyd, 2011).

### **The Unnumbered Recommendation: Revisiting the Archive of the Autonomous Institute at the 1984 NWSA Conference**

- **Rachel Corbman, Stony Brook University**

This paper draws lessons from a minor event in the history of the National Women's Studies Association. At the 1983 conference, a group of women of color including Barbara Smith advocated for the creation of an autonomous institute to be held at the 1984 conference. Though the program committee approved the initiative, the planners of the institute clashed with the NWSA over finances and the perceived separatist impulse of the project. In the context of a 2017 NWSA conference honoring the Combahee River Collective, this paper pauses to ask what we can learn from the contested history of this institute.

### **"Feelings of Craziness" in 1970s Black Feminist Organizing and 21st-century Postfeminism**

- **Allison Dziuba, University of California, Irvine**

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

This paper examines the rhetorical affect in "A Black Feminist Statement" (1977) in comparison to the apparent lack of collectivizing feminist feeling in the current so-called postfeminist moment. The productive anger that characterized latter twentieth-century activist efforts by women of color has not vanished but has lost its connection to a broader feminist project.

## **Black Feminist Manifestos Before and After Combahee**

- Penny Weiss, Saint Louis University

The Combahee River Collective's "Statement" has been reprinted in every anthology on Black feminism; there as elsewhere, it has almost come to represent Black feminist thought. Yet it was neither the first nor the last collectively authored document written by Black women. This paper locates the Statement in the context of other US documents and some international ones, as well.

## **058. Community College Caucus Business Meeting**

**9:30AM - 10:45AM**

HILTON BALTIMORE  
CHASE

## **059. Policing and the Violent State(s): Land, Queer Bodies, and Black Grief**

**9:30AM - 10:45AM**

HILTON BALTIMORE  
DOUGLASS (LCD)

### **MODERATOR**

- Angela B. Ginorio, University of Washington

### **PARTICIPANTS**

*"Los vamos a sacar vivos o muertos": An Island Feminist Perspective on Identity, Community Struggle, Police Brutality, and Race in Puerto Rico*

- Noralis Rodriguez-Coss, Gonzaga University

In 1980 a Black woman named Adolfinia Villanueva became a national symbol of struggle for low-income communities when the police killed her

while evicting her family from their home. From an island feminist perspective—the study of gender and island people constructs—Villanueva's case reveals the significant role of women organizing their communities as "land rescuers" in Puerto Rico. Further, I explore how contemporary U.S. colonial and state violent practices seeking to maintain systems of power and inequality continue to target Afro-Puerto Rican women's bodies in the island.

## ***Wailing Black Women: A Cautionary Tale and Response to State-sponsored Violence***

- Manoucheka Celeste, University of Florida

This paper analyzes the televised policing in reality TV shows, including The First 48, which follows law enforcement as they solve homicide cases in "urban" areas. Focusing on the presence of black women in grief, the author suggests that while this figure appears to serve as a cautionary tale, she also has oppositional possibilities in highlighting the cultural and structural problems, such as income disparities, inadequate schools, and the prison industrial complex, that cause her grief. It highlights the possibility of speaking back to masculine state dominance as embodied through police personnel by breaking western silence via women wailing.

## ***Policing and Disciplining Latino Masculinity: The Politics of Upward Mobility in Spare Parts and MacFarland USA***

- Adan Martinez, Arizona State University

I interrogate conceptualizations of "good" and "bad" Latino men in discourses intersecting Latino masculinity, upward mobility, and education access. I conduct a comparative analysis of representations of Latino masculinity in the films Spare Parts and MacFarland USA to discuss Latino male representations and immigration-related debates in the US. These representations interlock with accounts of assimilation and resistance as these characters navigate racialized, masculinized identities in the midst of the hyper-presence of the state. I ask: How can nuanced depictions of Latino youth be used to resist exhausted "bad

hombres" narratives? How do we envision alternative Latino masculinities from hetero-patriarchal embodiments?

## **060. Third Wave Feminisms Interest Group**

**9:30AM - 10:45AM**

HILTON BALTIMORE  
HOPKINS

## **061. New Directions in Trauma Theory: Reading Intersections of Race, Gender, Sexuality, and Catastrophe**

**9:30AM - 10:45AM**

HILTON BALTIMORE  
JOHNSON A

### **MODERATOR**

- Eden E. Wales Freedman, Mount Mercy University

### **PARTICIPANTS**

*Expanding the Lens: Decolonized Trauma and Post-Traumatic Theory, the Case of Sri Lanka*

- Stephanie Arel, New York University

This essay explores traumatic histories arising out of a non-Western contexts, especially related to women and racial and religious others in the context of Sri Lanka's Civil War and 2004 tsunami. Challenging universal validity of Western definitions of trauma, the paper considers under-explored traumas perpetuated by political agendas, terrorism, and insurgency groups in Sri Lanka with ensuing conflicts played out on the bodies of women. Interrogating nationhood and citizenship as sites of both belonging and continued violence in Sri Lanka offers a non-Western lens to interpreting trauma theory, while also providing a point of critique for post-traumatic discourse and transitional justice.

## ***Re-working Trauma through BDSM***

- Corie Hammers, Macalester College

This presentation explores re-enactments of sexual and gender trauma through BDSM. Drawing on my

own ethnographic research alongside feminist performance studies and queer of color theory, I argue that these returns to lived trauma are a re-working, a "working-out" of trauma, as S/M transfigures the unbearable suffering of violence—that of sexual/gender trauma—into something more bearable.

### *Escaping Quicksand: Re-Reading Ngai's Larsen with Ahmed and Balalev*

- L K Mae, Oregon State University

This paper treats Nella Larsen's novel, *Quicksand*, as a traumatic narrative, reading protagonist Helga Crane as intermittently hyper-aroused and constricted due to her history as a trauma survivor. Sianne Ngai describes Crane as "irritating." This paper, conversely, utilizes M. Balalev's work on trauma and Sarah Ahmed's considerations of how Crane's fear is intensified by the loss of its object to treat Larsen's novel as a pre-definition depiction of post-traumatic stress disorder, including generational, racial, and historical traumas.

### *"The Revolution Begins At Home": Engaging Afro-American Testimony As Reader and Witness*

- Eden E. Wales Freedman, Mount Mercy University

Theorists consider how traumatic narratives "witness" or work through psychosocial injury. This paper theorizes a readerly engagement of traumatic texts, considering how readers can respond critically and empathically to psychically-charged testimony. The essay also treats reader-response to the testimony of African-American women in particular. Critics maintain that Afra-American speakers are devalued by reader-respondents and typically receive less support when they witness. Given a proclivity to elide black women's testimony—and in an attempt to redress the injury such elision effects—this essay treats reader-response to Afra-American testimony.

## 062. Making BlackGirlMagic in the Academy: Creating Sistagirl Solidarity

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
JOHNSON B**

Because we believe #blackgirlmagic is a declaration in the same spirit as The Combahee Collective, our roundtable will discuss the various ways that we have struggled against isolation to create solidarity within academia through our collective. Our discussion affirms why we need spaces to acknowledge mutual struggle, to celebrate small and large victories, to know that we are not alone on the long and hard road towards a graduate degree. Representing six institutions, five disciplines, and many intersectional experiences, we hope to encourage other graduate students, scholars, and activists to create their own spaces, especially if they do not already exist.

### MODERATOR

- Aria S. Halliday, University of New Hampshire

### PRESENTERS

- Nneka D. Dennie, University of Massachusetts, Amherst
- Channon Sierra Miller, Boston University
- Candice C. Robinson, University of Pittsburgh
- Jacinta R. Saffold, University of Massachusetts, Amherst
- Tiffani J. Smith, Claremont Graduate University

## 063. How the Movement for Black Lives Matters in Law, Literature, & Advocacy

**LAW AND PUBLIC POLICY INTEREST GROUP  
SPONSORED SESSION**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### MODERATOR

- Claire L. Sahlin, Texas Woman's University

### PARTICIPANTS

### *#BlackLawyersMatter and the Consequences of Increasing Diversity in the Legal Profession*

- Mark Kessler, Texas Woman's University

This paper explores consequences of increasing racial and gender diversity in the legal profession for advocacy. #BlackLawyersMatter is an illustration of the potential impact of intersecting identities on legal advocacy. As the legal profession becomes more diverse, may we expect legal advocates of color, especially women of color, to engage in what critical race scholar Gerald Lopez calls "rebellious lawyering," a set of professional practices that appear to have feminist/womanist sources? How do diverse lawyers negotiate tensions between personal identities and professional knowledge learned in law school? What questions does #BlackLawyersMatter suggest for further research in WGS?

### *Social Impact Advocacy: Unlearning and Rebuilding in Law*

- Jennifer Hill, Advocacy Partners Team

Social justice advocates must unpack entrenched cultural assumptions and unlearn "truths" about dominant social hierarchies, as well as develop multidimensional advocacy responses. Systemic problems require systemic solutions. But lawyers often are not trained for this work, and legal institutions face gaps in funding, capacity, partnerships, and vision. Lawyers and legal educators, however, have begun to address gaps, influenced by the #BlackLivesMatter movement. Training programs, legal networks, and campaigning capacity have developed to address social problems constructed through identity-based hierarchies. This paper will outline social impact advocacy, key local initiatives in the U.S. South, and challenges to institutionalizing and reaching scale.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## Literary Lessons from the Cold War Era: Alice Childress's "Have-Not" Stories and Administrative Violence

- Tanya Ann Kennedy, University of Maine, Farmington

In her introduction to Alice Childress's *Like One of the Family*, Trudier Harris quotes Childress as stating that she wanted to focus on "have-nots in a have society, those seldom singled out by mass media, except as source material for derogatory humor...condescending clinical, social analysis" (xvi). Using the lens of critical race feminism, in which counter-stories are used to challenge administrative violence, I read Childress's work as counter-narrative to the racist patriarchy of the McCarthy era, arguing that she anticipates contemporary black feminist challenges to the cultural/legal violence that displaces black working-class women in contemporary U.S. labor politics.

## The Ban on Female Genital Mutilation in Nigeria: Lessons for Feminist Theory and Praxis

- Esther Ajayi-Lowo, Texas Woman's University

This paper focuses on how the M4BL in Nigeria is bringing about legal and social change through advocacy and mobilization, and how this may inform feminist theory and praxis regarding African women. The advocacy of groups of nongovernmental organizations against Female Genital Mutilation (FGM) resulted in a legal ban on FGM in Nigeria in 2015. While there are still ongoing efforts to transform this legal victory into substantial social change, the process may provide lessons for WGS scholarship on African women. How may the M4BL in Nigeria inform WGS research on several life and death matters for African women?

## 064. Transnational Collaboration: Theories, Activism, and Pedagogies for the Trump Era

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

### MODERATOR

- Judith Roy, Century College

### PARTICIPANTS

#### *The Long Route to Transnational (Eco) Feminisms: From Toxic Pollution in East Chicago, Indiana to the Agua Zarca Dam in Rio Blanca, Honduras*

- Colette Morrow, Purdue University Northwest

Transnational feminist principles and praxis couldn't be more "foreign" when students in introductory-level Women's, Gender, and Sexuality Studies courses have little global knowledge. This paper suggests that applying transnational methods of analysis to oppressions that plague local communities is an effective strategy for enabling students to conceptualize difference as familiar and proximate.

#### *Rethinking Anti-interventionism: Should US Feminists Always Abstain from Interceding?*

- Devaleena Das, University of Wisconsin, Madison

This presentation interrogates transnational critiques of US feminist interventionism as imperialist, authoritarian, self-interested, and ineffectual. Framing intercultural, transformative feminist collaborations as a matter of power sharing, it reconsiders whether diverse negotiations and complex relationships can be equitably structured. The paper thus revisits key questions in transnational feminisms, answering them in light of changing political landscapes worldwide. To what extent can outsiders' interventions be unbiased? How can outsiders identify local feminist leadership? Should outsiders always refrain from aggressive interventions?

## 065. Revisiting Intersectionality in STEM Spaces: Engaging Scientists in Social Justice Work

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

### MODERATOR

- Angela Stoutenburgh, University of Arizona

### PARTICIPANTS

#### *Intersectional Methodologies: Strategies for Incorporating Intersectionality into the Study of STEM*

- Heather Metcalf, The Association for Women in Science

Quantitative research is privileged as a primary basis of evidence in science, even when social in nature. Excluding the very groups diversity efforts seek to include and prioritizing statistical significance over meaningfulness, quantitative researchers studying STEM workplaces often remove small demographic groups from their data collection and analytic endeavors. Drawing on feminist science studies and critical quantitative frameworks, this paper examines methodological strategies for incorporating intersectionality into the study of STEM. Using examples focusing on gender, race, and (dis)ability in STEM, it illustrates how such approaches allow for nuanced representations of identity and deeper understandings of STEM workplace experiences.

#### *Queering STEM: Harassment, Discrimination, and Identity Disclosure of LGBTQ+ Scientists*

- Dorian Russell, The Association for Women in Science

Nonconforming identities and performances of self, especially among LGBTQ women, men, genderqueer, and gender-nonconforming scientists, challenge categorical if not hierarchical social expectations often felt in STEM environments. Disruptions to normative expectations are often met with aggression, which poses career mobility barriers to LGBTQ+ professionals in STEM. Through quantitative and narrative analysis, this paper builds on the methodological approaches in Paper One to explore intersectionality in scientists' experiences of harassment, discrimination, and challenges in identity disclosure unique to gender and sexuality in STEM.

## *From Symbol to Substance: Intersectional Allyship in Action*

- Aspen Russell, The Association for Women in Science

Allyship and diversity advocacy in STEM leadership often operate from the singular, superficial, and capitalistic premise that diversity is good for business. To holistically address social justice issues in STEM workplaces, STEM allyship must transition from symbolic business metrics to substantive workplace culture changes. This paper reframes allyship to an intersectional perspective that complicates the narrative of traditional STEM workplace roles. This complication facilitates substantive change, promotes introspection, mitigates bias, and values allyship by those in positions of power and privilege.

## *066. "The Profundity of Deep Southern Culture": An analysis of Queen Sugar and Moonlight*

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

Garnering critical acclaim, the television show Queen Sugar and the film Moonlight are anchored in New Orleans, Louisiana and Miami, Florida, and showcase experiences of Black southern intimate life by exploring Black southern being through gender, queerness, and parenting in a way rarely celebrated on-screen. Contemporary representations of Black southern life, such as Queen Sugar and Moonlight conjure historical contexts of racial trauma, and traverse the fraught terrain of pleasure, offering moments of non-normative dissent that beckon juxtaposition between emotive, nostalgic responses to the South as a historical African American homeplace, space of protracted colonial violence, and space of Black radical politics.

### **MODERATOR**

- Beatrice Juanita Adams, Rutgers University, Newark

### **PRESENTERS**

- Saidah K. Isoke, The Ohio State University
- Jasmin C. Howard, Michigan State University
- S. Tay Glover, Northwestern University
- Mahaliah A. Little, The Ohio State University

## **067. Black Feminist Curricular Interventions**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

- Mia Fischer, University of Colorado, Denver

### **PARTICIPANTS**

#### *Black Feminist Text and Black Feminist Curriculum*

- Keisha Davenport, Cuyahoga Community College

Secondary education teachers working with urban youth could engage students in content by using socioeconomic and sociohistorical examples of text and discourse that challenge Eurocentric gaze and standards in education.

#### *From an Intellectual Herstory to Public Social Justice Pedagogy: Redefining the Possibilities for Feminist Pedagogy, Intersectionality (Theory and Practice), and the Digital*

- Jamie Lynn Palmer, University of Georgia

Feminist pedagogy centered on intersectionality may allow for alternative approaches to bridge the academic and public divide. Using #sayhername, Francesca Ramsey's "MTV Decoded," April Reign's #Oscarsowhite, and makers.com, I argue that social media has the ability to raise awareness and subvert traditional "knowledge." My analysis highlights how social media has reinvigorated the complexity of intersectionality for people who otherwise may not have the opportunity to learn about it. I also argue that feminist social media's employment

of intersectionality to raise awareness and foster community has the ability to contribute to feminist pedagogy through challenging traditional notions of theory and community.

## *Rad Women A-Z and Rad Women Worldwide: the Combahee Collective for Girls in Children's Literature*

- Angela Hubler, Kansas State University

The feminism demanded by the Combahee River Collective has, unfortunately, not shaped hegemonic feminism. Instead of their socialist, antiracist, queer politics, mainstream feminism has embraced neoliberalism, and the concerns of white, heterosexual, privileged women. This is the feminism typically reflected in children's literature. However, two recent publications for children offer a very different feminism which accords with the Combahee vision: *Rad American Women: A-Z* and *Rad Women Worldwide*. While Meredith Cherland has argued that social problems in children's literature are typically remedied by individual acts of charity, the women in *Rad American Women* and *Rad Women Worldwide* work for structural change.

## *Scaffolding for Justice: Deploying Intersectionality, Black Feminist Thought, and the "Outsider Within" for Curriculum Design and Development*

- Shane McCoy, University of Washington

I translate intersectionality, Black feminist thought, and the concept of the "outsider within" for the purposes of crafting critical reading and writing practices that train students to adopt a social justice-oriented lens. Specifically, I provide the audience with a general rubric for designing and developing a counter-curriculum that is aimed towards training students to adopt a social justice-oriented lens and divulge how scaffolding for justice as a pedagogical apparatus cultivates students' critically edged capacities for social justice in critical reading and writing practices.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## 068. Digital Transformations: Scholarship and the Public Sphere

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

Our roundtable will share a variety of digital tools (blogs, databases, podcasts) that highlight new transformations in scholarship and teaching. We will present several different approaches to using social and digital media and visual culture that emphasize accessibility and outreach beyond the academy walls and that allow for new kinds of interventions in modes of critical discourse. Our session will introduce the audience to these tools and will invite it to participate in our collective projects: an online journal of gender and medicine, a history podcast, travel ads, family archives, and queer comics.

### MODERATOR

- Elizabeth Reis, Macaulay Honors College, City University of New York

### PARTICIPANTS

- Elizabeth Reis, Macaulay Honors College, City University of New York
- Margaret Alice Galvan, University of Florida
- Judith Raiskin, University of Oregon
- Adriene Lim, University of Oregon Libraries
- Linda J. Long, University of Oregon Libraries

## 069. AMC: Invisible No More: Police Violence Against Black Women and Women of Color

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

Invisible No More: Police Violence Against Black Women and Women of Color is the first full-length publication to examine racial profiling and police violence through the lens of women's experiences. Highlighting historical and archetypal narratives of police

interactions with Black women, Indigenous women, and women of color, the book explores women's experiences of immigration enforcement, drug war, broken windows policing, and the war on terror, as well as policing gender, sex, disability, motherhood, and responses to violence. It also tracks efforts to challenge and resist policing and police violence against women of color, and calls for a radical reimagination of our visions for safety.

### AUTHOR

- Andrea Ritchie, Barnard College

### CRITICS

- Mary Hooks, SONG (Southerners on New Ground)
- Barbara Ransby, University of Illinois at Chicago
- Beth Richie, University of Illinois, Chicago
- Monique Williams Morris, St. Mary's College of California

## 070. Making a Cake from Scratch in a Smart Kitchen: Lessons from Black Feminism for Social Media Representation of Ace Pleasures

### ASEXUALITY STUDIES INTEREST GROUP SPONSORED SESSION

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)

"Demita Frazier described the CRC's beginnings as 'not a mix cake,' meaning that the women involved had to create the meaning and purpose of the group 'from scratch.'" (Smith, p.172). This roundtable draws parallels between the coalescence of black feminism, identity politics, and intersectionality that occurred with the founding of the CRC, and contemporary representation-focused, online activisms generating conceptions of pleasure within the Ace community. The presenters - active artists, DJs, collective members, bloggers, instagramers - explore pleasure, fantasy, radical acts of dreaming, woman of color feminisms, and gender self-

determination through discussion of asexual interventions in arts, culture, and social media.

### MODERATOR

- Sebastian Maguire, New York City Council

### PRESENTERS

- Anna Lise Jensen, tART Collective
- Lauren Jankowski, Asexual Artists
- Jessica Hyman, BALTI GURLS
- Jenne Matthews, BALTI GURLS
- Alyssa Casey

## 071. Black and Anti Racist Feminists Praxes and Pedagogies in the Movements for Black Lives

9:30AM - 10:45AM

HILTON BALTIMORE  
LATROBE (LCD)

This roundtable could alternatively be titled, "Teaching in Historically White Spaces During the Age of Racism, Homophobia, Sexism, Transphobia, Xenophobia, Islamophobia, and All the Things 'Making America Great Again.'" We explore ways that colleagues have created pedagogical strategies toward movement building and whole-person centered wellness in the lives of students during and after the 2016 presidential election. Teaching courses like #BlackLivesMatters, Black Feminisms and Popular Culture, and Modern Social Problems, we offer specific responses and interventions pertaining to social and political movement and coalition building.

### MODERATOR

- Olivia Perlow, Northeastern Illinois University

### PRESENTERS

- Jennifer Richardson, Western Michigan University
- Joetta L. Carr, Western Michigan University
- Mariam Konate, Western Michigan University
- Olivia Perlow, Northeastern Illinois University

## **072. Rethinking Decolonial, Postcolonial, and Diasporic Feminisms to Imagine a Transnational Solidarity**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
PACA**

Among the issues and practices of black feminism that the Combahee River Collective signals is their commitment to work with Third World Women's struggles. We take up the Combahee River Collective's call for transnational linkages and global solidarity (Theme One) in two linked roundtables to rethink decolonial, postcolonial, and diasporic feminisms.

### **MODERATOR**

- Priti Ramamurthy, University of Washington, Seattle

### **PRESENTERS**

- Ashwini Tambe, Feminist Studies
- Sharmila Rudrappa, University of Texas, Austin
- Sanjukta Mukherjee, DePaul University
- Kiran Asher, University of Massachusetts, Amherst

## **073. Interdisciplinary Collaborations as the Future of the Field: Thinking about Rethinking WGS II**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
PEALE A**

Inspired by what the "meanings and possibilities of joint struggle in theory and practice" might look like in WGS's relations with other interdisciplinary projects (Critical Indigenous, Disability, Ethnic, Trans, Environmental, Prison, and Migration Studies), this roundtable focuses on what WGS must rethink now, for 2017 and beyond. Presenters will consider: What terms/narratives of field formation need rethinking now and to what ends? How do the field's institutional arrangements both open up and foreclose particular

intellectual practices? And, how might the increasing intersection of WGS with adjacent academic projects generate entirely new directions for rethinking WGS as a knowledge project?

### **MODERATOR**

- Lisa Anderson-Levy, Beloit College

### **PRESENTERS**

- Catherine Orr, Beloit College
- Ann Braithwaite, University of Prince Edward Island
- Amy L Brandzel, University of New Mexico
- Agatha Beins, Texas Woman's University
- Karlyn Crowley, St. Norbert College

## **074. Beyoncé: Bitter Sweet Lemonade**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
POE AB (LCD)**

### **MODERATOR**

- Cherise Amber Charleswell, The Hampton Institute

### **PARTICIPANTS**

#### *Bitter Sweet Lemonade*

- Cayla Jones, Berea College

In reflection on Subtheme Three, "Revisiting Intersectionality," this paper explores how contemporary Young African American (YAA) women self-define their gendered racial identities using Beyoncé's Lemonade Album as its main focus. This paper questions (1) whether their intersectionality affects their identity negotiation, (2) what their ideal public image is, and (3) if YAA women relate to the imagery in Lemonade. Findings from this study show that YAA women limit their actions for fear of negatively affecting how others view African Americans, desire to be humanized by their public image, and accept the imagery in Lemonade as a familiar representation.

#### *Say Her Name: Re-membering Black Female Subjects, Re-envisioning Artists in the Movement for Black Lives*

- Abbygail Dobson, Independent Scholar

This paper calls for the re-membering and centering of the humanity, petitions, pains, and desires of black women and girls in the cultural works, narratives, and artistic tools developed to resist and critique structural and state violence against black people in our Movement for Black Lives.

#### *Womanism, Lemonade, and the Critique of bell hooks*

- Bria Johnson, Towson University

- Bilphena Yahwon, Towson University

bell hooks argues in her essay "Moving Beyond Pain" that Beyoncé's feminism is neither "radical" nor "revolutionary" and that her album "Lemonade" does not adequately explore the healing of Black women. This roundtable will provide a critique of hooks's analysis in order to affirm the possibility of a radical and revolutionary femme womanist. By understanding Beyoncé as a producer of knowledge through media, we will explore "Lemonade" as a womanist manifesto (Trudy, 2016). We will use the terms and concepts presented in hooks's "Theory as Liberatory Practice" to interrogate how Beyoncé uses her artistry as a theory for self-recovery and liberation.

#### *"Forward" to 'Freedom': Black Women's Labor and Liberation in 'Lemonade'*

- Mia Victoria Lawrie, University of Washington

In this political moment, it is imperative that we view media with an intersectional feminist lens, and that representations of Black women reflect the activism in which they continually participate and often lead. Through an evolution of images and song, Beyoncé's "Lemonade" tells the story of Black women's roles in the movements for Black Lives. Using feminist theory and cultural studies, I analyze scenes from "Forward" and "Freedom," and argue that the artist is calling not only for historical and contemporary Black feminist labor to be acknowledged, but also that Black women begin to rightfully benefit from it.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## 075. Outstanding Sex

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 341

### MODERATOR

- Lisa Duggan, New York University

### PARTICIPANTS

#### *Kink & Cannibals, or Why We Should Probably Ban American Football*

- Joseph Fischel, Yale University

Fetishists fetishize consent. Practitioners and sympathetic scholars defend and celebrate kinky sex for the moral primacy it places upon consent. Certainly BDSM is praised for other reasons too—for eroticizing otherwise flaccid publics, for contravening stale norms of vanilla intimacy, for helping practitioners work through traumatic experiences, for theatricalizing and thereby subverting hierarchical social relations. But nearly all advocacy for BDSM starts with “consent” as moral square one. Whether conceptualized as a “contract”, “safe word”, or something more communicatively expansive, consent not only exonerates but also extols BDSM sex. This is consent unbound. It is time to tie it up.

#### *Xandra Ibarra's Gloves: Racial Contamination and Listening with Latex*

- Amber J. Musser, Washington University, St. Louis

This paper examines Xandra Ibarra's performance of topping in her collaboration with Amber Hawk Swanson to argue that listening and latex go hand in hand in the production of brown jouissance. Ibarra's use of cucaracha pasties and latex gloves speak to her performance of racial abjection while her topping manifests as deep listening. In the juxtaposition between these things, we find a new theory of racial subjectivity—brown jouissance.

#### *The Trouble with Animal Innocence, or Should I Castrate My Dog?*

- Gabriel Rosenberg, Duke University

The sexless pet is ubiquitous in animal welfare debates. This paper compares the image of the “innocent” sexless pet in debates about interspecies sex and systemic spaying and neutering to index the intimate structures produced by capitalist ecologies. As food production moves to closed-system ecologies and single-use animals, the legibility of animal desire disrupts commonsense distinctions between meat and companion animals. We should take animal desire seriously in debates about spaying and neutering. Doing so embeds common intimate relations with pets within the current ecological crisis and connects legible sexual harms to structures of capital accumulation.

## 076. National Disaster, Land, and Geopolitics

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 342

### MODERATOR

- Stephanie Glick, University of British Columbia

### PARTICIPANTS

#### *At the Crossroads: Stories of Vulnerability and Resilience in a Mountain Town in Colorado*

- Rachel Norton, University of Colorado, Denver

This paper explores how intersectionality can provide a framework for examining the complex relationship between social vulnerability and disaster resilience. Using the experiences of Hispanic women who live in a small Colorado mountain town, many of whom work in the ski resort service industry, as a case study, this paper asserts that by focusing on singular categories of social vulnerability such as gender and ethnicity, resilience frameworks and recovery efforts may inadvertently persistently marginalize those populations that live at the intersection of these categories.

#### *Care, Ecofeminism, and the Complex Dialogues and Solidarities Between French and American Feminisms*

- Damien Tissot, Cornell University

This presentation explores the complex dialogues and solidarities between French and American feminisms through the lens of ecofeminist theories and the notion of care. I choose this notion in part because of the problematic role that this concept has played in the history of ecofeminist theory, but also because of the contemporary interest in, and the multiple debates about, the concept of “care” within the French academy. While highlighting the importance of feminist theory in ethical and ecological issues using language that is hotly disputed today, I will also offer new ways of imagining solidarities.

#### *Fighting for Ketanomuck: Activism, Coalition-Building, and Resistance on Long Island Beaches*

- Kelsey Leonard, McMaster University

This paper examines the role of beaches in shaping activism, coalition building, and State resistance among Indigenous Peoples and African Americans on Long Island. The struggle to desegregate beaches is a history embroiled in colonial legacies of violence. Indigenous Peoples removal from the shore and denial of ancestral beach access was a violent act perpetrated by the State, grounded in colonization, and further cemented into the American consciousness during Jim Crow. Today, Indigenous women and coalitions of the disenfranchised resist continued acts of hydrocolonialism by the State and champion civil rights through lawsuits, boycotts, demonstrations, and civil disobedience.

#### *Women's Experiences During Natural Disasters: A Case-Study of the 2015 Nepal Earthquake*

- Aparna Singh, University of Cincinnati

This paper examines the impact of natural disasters on Nepalese women. It draws from women's experiences particularly after the devastating earthquake that hit Nepal on April 25, 2015. This paper analyzes how women uniquely interpret and respond to natural disasters. Patriarchal

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

nature of the Nepalese society make household chores and care giving roles traditionally gendered and hence, labeled as a "woman's job". I analyze the interrelationship between ethnicity, social class, and gender to understand how natural disasters may lead to structural inequality and social injustice. I also explore women's resilience and their participation in the rebuilding process.

## 'The Weather', after Christina Sharpe: On Black Life and Plantation Logics

### ■ Cornel Grey, University of Toronto

In her text, *In the Wake*, Christina Sharpe (2016) deploys 'the weather' as a metaphor for antiblackness. Here, I take up Sharpe's conceptual tool in order to tease out some of the more material resonances of antiblackness as climate. Through a reading of the term 'weather' under multiple registers, I illuminate some of the ways in which black folks are left without shelter and experience the weather differently. I draw on histories of colonial violence to highlight the ways in which the weather was, and continues to be, deployed as a site of violence for black peoples.

## 077. Black Women's Pedagogies II

### 9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER

ROOM 343 + 344

### MODERATOR

### ■ Barbara Scott, Northeastern Illinois University

### PARTICIPANTS

## The Curriculum that Has No Name: A Choreopedagogy for Colored Girls Seeking to Fly over the Rainbow

### ■ Toni C. King, Denison University

This poetic performance ritual tells the counter-story of the "hidden curriculum" (Henry, 1998; Maparyan, 2012) that Black women commonly integrate into their lives and work as educators. Drawing upon Hill Collin's (2000) notion of motherwork as socio-political resistance to oppression, Barkeley

Brown's notion of mothering the mind (Brown, 1991), and theories of Motherline tutelage (King and Ferguson, 2011), this piece reveals the hidden curriculum as a culturally relevant (Ladson-Billings, 1992) response to Black women students' needs for whole person development in the context of a society that has subjected them to race, class, and gender oppressions.

## *Pedagogy of the Heart: Evoking Empathy through Literature and Film*

### ■ Durene Imani Wheeler, Northeastern Illinois University

As part of Black feminist pedagogy and intersectionality, I strive for connectedness and community within the classroom in order to disrupt the "culture of domination" (hooks 2003: 29) that pervades the academy. Because of the marginalization and Otherness of students and faculty that do not fit into the White, male, heterosexual standard, one of the mechanisms that I employ is using autobiographies as a didactic tool to encourage empathy among privileged students.

## *How Shall We Learn to "Sing our sacred song"? An African-centered Paradigm for Healing and Empowering Students of African Ancestry*

### ■ Sharon Bethea, Northeastern Illinois University

This presentation will discuss the fundamental principles of African-centered philosophy, pedagogy, and praxis. Next, reflecting upon my own cultural practices and Black womanhood, as well as my personal and professional experiences, I will discuss my own re-Africanization process informs my pedagogy, teaching philosophy, and liberatory praxis with African-descended students. Lastly, I provide specific illustrations of how my African-centered teaching paradigms and praxis create knowledge, creativity in learning, social action, and healing, and transform the human spirits of my students.

## 078. Entanglements of Empire: Blackness, Indigeneity, and the (Un)making of Carceral-Colonial Space

### 9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 345

### MODERATOR

### ■ Christina Heatherton, Barnard College

### PARTICIPANTS

## "Transits of Empire" and "Black Fungibility": The Co-production of Black and Native Women Objectivities through Choctaw Sovereignty Claims

### ■ Sandra Lynne Harvey, University of California, Irvine

This talk explores the intersections of Native claims to sovereignty and Black citizenship within settler colonialism. It reviews the archival materials of refused applications for enrollment to the Choctaw Nation from 1898 -1914. I argue that the question of Black and Native positionality depends on two important ideological moves: first, the fixing of Blackness to the position of the slave and second, the emergence of Black women as the reproductive site of non-sovereignty. I conclude with a speculative reading of the applicants' testimony as an assertion that their relationships to the land and each other move beyond settler notions of sovereignty.

## "The Next 500 Years": Mapping Anti-Colonial, Abolitionist Futures

### ■ Savannah J. Kilner, University of California, Los Angeles

The 1992 International Tribunal of Indigenous Peoples and Oppressed Nations in the U.S., held in Yelamu, unceded Muwekma Ohlone territory (San Francisco, CA), was organized by the American Indian Movement in coalition with Black, Chicanx, Puerto Rican, and feminist organizations, in addition to political prisoners and prisoners of war. It interrupted the city's quincentennial celebration of Columbus Day, rejected the validity of the U.S.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

nation-state, and crafted a vision for the "next 500 years." Drawing from archival materials, I examine the ways this coalitional moment re-mapped the SF Bay Area to practice and imagine counter-carceral, anti-colonial futures.

## *A Vital Link: Colonial Seamen and the Black Radical Tradition*

### ■ Mae Miller, CUNY Graduate Center

In the early twentieth century, networks of radical sailors and longshoremen were at the center of anti-imperial movements across the Black Atlantic. Sailors circulated revolutionary literature—covertly disguised as religious tracts—across national and colonial borders, coordinated mass strikes and boycotts, and served as 'a vital link connecting liberation struggles throughout the Black world.' This paper focuses on the London-based Colonial Seamen's Association. I draw on British colonial archives, shipping records, and social movement publications to trace the transnational circuits and solidarity practices through which sailors and longshoremen challenged structures of global racial capitalism and forged alternative freedom dreams.

## *Genocidal Intimacies: Settler Colonial Belonging, U.S. Militarization, and the Consumption of Black and Indigenous Dead*

### ■ Claire Urbanski, University of California, Santa Cruz

Beginning in the 19th century, research institutions across the United States, in collaboration with the U.S. Army, conducted a mass excavation of Indigenous corpses for scientific study. In New Orleans, bones of the African-American dead are stolen, sold on underground markets, and/or used for witchcraft. Considering the settler logics of containment that seek to render the bodies of Black and Indigenous dead into material resources, I examine the sexualized fantasies enacted through the extraction and consumption of these corpses. I argue that settler belonging is accessed through genocidal intimacies, which are reproductive of militarized, carceral settler space.

## **079. Feminist Social Justice, Student Activism, and Study Abroad: Designing a Study Abroad Program in WGS**

**9:30AM - 10:45AM**

**BALTIMORE CONVENTION CENTER  
ROOM 346**

This session discusses a Women's, Gender, and Sexuality Studies study abroad program in partnership with SHAWCO, a Student Health and Welfare Centres Organization, that seeks to situate itself in the context of WGS civic engagement and the current political movements of BLM and the work of #Sayhername and student activism at the University of Cape Town. What does transnational feminist work look like as we engage with schools and universities in both locations as sites of both liberatory practices and oppression?

### **MODERATOR**

### ■ Danielle DeMuth, Grand Valley State University

### **PRESENTERS**

### ■ Ayana Weekley, Grand Valley State University

### ■ Brittany Dernberger, University of Maryland, College Park

### ■ Danielle DeMuth, Grand Valley State University

## **080. The Possibility of Transcending State Oppression: From Paris to Detroit**

**9:30AM - 10:45AM**

**BALTIMORE CONVENTION CENTER  
ROOM 347**

### **MODERATOR**

### ■ Jennifer Snyder-Duch, Carlow University

### **PARTICIPANTS**

## *Educator Perspectives toward Immigration and Education Policies in Post-Charlie France*

### ■ Judith Toure, Carlow University

The "Charlie Hebdo" attacks of 2015, along with the Bataclan and Nice attacks, have thrust immigration and education policies into the spotlight in France. Policies mandating the teaching of secularism, citizenship, and "French values" were announced by the government at the end of January. This case study examines French educator perspectives toward these state responses. It is based upon an analysis of qualitative interviews and observations made during the spring of 2015 and 2017 in two distinct educational settings in Paris, a K-5 public school and a non-profit that provides afterschool tutoring for children and youth of African heritage.

## *Approaches to Countering Oppression: A Detroit Community Group DRIVEs Together*

### ■ Irene Lietz, Carlow University

Holistic community approaches to reducing oppression offer great promise to countering entrenched racism and white supremacy. DRIVE, an ecumenical group of faith communities in metro Detroit, has organized to jointly address social justice ills due to institutional inaction or opposition. Using a racial dialogue analytical lens drawn from the work of Ratcliffe (2005), Sue (2010, 2015), Tatum (2003, 2007), and Zuniga et al (2007), the presentation examines the group's (non)approaches to countering and dismantling white supremacy within the group and between the group and the institutions they seek to change.

### **Beyond Policy Asks**

### ■ Rashida Tlaib, Sugar Law Center for Economic & Social Justice

People feel disconnected from politics because they fail to engage their state and local elected officials in ways that create dialogue and leverage. This former State Representative has seen advocacy groups siloed from each other, only engaging politicians in votes that directly affect them. Understanding the non-legislative avenues available to elected officials can help advocates change their communities without a lengthy legislative process. Using personal examples gleaned from

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

her six years in the legislature, the Representative developed "Leveraging Local Power Training" to help communities change their political culture, address poverty and inequity, and hold their officials accountable.

## 081. What Do Trigger Warnings Trigger? A Roundtable on Intersectionality, Safety, and Harm

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 348

Controversies over trigger warnings illuminate the complex and contradictory ways that race, gender, class, and disability are articulated through the language of violence, vulnerability, and trauma. Which images, narratives, and acts of violence are deemed worthy of a warning, and by whom? How does the framework of "warning" shape understandings of the politics of cultural production? What intersectional feminist histories and genealogies—from the Combahee River Collective's Black Feminist Statement to the Platform from the Movement for Black Lives to radical disability studies, approaches to interdependence and vulnerability—might help us to frame debates about trigger warnings in new directions?

### MODERATOR

- Alexis Lothian, University of Maryland, College Park

### PRESENTERS

- Christina B. Hanhardt, University of Maryland, College Park
- Fiona Barnett, Duke University
- Alexis Lothian, University of Maryland, College Park

## 082. Revisiting Intersectionality: Age/Aging and its Intersections

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 349

### MODERATOR

- Linda M. Hess, University of Frankfurt

### PARTICIPANTS

#### *Revisiting Combahee: An Anti-Ageist Feminist Statement*

- Pamela Heath Gravagne, University of New Mexico

In the spirit of intersectionality, I will rework the Statement of the Combahee River Collective to reflect the efforts of age-studies scholars and feminists to define the politics of age to combat the interlocking systems of oppression—ageist, sexist, racist, economic, and class-based—that all older women face. As does the original statement, I will discuss the genesis of our age-related feminism; our beliefs; our problems in organizing; and our issues and practices. By clarifying our mission, I show that we can draw strength from our identity as older women and work together to envision a non-ageist, non-hierarchical society.

#### *Witness to Injustice: Final Poetry of Maxine Kumin*

- Lois E. Rubin, Pennsylvania State University

Kumin, always politically conscious, wrote even more political poetry in old age. When she was 80, she observed that her subject matter had "shifted pretty markedly to political poems," because, "I now feel that we poets have to serve as witnesses at least to the injustices around us." She asserted that old age made her feel "freer" to speak her mind. And Short the Season, written when she was dying, included seven poems objecting to the use of torture and degradation of the environment. Clearly, old age gave her agency to resist injustice through a series of new protest poems.

#### *Intersectional implications: A case study of self-directed home care for older people*

- Christine Kelly, University of Manitoba
- Katie Aubrecht, Mount Saint Vincent University

Home care has complex gendered implications for workers and users (Martin-Matthews, 2007) and women

have different home care needs than men (Grunier, 2013). Self-directed care means individuals receive funds to directly hire workers to support them in daily life, which represents a dramatic shift in home care. Drawing on feminist care scholarship and critical disability perspectives on care (Kelly, 2016), we report qualitative themes from interviews with program users, their supports, and workers in a self-directed care program in Canada. We consider the ways in which gender, disability, racialization, and age play into care dynamics on relational and structural levels.

## 083. Still Braver than Brave: Race, Queer Lives, Reproduction, and Visions of Liberation

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 350

This conversation between feminist scholars and activists will address how race and sexuality have always been inextricable from discussions of reproduction and reproductive justice. Through an intersectional lens that takes up queerness, racial justice, and anti-colonialism movements, the roundtable will address questions of black queer mothering, black lesbians' experiences with gynecologists, rape crisis in black queer communities, and the impact of globalized reproductive economies. The questions asked here will bring to the fore the necessity of multi-pronged reproductive justice movements, centering the experiences of the most marginalized in our communities.

### MODERATOR

- Christa Craven, College of Wooster

### PRESENTERS

- Nessette Falu, University of Central Florida
- Loretta June Ross, Independent Scholar
- Shannon J. Miller, Minnesota State University, Mankato
- Monica Raye Simpson, SisterSong
- Jey Saung, University of Washington, Seattle

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## 084. Two or Three Things I Know For Sure: Rage, The Failures of Discretion, and The False Promise of Keeping Quiet

LESBIAN CAUCUS SPONSORED SESSION

9:30AM - 10:45AM

HILTON BALTIMORE  
RUTH

With the increasing attack on women's bodies, lives, and rights, reinvigorating the lesbian feminism of the Combahee River Collective is a matter of doing justice. As an active resistance to the colonization of black and female (and black female) bodies, this panel posits that rage, the failures of discretion, and the false promise of keeping quiet call to be centered.

Amplifying the blatant refusal of lesbian subjects for discretionary silence: "Fuck Shit Up, Dykes Rule!" honors controversial militant lesbian rhetoric; "Respectable White Trash" disavows economic uplift; and "Reconsidering Chela Sandoval's Methodology of the Oppressed" arms Butch women to defeat identity colonization.

### MODERATOR

- Bonnie Jean Morris, Georgetown University

### PARTICIPANTS

"Fuck Shit Up, Dykes Rule!": Lesbian Avengers, SCUM Manifestos, and Radical Rhetoric as Survival

- Sasha T. Goldberg, Indiana University, Bloomington

In The Disappearing L: Erasure of Lesbian Spaces and Culture, Bonnie J. Morris recalls colleagues suggesting that she remove references to her cultural work at women's music festivals from her CV (2016). In 2017, National Geographic claims "Gender Revolution," featuring "Intersex Nonbinary," "Transgender Female," "BiGender," "Transgender Male," "Androgynous," and "Male" subjects; there is no "Woman." The now-famous "pussy hats" are critiqued as "gender essentialist."

When gender "revolution" means women disappear, women-only spaces are dismantled, and female biology is offensive to Republican government and "progressive" left alike, urgent intervention is needed. This paper positions lesbian specificity, dyke consciousness, and collective rage as counter-agents to whitewashing, historical amnesia, and erasure.

### Respectable White Trash: The Unapologetic Politics of Dorothy Allison

- Angel Lemke, Union Institute and University
- In a 1994 episode of Roseanne, Roseanne admonishes DJ for a racist sentiment: "Black people are just like us....people who don't think so is just a bunch of banjo-picking, cousin-dating, barefoot embarrassments to respectable white-trash like us!" Shannon Sullivan argues that distinctions between "good" and "bad" whites leaves systemic racism unaddressed. What could that distinction mean?

Dorothy Allison offers one answer. Allison's sexual politics as a kinky femme lesbian incest survivor reject respectability and the "good" white poor. Exploring the racial politics of Allison's work, this paper asks how—if refusal of respectability combats white supremacy.

### Reconsidering Chela Sandoval's Methodology of the Oppressed: Or, Toward Butch Specificity in a Queer Time and Place

- Stripe Gandara, Erikson Institute

Chela Sandoval calls for a re-acquaintance with the survival skills, theories, methods, and utopian visions of those at the margins—the colonized, the outsider, the queer, the subaltern, the US Third World feminist—whose tactics and technologies operate a postmodern resistance movement.

Articulating tools and techniques that counter neocolonizing postmodern theory/practice by creating and sustaining oppositional consciousness, Sandoval imagines an abysmal and active state of love in the postmodern world.

Centering the work of US Third World feminists with Sandoval's framework, I reconstruct a liberatory movement suiting the needs of the female butch living in neocolonizing postmodern conditions.

## 085. South Asian Feminist Caucus

9:30AM - 10:45AM

HILTON BALTIMORE  
STONE

## 086. Confronting Campus Sexual Assault Business Meeting

9:30AM - 10:45AM

HILTON BALTIMORE  
TILGHMAN

## 087. Feminist Reflections Across Geographies: From the Movement for Black Lives to Palestine

9:30AM - 10:45AM

HILTON BALTIMORE  
TUBMAN A

This roundtable brings together a group of scholar-artists-thinkers interested in the relationship between state violence and resistance practices across geographies and political movements.

### MODERATOR

- Lisa Yun Lee, National Public Housing Museum

### PRESENTERS

- Jennifer Ash, University of Illinois, Chicago
- Deana G. Lewis, University of Illinois at Chicago
- Alice Kim, Praxis Center

## 088. Cultivating Combahee/ Living Lorde

9:30AM - 10:45AM

HILTON BALTIMORE  
TUBMAN B

This workshop is designed to help participants construct accountability statements and daily practices that can serve as a basis for rethinking

solidarity across difference. It is intended for participants from marginalized communities who are interested in a space that centers queer Black women and femme experiences, and that focuses on how people of color can choose "the edge of each other's battles" (Lorde) in "actively commit[ting] to struggle against racial, sexual, heterosexual, and class oppression." (Combahee River Collective). Participants can expect a series of activities based on Black feminist wisdom, and discussions about accountability, struggle, and love.

#### **MODERATOR**

- Mel Michelle Lewis, Saint Mary's College of California

#### **PRESENTERS**

- shaeeda A mensah, American University
- Lydia Kelow-Bennett, Brown University
- Mel Michelle Lewis, Saint Mary's College of California
- Stephanie Troutman, University of Arizona
- Karsonya Wise Whitehead, Loyola University Maryland

### **089. Traveling Feminisms: Intersectionality and Assemblage in an Asian frame**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
BRENT**

#### **MODERATOR**

- Amy Bhatt, University of Maryland Baltimore County

#### **PARTICIPANTS**

##### ***Traveling Intersectionality: Religion, Caste, and Class in South Asian Diasporic Women's Writing***

- Nalini Iyer, Seattle University

This paper argues that interpretation of South Asian diasporic women's literary texts in North America needs a well-developed intersectional analytic

frame. Whereas many contemporary women writers examine racialization of South Asians, identify how patriarchal arrangements continue in the diaspora, and occasionally question heteronormativity, there is very little questioning of caste, religion, and class. The paper will examine the need for understanding intersectionality within South Asian American literary criticism as including religion and caste/class as necessary elements of analysis along with race and gender.

##### ***Differential Margins: Intersectionality for Dalit and Adivasi contexts***

- S. Charusheela, University of Washington, Bothell

As feminist scholars in India grapple with questions of power and difference within the nation's feminist movements, feminist scholars have drawn inspiration from the frameworks developed by Black, indigenous, feminists of color. This paper juxtaposes two locations of difference in India to consider when and how intersectionality travels: a) Dalit contexts, where intersectionality travels to enable not just the study of Dalit women's lives, but the emergence of Dalit feminist intellectual voices into the academy; and b) Adivasi contexts, where the framework has traveled less seamlessly both as an analytic and as a mechanism for the emergence of intellectual voices.

##### ***Transgressive Gender and Labor Politics in South Korean Contingent Workers' Movement***

- Jiwon Yulee, University of Washington

This paper traces the trajectory of the former Hanjin Shipyard union leader Jinsook Kim's activism in South Korea where dramatic neoliberal structural reforms have changed the course and the form of labor struggle in the past two decades. Reflecting on the fractures and fissures within the heteropatriarchal Minju Nojo (democratic labor union) discourse, Jinsook Kim's deep engagement with contingent workers' struggles will be explored with the concept of queer assemblages (Puar, 2007) and the framework of intersectionality. In doing so, I question

bodies and vulnerabilities in resistance (Butler, 2016) focusing on the act of transgression.

### **090. Challenging Indelible Categories via Feminist Science Studies**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
CARROLL A**

#### **MODERATOR**

- Mary Wyer, North Carolina State University

#### **PARTICIPANTS**

##### ***Rethinking the Psychology of Intersectionality***

- Mary Wyer, North Carolina State University

This paper taps Feminist Science Studies to explore feminist psychology. Recent debates in Psychology intend to advance methods and measures for studying the psychosocial dynamics of intersectionality. The debates point toward disciplinary limits of empirically defining the concepts of "Identity" and "Subjectivity." Feminist Science Studies scholars' emphasis on the ideological frameworks of disciplines, and the necessarily contingent nature of knowledge, shed light on how better to appreciate individual-level differences in light of the intersections of historical, social, and political categories.

##### ***Motivated Behavior and Neuromodels of Sexual Orientation***

- Shelby Dietz, Cornell University

The search for neural correlates of sexual orientation has historically been predicated on the assumptions that the categories of sex/gender and sexual orientation/preference are innate and immutable, and that same-sex orientation is caused by the presence in the brain of physical characteristics of the "incorrect" sex. Newer models of motivated behavior offer the possibility of reframing brain sexuality studies, exploring how a state of "orientation" toward a changing goal is responsive to history and environment and is transient in time. I present a critical reading of the design and interpretation of studies of sexual orientation and brain structure/function.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## Feminist Science Studies and the Social Sciences in WGSS

- Kryn Freehling-Burton, Oregon State University

A Gender and Science course provides an opportunity for STEM students at a land-grant institution to engage with WGSS to learn how technology and science are gendered and racialized knowledge and practices. Starting with Subramanium (2014) and Kimmerer (2013) as frameworks to explore connections between humans and the natural world and scientific research, students learn ways of identifying bias in existing research and explore feminist methodologies in a variety of fields. I present the pedagogical structure of how they developed their final project to conduct social science interview research of their own.

## Configuring Diversity in Chemical Engineering

- Sara Taylor, North Carolina State University

This paper examines how diversity initiatives in Chemical Engineering education fail to embrace curriculum content related to socio-political motivations and the impact of commodity production on communities and economies. Instead, diversity initiatives serve a more limited goal of promoting competition in the global economy, at the cost of maintaining a discipline that compels students to contribute to the capitalist enterprise rather than to human well-being.

## 091. Intersectionalizing Asexuality Studies and Asexualizing Intersectionality

11:00AM - 12:15PM

HILTON BALTIMORE  
CARROLL B

### MODERATOR

- Kristina Gupta, Wake Forest University

### PARTICIPANTS

Digital Literacy for Social Justice: Asexual Activism and Women of Color Feminisms Online

- Vanessa Alexandra Vanderzee, Independent Scholar

Jacqueline Jones Royster argues that oral traditions have undoubtedly influenced the approach of African American women's writing, and this paper suggests these influences continue to have impact. With texts and tweets imitating speech more than "traditional writing," those activists and scholars who come from traditions of oral storytelling are therefore more likely to be literate in digital languages. This paper examines the nature of online movement-building and, using the asexual activist movement as a case study, posits feminist of color-based strategies as instrumental to any online movement seeking to create successful and inclusive spaces for change.

## Combatting the Underrepresentation of Intersectional Experiences in the Asexual Community

- Caroline McClave, Aces NYC

The asexual community has the benefit and detriment of following in the footsteps of the queer community. Queer organizing has cleared a path, but has also bequeathed a history of white supremacy, misogyny, transphobia, and other discriminatory practices. This history has been replicated in the asexual community; for example, there has been tremendous whitewashing and ciswashing in asexual appeals to mass culture, while asexuality is "racialized as white through associations with innocence, purity, and abstinence" (Owen, 2014). This paper examines current practices and asks: how can we shape the community to be inclusive and supportive of all asexual people?

## Inclusive Relationality in Queer Times: Re-Centering Aromanticism in the Asexual Movement

- Geoffrey Thomas Payne, George Mason University

With the asexual community coming into the fold of LGBTQ politics – especially as people have brought identities like "demisexual" and "gray-asexual" into the fold – relationships have been

a center of discussion in community identity politics, often centering ways in which asexuals relate to allosexuals in their romantic lives, leaving aromantic spectrum identities and experiences by the wayside. In this talk, I center experiences and framings of relationality that are inclusive to non-normative relationship structures; an intersectional and more relationally-inclusive asexual movement must result in recognizing the aromantic spectrum as a separate, but historically adjoining, community to the asexual community.

## 092. International Task Force Business Meeting

11:00AM - 12:15PM

HILTON BALTIMORE  
CHASE

## 093. "Differences in Common": Feminist Activism in the Transpacific

11:00AM - 12:15PM

HILTON BALTIMORE  
DOUGLASS (LCD)

### MODERATOR

- Jo-Anne Lee, University of Victoria

### PARTICIPANTS

## Emergence of Migrant Women's Political Agency in Korean Multiculturalism

- Akwi Seo, Fukuoka Women's University

This paper explores the emergence of migrant women's activism in recent Korea. Based on the concept of marginality as sites of repression and resistance (hooks, 1990), it examines objectification of migrant women as well as the rises of new oppositional subjects in multicultural family policy which started in mid 2000s. Examining a case of migrant women's organization for political participation, it illustrates the ambiguity of solidarity and hierarchy between migrant women and majority women citizens which have been built in the face of state gender policy.

## The Protest Movements of Rural Women in Contemporary China ——the Case of A Village

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## ■ Yajiao Li, Ochanomizu University

The exploitation of village land in China has increased rapidly since 1992, harming women's land rights. Some of landless rural women get together and form groups to lodge complaints. The purpose of this paper is to reconsider the rightful resistance concept O'Brien and Li (2006) of social protest movements from the perspective of gender and to describe the characteristics of the protest movements of rural Chinese women.

## *Maoist Gender Legacy and Contemporary Chinese Feminist Activism*

### ■ Xin Huang, University of Wisconsin, Milwaukee

In recent years, there have been struggles to reclaim various terms of the Mao era, such as campaigns defending the name funüjie. While analysis of contemporary Chinese feminist activism often cites both transnational influences and unique Chinese characteristics, this paper draws attention to one specific Chinese characteristic. It argues that feminist movements today have been marked by the Maoist gender legacy in various ways, such as the ideological and social foundations of gender imagination, gender equality as "fundamental state policy", the "successors of revolution" for the new political activism, and the distinct linguistic, semiotic, and esthetic resources of political propaganda.

## *Mapping the Will for Otherwise: Towards an Intersectional Critique of Global Neoliberalism*

### ■ Charlie (Yi) Zhang, The University of Kentucky

Building on the analysis of the author's cross-China and transpacific experience, this article engages the ways in which the intersection of gender, sexuality, class, and race constitutes and sustains a biopolitical network of subject making. Conditioning our life choices and socialities in line with an entrepreneurializing agenda, this network, as I argue, creates a central mechanism of neoliberal governmentality. In the meantime, focusing on how conflicts and contradictions are informed

and enacted through cross-border and cross-difference experiences, this article also maps out the ruptures and fissures rooted within/between the intersectional parameters as the ground for transnational solidarity and social changes.

## 094. Early Modern Women Interest Group Business Meeting

11:00AM - 12:15PM

HILTON BALTIMORE  
HOPKINS

## 095. Gender, Race, and the Christian Right in the Ascendancy of Donald Trump

11:00AM - 12:15PM

HILTON BALTIMORE  
JOHNSON A

This roundtable explores the perplexing intersections of gender and race in the Christian Right's embrace of Donald Trump. We raise such questions as the construction of womanhood, histories of race in evangelicalism, religious exclusivism, biblical literalism, and "fake news."

### MODERATOR

### ■ Kryn Freehling-Burton, Oregon State University

### PRESENTERS

- Karen Seat, University of Arizona
- Elizabeth Flowers, Texas Christian University
- Eileen Renee Campbell-Reed, Central Baptist Theological Seminary
- Susan Shaw, Oregon State University
- Courtney Pace, Memphis Theological Seminary

## 096. Black & Brown Lives Matter in the Volatile University: Trauma and Daily Micro-Aggressions

11:00AM - 12:15PM

HILTON BALTIMORE  
JOHNSON B

Intersecting global, national, and local politics create trauma for women of color and marginalized "others" in white, hetero-patriarchal academies causing damage to bodies, minds, and spirits. Transnational feminist research shows neo-liberal universities as legacies of slavery and genocide creating vulnerable, disposable communities. M4BL and other social justice initiatives support restorative justice by healing physical and psychic macro and micro aggressions.

### MODERATOR

### ■ Sharon Leder, Feminists Against Academic Discrimination

### PRESENTERS

- Crystal Renee Chambers, East Carolina University
- Pramila Venkateswaran, Nassau Community College
- Kym Morrison, San Francisco State University

## 097. Put Your Shit on the Paper: A North American Asian Feminist Pedagogical Arts Workshop

NORTH AMERICAN ASIAN FEMINIST COLLECTIVE CAUCUS SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)

In her "Letter to 3rd World Women Writers," Gloria Anzaldúa calls on sisters to "Find the muse within you" and "Put your shit on the paper." Though movement-building may stem from resistance to violence and oppression, the process also involves tapping a deep well of joy, creativity, and humor. Please join us in this workshop, as three North American Asian Feminist (NAAF) scholar-activists share how we employ the visual, performing, and story-telling arts to foster intersectional activism. Participants will engage in and take away descriptions of three pedagogical activities designed to liberate spirits, express voices, and move people to action.

### PRESENTERS

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

- Mignonette Chiu, Hunter College
- Cecilia Herles, University of Georgia
- Jennifer A Yee, California State University, Fullerton

## 098. Black Women Freedom-Making: Current Approaches to Grassroots Organizing and Activism in Baltimore

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)

This roundtable aims to trace the contexts, meanings, and possibilities of Black women "movement building and freedom-making" in Baltimore, while considering the import of the Combahee River Collective's Black feminist manifesto. This critical conversation will engage local Black women activists and organizers around key questions pertaining to the complex process that is local grassroots organizing. Topics for discussion include: strategies and tactics for transformative organizing, notions of self/collective care, decolonizing our justice spaces, the roles of consciousness formation and the Black radical tradition, along with current iterations and responses to state violence, surveillance, and gentrification.

### MODERATOR

- Lenora Renee Knowles, University of Maryland, College Park

### PRESENTERS

- Marisela Gomez, Social Health Concepts
- Michaela Brown, Baltimore Bloc
- Dorcas R. Gilmore, Baltimore Black Worker Center & Baltimore Action Legal Team
- Kira Lynae Pindell, Center Stage & Oyin

## 099. Black Bodies on Display: Strategies of Resistance and Transformation

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

### MODERATOR

- Letizia Guglielmo, Kennesaw State University

### PARTICIPANTS

#### *"Why Are \*You\* Here?": Authority, Marginalized Rhetors, and Social Movements*

- Letizia Guglielmo, Kennesaw State University

Speaker One explores how rights activists negotiate a public identity from the margins, allowing them to challenge and to reshape traditional notions of ethos while acknowledging the presence of their bodies in public spaces as interruption and intervention. Drawing from classical rhetoric and Nedra Reynolds' notion of "ethos in the between" (332), this speaker analyzes primary documents in which civil rights activists construct "discursive authority [from] the marginal position" (330) in ways that both mimic and further adapt the rhetorical appeals of 19th century abolitionists and serve as precursors to the collective, communal ethos facilitated by social media in current movements.

#### *Shaming of the Black Body as an Act of Resistance*

- Griselda D. Thomas, Kennesaw State University

Speaker Two explores ways that Black women have consciously and subconsciously endured public shame as an act of resistance and political strategy. Drawing from the rhetoric of shame, Speaker Two provides a comparative analysis of historical moments when Black women have chosen fight over flight to undergo public shaming of their bodies as an act of resistance (Harris-Perry, 2011). Speaker Two puts the actions of Black women who were enslaved, abolitionists, and activists in conversation with the

shared experiences of Black women and girls who have recently suffered public shame and death because of acts of resistance against racism (#SayHerName).

#### *To Slut, or Not to Slut One's Stuff: The Debate Over Black Women's Bodies in Art and Activism*

- Stacy Keltner, Kennesaw State University

Five months after SlutWalk Toronto—the first SlutWalk, a transnational movement sustained by thousands of women from the U.S. to Costa Rica, Morocco, and India—Black Women's Blueprint released an open letter condemning SlutWalk, inspiring its own confirmations and challenges around the world. Speaker Three privileges the global SlutWalk movement as a case study exemplifying larger debates over the meaning of black women's bodies in art and activism. Drawing on aesthetics, creative activism, and social theory, the author explores the complexity of the naked body for artists and activists seeking to displace shame and create new significances of affective life.

#### *"The Curse of Nakedness" and the Movement for Black Lives*

- Ashley McFarland, Kennesaw State University

In 2015, activists associated with #sayhername gathered in San Francisco's financial district to protest state violence by demonstrating topless. The activists insisted their nude action drew meaning from a variety of historical and cultural traditions, but most notably, evoked the regional West African shaming superstition known as "the curse of nakedness." Speaker Four will interpret the action and others like it through a transnational feminist framework and critique the utility of such culturally-distinct methods of resistance in the movement for black lives.

## 100. Transnational Feminist Praxis and the Struggles for Justice in/for Palestine: Nurturing Communities of Resistance and Solidarity in the Trump Era

### ANTI WHITE SURPREMACY TASK FORCE AND FEMINISTS FOR JUSTICE IN/FOR PALESTINE CO-SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

The history of feminist engagement with Palestine has been fraught with contradictions due to mainstream feminist reluctance to criticize Israel (Sharoni & Abdulhadi, 2015). In recent years, the framework of transnational feminist solidarity has been utilized to explore struggles for justice in Palestine and especially their interconnectedness with struggles of other oppressed groups against racism, sexism, homophobia, Islamophobia, and settler-colonialism (Davis, 2016). This roundtable is designed to examine critically strategies of resistance and solidarity with Palestine, with special attention to the need to build and sustain coalitions in the aftermath of Donald Trump's election.

#### MODERATOR

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

#### PRESENTERS

- Laila Farah, DePaul University
- Rabab Ibrahim Abdulhadi, San Francisco State University
- Simona Sharoni, Merrimack College
- Heather M. Turcotte, University of Massachusetts, Dartmouth

## 101. Black Feminist Praxis and the Origins of Intersectionality

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)

This roundtable examines the origins of intersectionality in the praxis and theories of black feminist activists in the 1960s and 1970s. Relying on texts such as Combahee River Collective Statement, Toni Cade Bambara's *The Black Woman*, and the Third World Woman's Alliance's *The Black Woman's Manifesto*, participants will explore how black feminism offered an anti-imperialist, anti-racist, anti-sexist, queer critique of capitalism and what is gained and lost by shifting to a framework of intersectionality.

#### MODERATOR

- Premilla Nadasen, Barnard College

#### PRESENTERS

- Premilla Nadasen, Barnard College
- Robyn Spencer, Lehman College
- Dana-Ain Davis, Queens College
- Keisha-Khan Y. Perry, Brown University
- Alexis Pauline Gumbs, *Eternal Summer of the Black Feminist Mind*
- Loretta June Ross, Independent Scholar

## 102. Feminist Struggle, Build Solidarity Globally

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

#### MODERATOR

- Brittany Oliver, Maryland Democratic Party

#### PARTICIPANTS

### *From Solidarixs to Accomplices: The Zapatistas, Globalized Resistance, and Local Autonomy*

- Melissa Forbis, Stony Brook University

The Zapatista uprising in Chiapas in 1994 inspired an outpouring of solidarity efforts across Mexico and beyond its borders. Although the Zapatistas famously responded to these efforts with the call to "be Zapatistas wherever you are," and especially

wherever you call "home," hundreds of thousands of people traveled to the area to participate in solidarity work. Drawing on over 20 years of experience working with the movement, this paper will consider the multiple and complex negotiations of feminist work on the ground, and the productive ways that engagement with the Zapatistas challenged and changed the concept of solidarity.

## *Hemispheric Sapatão: Annie Gonzaga's Queer Artivism*

- Naomi Pueo Wood, Colorado College

This paper explores the graffiti, watercolor, and installation art of Annie Gonzaga—Afro-Brazilian, butch, lesbian, mother, and Candomblé practitioner from Salvador, Brazil. My goal is to introduce Gonzaga's work into a growing body of Hemispheric work that seeks to surpass national borders, break-down unidirectional flows of critical theory, and work against cultural and historical epistemicide. Specifically, I will engage her artistry as a source for queer theorizing of colonial and contemporary traumas and connecting bodies living across the Americas through shared histories of slavery, homophobia, patriarchy, and settler colonialism.

## *Mapping Right-wing Repression in the U.S., Palestine, and India: Connecting Struggles and Building Feminist Solidarity*

- Laura Jordan Jaffee, Syracuse University

This paper aims to disentangle some of the economic and ideological ties between Zionism, Hindutva, and the U.S. state to suggest grounds for joint feminist struggle. In the context of the Trump regime and the rise of extreme right-wing governments globally, how are economic opportunism and struggles over land and resources masked through the rhetoric of "intractable" religious and ideological conflicts? This paper will specifically address how false accusations of anti-Semitism—which obscure actual anti-Semitism—are waged to silence struggles for Palestinian liberation and to legitimize U.S. complicity in Israeli

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

occupation and state-sanctioned Islamophobia.

## *Transnational Solidarities and Fault Lines: Radical U.S. Women of Color and the Cuban Venceremos Brigades*

- Karen W. Tice, University of Kentucky

This paper analyzes the experiences of U.S. radical women of color in the Venceremos brigades to Cuba and considers the import of the tensions and organizing strategies for transnational feminist activism and border crossings today.

## **103. Combahee Taught Us: Collectivity as Digital Black Feminist Praxis**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

This roundtable of feminist bloggers inspired by the foundational work and model of the Combahee River Collective will explore the vital work of activism that takes place in feminist digital spaces, particularly in the M4BL and Trump eras. We examine how digital Black feminist organizing helped make this movement moment possible, and how digital feminist platforms like our own can participate in the work of sustaining both the Movement for Black Lives (M4BL) and the resurgence of feminist movement building in the Trump era.

### **MODERATOR**

- Eesha Pandit, Independent Scholar

### **PRESENTERS**

- Brittney Cooper, Rutgers University
- Susana Morris, Georgia Institute of Technology
- Chanel Craft Tanner, Emory University

## **104. Seven Years of S.P.A.C.E. – Sustaining Pedagogies of Crossing & Visioning Black Liberation**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

This roundtable will address questions around space, knowledge, and de-colonial praxis within the academy. Panelists will reflect on their participation in a seven-year, mobile-learning collective named S.P.A.C.E. (Spiritual People Accessing Creativity and Evolving) comprised of Black feminist scholars, activists, artists, teachers, and writers who work inside and outside the United States, and reflect a majority queer, bisexual, and same-sex and same-gender loving group. Panelists will discuss S.P.A.C.E.'s emphasis on the sacred, teaching for justice, as well as effective and ineffective strategies for building a mobile community centered on Black feminist knowledge production outside the academic industrial complex.

### **MODERATOR**

- Angelique V Nixon, University of the West Indies, St. Augustine

### **PRESENTERS**

- Marlo D. David, Purdue University
- Mecca Jamilah Sullivan, Bryn Mawr College
- Treva Lindsey, The Ohio State University
- LaMonda Horton-Stallings, University of Maryland, College Park

## **105. Black Bodies, Female Gamers, and Digital Aliens: Blackness, Intersectionality, and Otherness in Video Games and the Game Industry**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
LATROBE (LCD)**

### **MODERATOR**

- Julianne Guillard, Virginia Commonwealth University

## **PARTICIPANTS**

### *Authenticating Digital Blackness: Video Games as Racial Projects*

- Kishonna Leah Gray, Massachusetts Institute of Technology

As racial projects, video games legitimize white masculinity and hegemonic ideology through the 'othering' process. This is performed via pixelated minstrelsy by depicting Black and Brown bodies as objects to be destroyed and women as bodies to be dominated. The mediated story of Black characters is limited and situated within buffoonery (comedy) or crime and gaming is not exempt. Media outlets have created essentialist notions about Blackness and what it means to have an 'authentic' Black experience. And because there are limited counter-narratives, this singular story only confirms hegemonic notions of what it means to be Black.

### *'Space Racism': Using the Alien-as-Other to Represent Blackness in Space-Opera Video Games*

- Kristin M. S. Bezio, University of Richmond

In addition to problematic depictions of Blackness—and other minorities—in video games, many "space-opera" video games style alien species as analogues for racial Otherness. In particular, "space-opera" game series such as Halo and Mass Effect use the alien-as-other trope in order to address racism in a way designed to be more palatable to a traditionally white male gaming audience. However, the 'good intentions' behind this racialization of alien species reduces cultural complexities to simplistic archetypes, enacting "scripts" (Appiah, 1996) which reproduce and perpetuate existing racialized stereotypes as biologically essentialist and paternalistic, even when positive (Glasgow, 2009).

### *Game Culture, National Consciousness and Black Lives: Intersections of Gender and Race in Digitized Play and Sociocultural Learning*

- Gabriela T. Richard, Pennsylvania State University

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

Game culture has historically been critiqued for its marginalization of and vitriol toward women and people of color. More recently, however, related toxic gendered and racialized practices have entered a national stage, and many of its leaders can be traced back to #GamerGate, game-based livestreaming and interrelated online movements against inclusionary participation by women and people of color. This presentation will focus on the connections between gaming and society, as well as discuss game culture's impact on enculturation and sociocultural learning, bringing in cases that include discourse around contemporary games and digital content creation communities (e.g., Scratch, YouTube, and Twitch).

## 106. Rethinking Decolonial, Postcolonial, and Diasporic Feminisms to Imagine Transnational Solidarity-2

11:00AM - 12:15PM

HILTON BALTIMORE  
PACA

Among the issues and practices of black feminism that the Combahee River Collective signals is their commitment to work with Third World Women's struggles. We take up the Combahee River Collective's call for transnational linkages and global solidarity to rethink decolonial, postcolonial, and diasporic feminisms.

### MODERATOR

- Kiran Asher, University of Massachusetts, Amherst
- Priti Ramamurthy, University of Washington, Seattle
- Banu Subramaniam, University of Massachusetts, Amherst
- Macarena Gomez Barris, Pratt Institute
- Atiya Ahmad, George Washington University
- Asha Nadkarni, University of Massachusetts, Amherst
- Chandan Reddy, University of Washington

## 107. Gender, Women's, and Feminist Studies PhD Interest Group/Women of Color Caucus: Black Feminist Thought and Womanism in the PhD

### GENDER, WOMEN'S, AND FEMINIST STUDIES (GWFS) PHD INTEREST GROUP, WOMEN OF COLOR CAUCUS SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE  
PEALE A

Gender, Women's, and Feminist Studies PhD programs often train doctoral students in intersectionality via the canonical work of Black Feminist and Womanist thinkers. Yet, we rarely wrestle with the relationship between Black Feminist Thought and GWFS as a field much less discuss how Black feminists/womanists navigate doctoral programs in GWFS (either as students or faculty members) that have perpetuated anti-Blackness. This roundtable explores the intertwining, fraught, and sometimes contentious relationship between Black Feminist Thought/Womanism and the PhD in Gender, Women, and Feminist Studies.

### MODERATOR

- Jennifer Musial, New Jersey City University
- Melissa Autumn White, Hobart and William Smith Colleges
- Stephanie Y. Evans, Clark Atlanta University

### PRESENTERS

- Moya Bailey, Northeastern University
- Janell Coreen Hobson, State University of New York, Albany
- Karen Flynn, University of Illinois
- Grace Adeniyi Ogunyankin, Carleton University
- Bettina A. Judd, The University of Washington

## 108. Black Trans Identities & Intimacies

11:00AM - 12:15PM

HILTON BALTIMORE  
POE AB (LCD)

### MODERATOR

- Alix Chapman, Spelman College

### PARTICIPANTS

#### "So I Cannot Smile?": Visions of Black (Trans) Masculine Liberation

- T.J. Jourian, Oakland University

Men and masculinities studies in higher education are gaining prominence within the literature, illuminating how (White heterosexual) cisgender men grapple with masculinity on college campuses. Additionally, the increased visibility of trans students has fueled the expanding scholarship and attention to their experiences, often centering on White gender-conforming trans students. This manuscript, pulled from a broader study investigating how transmasculine students conceptualize masculinity, focuses on the Four Black participants and their articulations of the roles of Blackness and anti-Blackness in their masculine embodiments.

#### Between Fracture and Fluidity: The Watery Interstices of Black Masculinity

- Erik Hollis, Northwestern University

This paper considers the connections between Black masculinity and trans\* experience through three contemporary films: Baby Boy (2001), Pariah (2013), and 2016's critically-lauded Moonlight, each centered around the graduation of young black male and/or masculine of center adolescent into adulthood—two queer-identified and one presumably heterosexual. The paper examines their shared intimate relation to motifs of fracture "breaking" and dematerializing and fluidity the water of the Atlantic Ocean, tears, and sweat), both illustrated as formative in their "coming of age." Together these films demonstrate how blackness fundamentally and radically rearranges notions of liberation and sexual awakening.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## *Other-Sex Sexuality Among Lesbians of Color and the Limitations of Normative Models of Sexual Identity Development*

- Kolbe Franklin, State University of New York, Albany

This paper, grounded in Subtheme Seven, interrogates the ways in which the category of lesbian is often conceptualized through a whitewashed notion of biological essentialism. Based on the normalization of this perspective, often lesbians of color who display non-gender-exclusive sexual attraction and/or behaviors are rendered inauthentic and therefore excluded from the category of lesbian. This paper challenges this perspective by interrogating the experiences of lesbian-identified women of color whose partners transition from female-to-male as well as those who engage in relationships with men to counter essentialist models and suggest the need for a more nuanced understanding of lesbian identity.

## *Rhythm, Noise, and Darkness: Rethinking Intersectionality and the (Im)Possibility of Speaking Otherwise in Heteronormative Discourses*

- Franziska Strack, Johns Hopkins University

This paper brings together the works of Audre Lorde, Susan Stryker, and J. Halberstam to envision an experimental politics for a "queer-trans-black" feminist project. The paper argues that bringing the three authors into conjunction will challenge heteronormativity and liberal notions of deliberation and perception, and help think about possible modes of contestation. In other words, the paper asks how living otherwise is linked to speaking otherwise, and employs creative aspects of language to critique prevailing norms of speech and sexuality. Eventually, the paper presents a reconceptualization of "voice" as a juncture between (black) feminism, queer theory, and transgender studies.

## **109. Black Feminist Histories Shaping Black Feminist Futures**

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER  
ROOM 341**

### **MODERATOR**

- Eve Lorane Brown, University of California, Santa Cruz

### **PARTICIPANTS**

#### *Early Intersectionality: Margaret Burroughs and the South Side Community Arts Center*

- Mary Ann Cain, Indiana University Purdue University Fort Wayne

Intersectionality is a relatively new term, but its praxis as part of the struggle for racial, class, and cultural equality can be traced to Chicago's South Side in the 1930s and 40s when the Communist Party's Popular Front engaged with the Negro Popular Front to advocate for cross-racial unity in the fight for human rights. Margaret Taylor Goss Burroughs was part of a young group of black artists who helped found the South Side Community Arts Center, a major site of organizing, performance, education, and resistance during the Great Depression and into World War II that still exists today.

#### *Making Ida B. Wells Matter: A Pop Culture Survey*

- Margaret Diane Stetz, University of Delaware

Those who already know about the central role of Ida B. Wells (1862–1931) in anti-lynching movements, early Civil Rights movements, and women's suffrage movements turn to Paula Giddings's splendid 2008 biography as a resource for further scholarly information. But what of less scholarly, less informed, audiences—where do they hear about her, and what does popular culture teach them? This presentation examines recent representations of Wells in historical fiction, detective novels, made-for-TV film, and feminist comics, along with children's books, to consider how her

character and achievements have been shaped (and distorted) for a variety of political ends.

## *Revisiting Intersectional Consciousness-Raising: Forty Years after the National Alliance of Black Feminists (1976-1983)*

- Voichita Năchescu, Rutgers University

In my paper, I plan to revisit the Combahee moment from the perspective of a sister Black feminist organization, the National Alliance of Black Feminists, the Chicago-based offshoot of the National Black Feminist Organization (members of CRC originally joined the NBFO Boston chapter). I study intersectional consciousness-raising groups and intersectional assertiveness-training sessions organized in Chicago by the NABF. The guidelines developed by the NABF for intersectional consciousness-raising groups, which attended to difference in terms of race and class in addition to gender, were a unique and original contribution of the NABF to Black women's intellectual history.

## **110. A Reading List of One's Own: Writing and Reading as Resistance**

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER  
ROOM 342**

### **MODERATOR**

- Mairead Sullivan, Loyola Marymount University

### **PARTICIPANTS**

#### *(Re) Writing Haiti: Decoloniality as Feminist Epistemological Praxis*

- Beaudelaine Pierre, University of Minnesota

With Marie Lily Cerat's 2010 short story, Maloulou, as my focus, this paper reworks the concept of intersubjectivity to grapple with the alerteness within which one engages purposefully with-in intersecting temporalities, spaces, times, and discourses for enacting alternative social relations. In exploring questions of meaning making and in engaging with the dis/continuity of the Lakou as

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

a political struggle, I bring attention to knowledge and subjectivity in political lives while emphasizing the daily re-configurations and re-constructions of a grammar of place of the *lakou* within which identity is rendered complex, multiple, and ambiguous.

## *Literature and Possibilities of Alternative Black Girlhood*

- Gabrielle Simmons, University of Cincinnati

This project addresses how the "gendered, raced, and classed" space of black girlhood is defined in literature that places black girls at the center (Jiwani, Steenbergen & Mitchell, 2006). Through this project, I argue that literature may play a part in inventing possibilities for alternative experiences of black girlhood that allow for heterogeneity. Through reflective interviews with black women and through feminist content analysis on literature they consumed as girls, the potential for literature to challenge stereotyping and spread black feminist ideology that speaks back to racism and sexism is explored.

## *Teaching Citizen: An Experiment In Discomfort*

- Louise M. Doire, College of Charleston

Teaching Claudia Rankine's award-winning collection *Citizen: An American Lyric* is an experiment in discomfort. The poems expose intimate microaggressions of racism that move between the spaces of memory and urgency. The vignettes are part of an American racial landscape through which Rankine leads the reader into the realm of macroaggressions, e.g., Hurricane Katrina and police brutality. This paper is a critical analysis of my own experience teaching *Citizen* in the classroom and includes pedagogical reflection, literary theory, examples of discussion questions and assignments, and of how to (and not to) respond to my own discomfort and that of my students.

## *The Memoir as Tool for Collective Action: Resisting Totalizing Narratives of Mental Illness and Addiction*

- Lauren Kuryloski, United States Coast Guard Academy

This paper analyzes the way in which female authors use the autobiographical form to enact social transformation. Adopting Sidonie Smith's concept of the "autobiographical manifesto" as a theoretical lens, I read the memoirs of Susanna Kaysen, Sarah Hepola, and Cupcake Brown to argue that the authors position their own life stories as sites of collective resistance to totalizing narratives of mental illness and addiction. I offer a critical analysis of life writing's potential as a subversive literary form, while simultaneously calling for a recognition of the ways in which diverse voices and experiences have been silenced within the genre.

## *111. Presidential Session: 20 Years Since "Punks, Bulldaggers and Welfare Queens"*

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER  
ROOM 343 + 344**

The anniversary of Cathy Cohen's paradigm-shifting article offers an opportunity to reflect the frame of intersectionality, centering a radical Black queer feminist politic as it relates to theory and practice over the past two decades and how the issues raised in the article play out in the political landscape of 2017.

### **MODERATOR**

- Cathy Cohen, University of Chicago

### **PRESENTERS**

- Sarah Haley, University of California, Los Angeles
- C. Riley Snorton, Cornell University
- Jennifer D. Jones, University of Alabama
- Katherine Acey

## **112. Problematizing the State**

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER  
ROOM 345**

### **MODERATOR**

- Melissa N. Stein, University of Kentucky

### **PARTICIPANTS**

## *Governing Sex Work And Prostitution: Documenting First-Hand Accounts From Participants In Prostitution Diversion Programs*

- Yasmina L. Katsulis, Arizona State University

Scholars have long debated the appropriate role of the state in the sex industry, but the lived experiences of sex workers "caught up" in these policies are rarely acknowledged. Poverty and race shape experiences of state-based governance. Completing a prostitution "diversion" program can significantly impact employability, the likelihood of jail or prison time, and parental rights. As feminist scholars and advocates of women's rights, what can, and should, we expect from state-based programs that seek to govern our sexualities, work, and livelihoods?

## *Legalize This: Trans Law and Its Discontents*

- Kyla Bender-Baird, CUNY Graduate Center

Historically, marginalized groups have turned to the law to fight for inclusion, protection, and formal equality. This project examines why trans people turn to the law. Through interviews with trans people who considered retaining legal counsel, I examine what people hope to get from the law and how their experiences with the law shape their understanding of justice. The project illuminates the possibilities and limits for trans people working with the law as well as their legal consciousness.

## *Prison is Life or Death: Prison Litigation and the Necropolitical*

- Kolleen Duley, University of California Los Angeles

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

This paper analyzes prison law through lenses of anti-blackness, queer necropolitics, anti-racist feminism, and extermination. I consider the co-presence of life and death in the Prisoner Rights Litigation Reform Act requirement that prisoners exhaust administrative remedies before bringing suit for prison officials' wrongdoings. For prisoners, "slow death" abounds; but to complete the PLRA-marathon, in spite of obfuscated rules and guard retaliation, requires perseverance. Guards' "life prospects" seem predicated on a prisoner's proximity to death, like state-sponsored suffering does. I explore the precariousness of prisoner's grievance-filing to see how the same structural forces that promote pain also seem to promote unwitting survival.

## 113. Feminist Translation as a Praxis of Transnational Dreams, Solidarities, and Connectivities

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 346

### MODERATOR

- Rachel Carter, University of Maryland Baltimore County

### PARTICIPANTS

#### *Translation as Embodying Voices of the Other and Re-encountering Each Other: Crafting Cross-Border Feminist Dialogues*

- Emek Ergun, University of North Carolina, Charlotte

What happens to women's narratives of sexual experiences when they are translated and, not only cross contentious borders charged with colonial legacies and orientalist energies, but also are "claimed" on stage by differently situated bodies? What kinds of political encounters and possibilities are enabled by such border-crossings? I explore these questions about the risks and promises of transnational feminist dialogues by examining the travels of a Turkish book, *İşte Böyle Güzelim...* – a book inspired by Ensler's Vagina Monologues, first performed by different people in numerous public readings across Turkey,

and then translated into German, where it was performed in several multilingual readings.

### *Nepantla sitios y lenguas: Translation as a Site for Decolonial Bridge Building*

- Christine Hasson Gilfrich, Simmons College

The ability to move between spaces, especially linguistic ones, is key to challenging binaries without erasing the social histories from which they arise. While translation is not an inherently decolonial practice, embracing and cultivating the slippages between spaces destabilizes coloniality, allowing for the healing of intercultural traumas. As an act of cultural production, translation has the potential to de-center privileged cultural positions, creating a decolonized space between (instead of separate from) different cultural positions. Translation has the potential to be a site of cultural production to cultivate new communities and new understandings.

### *The Feminist Paratext: Anti-representation and the Packaging of Afro-Caribbean Literatures in Translation*

- Siobhan Marie Mei, University of Massachusetts, Amherst

Translation, as a representational practice par excellence and a vehicle for the circulation of histories and lived experiences, offers a unique space to explore how translators engage in practices of speaking for and/or with the communities they (re)present. Following the work of Caribbean feminist scholars who advocate for resistance to narratives of victimization and dehumanization, this paper explores the history of paratextual practice (such as the use of introductions, glossaries, and translator's notes) in the context of translated Afro-Caribbean literatures and considers how paratexts may mobilize anti-representation strategies as a practice of intersectional and decolonial feminist translation.

### *New Feminist Paradigms of Contact and Exchange in Translation*

- Carolyn Shread, Mount Holyoke College

Translating the work of two feminist theorists from French into English helped me rethink the modes of transnational contact that exist in translation.

Bracha Ettinger, a Franco-Israeli artist and psychoanalyst, describes "subjectivity-as-encounter," refashioning a conventional trading in losses across defined borders in favor of more holistic interactions. French philosopher Catherine Malabou's analysis of our era in terms of "plasticity" helps me parse the transformative solidarities of translation. Ettinger and Malabou's interventions prompt new feminist approaches to translation within a transnational framework. I explain how their paradigms respond to the contemporary need to articulate alternative modes of contact, exchange, and connection.

## 114. The Past and the Future Merge to Meet Us Here

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 347

In this roundtable discussion, we use black feminist theorizations on geography and fugitivity to examine the ways that Beyoncé's visual album Lemonade (2016) disrupts western notions of time, uses body and sense memory to engage with diaspora, and strategically situates black women within "forgotten" and "uninhabitable" southern U.S. landscapes. Drawing on the fashion, style, histories, and landscapes present in Lemonade, we are interested in how generational knowledge is illustrated throughout the visual album and used to develop strategies for healing, movement-building, and imagining new possibilities for freedom and futurity for all black people.

### MODERATOR

- Tiffany Lethabo King, Georgia State University

### PRESENTERS

- Megan Spencer, University of California, Santa Barbara
- Daryl Adkins, Independent Scholar
- Selihah White, New York University

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

- Amara Green, New York University
- Symphonie Swift, New York University

## 115. Paper Cuts Both Ways: How Black Women Transcend Paper Plantations

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 348

While credentials grant significant access to the ivory tower, Black women in the academy often find ourselves navigating matrices of oppression (Collins, 1990) animated by a litany of institutional paper processes which monitor, regulate, and reject how we live daily. This roundtable examines what it means to be "on paper," from rigid norms of scholarly creation and evaluative practice to departmental websites whose implicit logic of surveillance mirrors the criminalizing, bureaucratic documentation that incessantly constrains black women's lives. Together we discuss ways to resist, engage, and transcend the limitations of paper plantations that attempt to thwart our very existence.

### MODERATOR

- Caitlin Gunn, University of Minnesota

### PRESENTERS

- Nicole Truesdell, Beloit College
- Courtney J. Patterson-Faye, Wesleyan University
- Jakeya Caruthers, Stanford University
- Whitney A. Peoples, University of Michigan

## 116. Will the Real Professor Please Stand Up: Black Women Educators in White Feminist and Black Patriarchal Academic Spaces

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 349

Historically, White academic feminist spaces and Black academic patriarchal spaces remain sites of erasure for Black women. The courageousness demonstrated by Black women scholars

demonstrates the herstory of Black women in academic spaces (Hullet al., 1982). Despite these strides, Black women often are silenced and rendered invisible as educators and as subjects in certain courses.

This roundtable will assist these women and participants to share their experiences of teaching in courses outside the areas of Women's Studies, Women and Gender Studies, or Sexuality Studies. They will depict their experiences in creative ways in order to encourage reflection, dialogue, and transformation.

### MODERATOR

- Nicole Carter, Wright State University

### PRESENTERS

- Nicole Carter, Wright State University
- Shareia N. Carter, University of Michigan, Dearborn
- Dyan Logwood, Eastern Michigan University

## 117. Reimagining Queer Collectivization in a Neoliberal Economy

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 350

### MODERATOR

- Aren Aizura, University of Minnesota

### PARTICIPANTS

#### *Is There a Queer Nationalism?: The Hindu Right Wing and Queer India*

- Sayan Bhattacharya, University of Minnesota

This paper responds to two recent moments in India. Firstly, the Indian State, helmed by a Hindu Right wing government, granted citizenship rights to transgender individuals through various welfare measures and legislation. Secondly, responding to alleged threats of an attack from Pakistan, a group of transgender women recently claimed that they should be allowed to join the Indian army and protect its borders. Taking these moments as entry points,

this paper proposes to interrogate how right wing mobilizations in India have been co-opting queer struggles and how various sections of the Indian queer movements have been responding to these challenges.

## Gwapo Problems: Relationality in Queer Times

- Mary Marchan, University of Minnesota

Although queer theory has evolved from the contributions of queer feminists of color, there is a strand of anti-relational queer theory that betrays those very origins. This approach to queer theory argues that complete resistance to regimes of power lie in refusing relationality. However, this approach is founded in a colorblind analysis that does not recognize the ways relationality is integral to people of color's survival. This paper looks at Filipinx accounts of queer relationality to recover the importance of relating for intersectional resistance.

## "Belong Anywhere": Identity and Belonging in Airbnb's Corporate Social Movement

- Anton Andrei Medvedev, University of Minnesota, Twin Cities

Airbnb is a homesharing and travel company that prides itself on making its users feel like they "belong anywhere." Yet, in 2015 and 2016, black and LGBTQ users charged the company with discrimination through social media campaigns. In this paper, I show how Airbnb addressed these charges by constructing corporate narratives of inclusion and belonging in order to cultivate a "diverse" community of consumers who feel welcomed anywhere. I then argue that this consumer community is part of a broader corporate social movement to cement Airbnb's place in relation to the state.

## Envisioning Sex Worker Solidarity

- Ilana Turner, University of Minnesota

Prominent US-based sex worker organizations formally articulate intersectional politics, however, their leadership continues to be dominated by queer white cis-women. This paper

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

critically engages recent sex worker organizing responses to calls for greater intersectionality and considers some ways prominent sex worker organizations might reorient an historically narrow focus on decriminalization, toward intersecting struggles like M4BL, immigrant justice, and economic justice. I argue that building such solidarities across movements for justice rather than attempting to build "diversity" through a politics of inclusion, is necessary for building a powerful and transformative sex worker movement.

## 118. 20 Years of Leadership: The Class of '97 Revisits their Paths from the WS PhD

**11:00AM - 12:15PM**

HILTON BALTIMORE  
RUTH

2017 marks 20 years since the first full cohort of the newly free-standing Emory Institute for Women's Studies graduated with PhDs. Members of that class reflect on their experience in the pioneering program and retrace their paths to positions of leadership in the field and in higher education institutions today. Participants include top leaders of the NWSA organization, the director of a major humanities center, former program directors and department chairs, and two academic deans. Women's Studies scholarship, teaching, feminist activism, field-defining, movement- and institution-building, and change leadership characterize their work.

### MODERATOR

- Sheila Hassell Hughes, Saint Mary's College of California

### PRESENTERS

- Sheila Hassell Hughes, Saint Mary's College of California
- Vivian M. May, Syracuse University
- Allison Kimmich, National Women's Studies Association
- Maria Bevacqua, Minnesota State University

## 119. Aging and Ageism Caucus Business

### Meeting

**11:00AM - 12:15PM**

HILTON BALTIMORE  
STONE

## 120. Transnational Feminisms Caucus Business Meeting

**11:00AM - 12:15PM**

HILTON BALTIMORE  
TILGHMAN

## 121. Community (Colleges) of Resistance: Revisiting Class in the Intersection of Women's Studies and Activism

**11:00AM - 12:15PM**

HILTON BALTIMORE  
TUBMAN A

The 1960s uprisings at Berkeley, Kent State, and Columbia frame the hegemonic narrative of "campus activism" in the U.S. However, missing from that narrative are the events, students, and issues at community colleges. The distortion of activism and the erasure of class undervalue and discredit the contributions of community college students and faculty. Revisiting intersectionality by centering class, this roundtable explores the significant connections between theory and praxis and (re)centers the activism and resistance of WGS programs at three community colleges.

### MODERATOR

- MaryAnn Kozlowski, University of Kentucky

### PRESENTERS

- Jill M. Adams, Jefferson Community & Technical College
- Rachael M Eldridge, Jefferson Community and Technical College
- Jimmy Lynch, Jefferson Community and Technical College
- Rachel Porter, Jefferson Community and Technical College

## 122. The Power and Challenges of Young Women of Colors' Leadership

**11:00AM - 12:15PM**

HILTON BALTIMORE  
TUBMAN B  
MODERATOR

- Yuka Jokura Polovina, University of Hawai'i, Manoa

### PARTICIPANTS

#### *Girls of Color as Agents of Social Change*

- Wendy Smooth, The Ohio State University
- Elaine Richardson, Ohio State University

This paper examines girls of color and coming of age in the wake of historic leadership firsts - the Obama presidency, the 2016 Clinton presidential campaign; and grassroots leadership of three queer black women Alicia Garza, Opal Tometi, and Patrice Cullors of Black Lives Matter. Drawing on data from focus groups with economically disadvantaged girls of color ages 8-14 in an urban space, we explore the impact of this historic moment on girls' political efficacy, empowerment, and leadership attitudes. We center the leadership potential of girls of color as both the present and future of movement building and freedom making.

#### *Weaving Dreams Within the Critical Feminisms Club: Black and Latinx Girls Reimagine Possibilities for Freedom*

- Casey Philip Wong, Stanford University

I introduce the Critical Feminisms Club, an educational intervention designed to help Black and Latinx girls in high school critically question their worlds and move toward freedom. I explore how the girls began to theorize the institutionalization of rape culture and toxic heteromascularity in their school's dress code, and recognize how the dress code disproportionately targeted girls of color. I investigate how the girls took up as texts Beyoncé's Lemonade and Frida's evolving repertoire of paintings to build paths toward healing, to theorize community, and to (re) imagine pathways toward freedom that contest racial futures based in

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

Whiteness and toxic heteropatriarchy.

## **Beyond Prevention: Teen Pregnancy and the Movement for Young Parents' Rights**

- Clare Daniel, Tulane University

The so-called social problem of teen pregnancy has served the goals of neoliberalism as a technology of dispossession within U.S. politics since the 1970s. The goal of teen pregnancy prevention is widely lauded, despite research showing that the timing of pregnancy does not cause the various social ills said to result from adolescent pregnancy and parenthood. The stigma surrounding teen pregnancy authorizes the denial of young parents' rights to education, social supports, and self-determination. This paper analyzes recent efforts on the part of feminist organizations, which aim to destigmatize young parenthood and promote policy enabling young parents' rights.

## **123. Plenary: Combahee Revisited, Movement for Black Lives & Current State of Black Feminist Organizing and Leadership: Intergenerational Conversation**

**12:30PM - 2:30PM**

**BALTIMORE CONVENTION CENTER  
BALLROOMS I-II**

This intergenerational panel will bring together some of the original members of the Combahee River Collective, including CRC statement co-author Barbara Smith, along with leaders of the Movement for Black Lives and #Sayhername, to talk about the history of Black feminist organizing and the impact of the Combahee River Collective statement on Black feminist praxis today.

### **MODERATOR**

- Beverly Guy-Sheftall, Spelman College

### **PRESENTERS**

- Charlene Carruthers, Black Youth Project 100
- Kimberlé Crenshaw, University of California, Los Angeles

- Demita Frazier
- Mary Hooks, Southerners on New Ground
- Margo Okazawa-Rey, Hamilton College
- Barbara Smith

## **124. Tribal Insurgencies: De-Psychiatrizing Trauma and Death under the Settler Carceral State**

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
BRENT**

### **MODERATOR**

- Elizabeth Fast, Concordia University

### **PARTICIPANTS**

#### **Crazy-making: Contesting Western Psychiatric Domination of Indigenous Peoples**

- Catherine Lynn Richardson, Université de Montréal

The psychiatric industry's intrusion into the hearts, minds, and bodies of Indigenous women limits their conceptualization of violence to individualized trauma. Locating Indigenous women's disgust of colonial and misogynist violence in outrage and indignation (not illness), I contest the psychiatric industry's pathologization of victims as "problem people with psychological problems" for professional profit. I draw on Indigenous feminist and anti-colonial theory, influenced by the radical self-acceptance movement, to make activist meaning of settler psychiatric violence and to contest "the colonial code" at work in helping professions, including social work and social services.

#### **Dying of Excitement: Murdered Girls and Women and the Medico-legal Alliance's Racialized and Gendered Regimes**

- Lena Carla Palacios, University of Minnesota, Twin Cities

Media necropower and the medico-legal alliance uphold the sacredness of white life on the backs of the "unworthy"—Black, Indigenous, and Latinx girls and women who have died

while in police custody—in Canada and the United States. The performances of inquests and inquiries—and the resultant legal reforms that are advocated for—are pedagogical. They naturalize the use of extreme force to control girls and women of color, normalize the existence of prisons and jails to warehouse them, and produce the racialized and gendered regimes upon which Black, Indigenous, and Latinx disposability in settler states has historically been advanced.

## **Kinship Trails: De-settling Trauma-Informed Practice in Indigenous Child Welfare**

- Sandrina de Finney, University of Victoria

The ongoing mass incarceration of Indigenous children in the child welfare system is an epidemic galvanized through settler logics of absolute severance of Indigenous peoples from our lands and communities. Under this regime, generations of forcibly institutionalized, urbanized Indigenous children and families carry the pathologizing label of having "lost" their culture while holding "inter-generational trauma". As marked trauma-infused bodies, we become targets for interminable "cradle to grave" state necrowarfare, while colonial violence is reduced to psychometric measurements of PTSD, non-compliance, self-harm, and substance use. Drawing on Indigenous feminist and tribal ethics, I explore practices of kinship-making, rehoming, and place interconnectedness.

## **125. Legacies of Left Internationalism in U.S. Women of Color Feminism**

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

### **MODERATOR**

- Cheryl Higashida, University of Colorado, Boulder

### **PARTICIPANTS**

#### **"And a Special Fear for My Loved Ones": Elizabeth Catlett, Print Art, and Anti-Fascist Internationalism**

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## ■ Christina Heatherton, Barnard College

This paper considers Elizabeth Catlett's role in Black internationalist feminist history. It argues that her print series "I am the Black Woman," offers an under-interrogated example of how graphic art can "systematize" Black radical feminist history, to use Cedric J. Robinson apt term. It considers international solidarity present in art collectives she belonged to (Chicago's Southside Community Art Center, Harlem's Washington Carver School, Mexico City's Taller de Gráfica Popular) while recuperating under-explored internationalist responses to fascism. Drawing from memoirs, lithographs, and oral histories, it describes representational struggles against lynching, racial violence, capitalism, and fascism, while theorizing the linkages between them.

## "Love Letter from Hanoi:" Internationalism and Revolutionary Discipline in Chicana Feminism

## ■ Natalie Havlin, LaGuardia Community College

This paper examines Chicana journalist Elizabeth "Betita" Martínez's evolving revolutionary internationalism in her transnational solidarity work and contributions to Chicana feminism in the 1960s-1970s. In Martínez's writing about her visits to Vietnam, Laos, and China during the 1970s, I locate a feminist revolutionary love-praxis that redefines corporeal discipline (a component of Left internationalist approaches to revolutionary love) as a commitment to practicing loving tender care (*cariño*) and mutual accountability among Third World women engaged in anti-imperialist struggles. I argue that Martínez's work serves as a radical antecedent of current U.S. feminist approaches to revolutionary love in transnational solidarity work.

## Lessons in Anti-Carceral Black Feminist Praxis

## ■ Treva Ellison, Dartmouth College

This paper analyzes the efforts of the Combahee River Collective to organize around the murders of 13 Black women in Boston in 1979. I outline how the

Collective built a trans-local network that laid the foundations for the early grassroots anti-domestic violence movement, bringing the Collective's theorization of black women as an anti-capitalist revolutionary force to bear on questions about the inadequacy of frames like coalition politics, labor, and consent for Black subjects emanating from theories of anti-blackness. In doing so, I explore the critical tensions between anti-blackness and racial capitalism as methods of attending to and approaching Black subjectivity.

## *Reparative Solidarity and Black Feminism's Queer Backward Glance*

## ■ Patricia Stuelke, Dartmouth College

This paper theorizes what I call the black feminist reparative solidarity imaginary of the 1980s. It traces how Paule Marshall and Audre Lorde attempt to reparatively imagine the Caribbean as what Erica Edwards calls a "site of collective preservation" in the moment of the Grenadian revolution, creating American exceptionalist fantasies of black diasporic solidarity. However, the paper also considers Lorde's queer backwards glance of reflexivity after the 1983 US invasion of Grenada, analyzing how it attempts to resuscitate transgressive sexuality in order to recover black feminist political economic critique.

## 126. Women of Color in the Global South

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
CARROLL A**

## MODERATOR

## ■ Janaka Bowman Lewis, University of North Carolina, Charlotte

## PARTICIPANTS

## *Globalizing Women's Political Participation: Beyond the State, Beyond the Global North*

## ■ Crystal Whetstone, University of Cincinnati

Mainstream literature on women's political participation has been overly focused on how (Global North) women engage with the (Global North) state.

Our paper compares this literature against our own research into women's political participation in three countries of the Global South: Argentina, Sri Lanka, and India. We find that much of women's political participation in these countries transcends state-centered politics. To capture the meaning and importance of such participation, we argue the need to re-write the very notion of political participation within political science disciplinary discourses to include activities beyond those engaged with the state.

## *Indian Muslim Women: Resistance, Activism, Agency and Action*

## ■ Suchitra Samanta, Virginia Tech

My paper counters the stereotype of the 'backward' Indian Muslim woman, and presents resistance and action in different contexts: "Islamic" feminists who assert their right to re-interpret the Qur'an in a woman-friendly way; initiatives by secular Muslim women's NGOs; and the educational aspirations of impoverished Muslim girls.

## *Regulating Home, Regulating Empire: France, Lebanon, and the Administration of Desire*

## ■ Pascale Graham, McGill University

My paper explores the history of French colonial mandate Lebanon through the prism of prostitution. Prostitutes were the subject of heated debate because they represented socio-political transformations of the period. These transformations included: the oversight of new international bodies; unease related to colonial rule and, in particular, the "civilizing missions" of missionaries; elite feminist organizations and publications; and new laws. Ultimately, international organizations, colonial administrators and missionaries, feminists, and public moralists grappled with questions surrounding the increasingly public role of prostitution. This concentrated the debate on the regulation of women's bodies with little consideration of the lives behind the practice.

## *Violable Bodies: Sexual (Im)purity, Feminized Labour, and the Supremacist Nation-state*

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## ■ Taveeshi Singh, Syracuse University

In this paper, I map the intersections of the notion of sexual purity between race relations in the United States and caste-relations in India through an analysis of gendered labouring bodies and the material circumstances underpinning them. I focus on finding links between the racialized woman's body in pre-Civil Rights United States, the caste-marked woman's body in post-Independence India, and the temporally racialized and caste-marked man's body across pre-Independence and contemporary India for what these connections might reveal about the capitalist-patriarchal and brahmanical-patriarchal underpinnings of feminized labour and the nation-state.

## *Theories that Travel Well: Intersectionality and Transnational Coalition Building in Sudan, South Sudan, and among Sudanese Women's Organizations in Exile*

### ■ Nada Mustafa Ali, University of Massachusetts, Boston

This paper discusses the relevance of the theory of intersectionality to Sudanese and South Sudanese women's "life and death struggles for survival and liberation," and to the attempts of these groups to challenge the exclusionary practices of Sudanese opposition movements in exile in the 1990s and early 2000s. Based on ethnographic research, the paper discusses how intersecting hierarchies of gender, race, social class, etc. shape Sudan's major political questions and hinder possibilities for coalition building among diverse women. I ask whether contemporary Black Lives Matter organizing could inform Sudanese and South Sudanese women's organizing, and vice versa.

## 127. Student Movement Building: Feminist Praxis for Equity on Campus

### 2:45PM - 4:00PM

#### HILTON BALTIMORE CARROLL B

This roundtable will explore movement building and community creation among undergraduates at a liberal arts

university. Four undergraduate students will discuss their on-campus activism related to two movements on their campus: sexual assault prevention and #BlackLivesMatter. The students also will discuss how they engage in praxis, that is, reflective, theory-grounded action that they have cultivated through their women, gender, and sexuality studies coursework and their participation in the WILL\* program, which helps students bridge feminist theory and practice in their everyday lives.

#### MODERATOR

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

#### PRESENTERS

- Nene Diallo, University of Richmond
- Shaina D'Souza, University of Richmond
- Renata Harrison, University of Richmond
- Shira Smillie, University of Richmond

## 128. "A Hard Town By The Sea" Feminist of Color Science, Health, Medicine, and Technology Studies in Baltimore Workshop

### 2:45PM - 4:00PM

#### HILTON BALTIMORE DOUGLASS (LCD)

In this workshop, we collaborate to build tools for engaging literature and creative practice as a critical way to interrogate how a feminist of color science, health, medicine, technology studies framework may be useful interrogating how medical abuse on communities of color provide complex ethical problems. Access to medical histories of vulnerable communities for research demonstrates how the private bodies of Black women become public property. This workshop is developed to build tools, a Black feminist bioethics, for interrogating the abuses of medical and scientific institutions by putting the lives of women of color at the center of such interrogations.

#### MODERATOR

- Bettina A. Judd, The University of Washington

#### PRESENTERS

- Diana Louis, Indiana University

## 129. Counter-narratives of the Enlightenment: Re-troubling the "West" and the "Rest"

### 2:45PM - 4:00PM

#### HILTON BALTIMORE JOHNSON A

#### MODERATOR

- Banu Subramaniam, University of Massachusetts, Amherst

#### PARTICIPANTS

##### *Feminisms' Others: The Challenges of Alternative Modernities*

- Banu Subramaniam, University of Massachusetts, Amherst
- Kiran Asher, University of Massachusetts, Amherst
- Sushmita Chatterjee, Appalachian State University
- Deboleena Roy, Emory University

This paper explores the worlds of science and religion in contemporary India. In contrast to other religious fundamentalisms, Hindu nationalism embraces science as an important and critical part of religion. Religious nationalists in contemporary India have selectively, and strategically, used rhetoric from both science and Hinduism, modernity and orthodoxy, western and eastern thought to build a powerful but potentially dangerous vision of an archaic modernity (Subramaniam, 2000). This paper explores these alternate modes to examine the transnational stakes of science and feminisms and the ways in which they reinforce and challenge enlightenment narratives of reason and unreason.

##### *Spacing Intersectionality: Who is the "West"?*

- Sushmita Chatterjee, Appalachian State University

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

While intersectionality provides an invaluable prism to look at the confluences of identity markers, it remains inadequate to visualize spatial configurations. In my paper, I study discourses in Indian women's movements which remain suspicious of the "west." Contemporary feminisms in India are cast as conduits of western imperialism and antithetical to India's authentic traditions. However, who is the "west"? Just as "India" remains an amorphous entity subject to myriad intersectional politics, the "west" has no clear lines to neatly demarcate itself from the rest. In other words, how do we work with intersectional analysis towards uncovering spatial messiness and geopolitics?

## *When Alternative Ontologies meet Development Policies*

- Kiran Asher, University of Massachusetts, Amherst

Indigenous and minority communities across world resist mainstream development to make claims on their ancestral lands in order to foster autonomous development grounded in alternative ontologies. This paper examines how Afro-Colombian women in the Pacific lowlands not only resist but also engage with mainstream development in their efforts to mobilize for their lives, lands, and livelihoods. Its analysis of the raced, classed, and gendered dynamics of black women's mobilization is inspired by the Combahee River Collective (1979) and shows how black women's mobilizations are shaped by and against the forces, now increasingly violent, of a racialized state and capitalist accumulation.

## *Reproductive Justice and Transplacental Politics*

- Deboleena Roy, Emory University

This paper examines how the transplacental migration of biopolitics can trouble conceptions of purity (genetic, racial, cultural, and otherwise) often used to bolster the categorical divisions of "East" and "West". It turns specifically to a case study of the MIC gas leak tragedy that occurred in 1984

at the Union Carbide Corporation's pesticide plant in Bhopal, India. The paper reflects on the recent increase in reproductive tourism in Bhopal despite MIC's continued impact on reproductive health and on the tensions that emerge from bringing feminist critiques of exploitative capitalist practices in conversation with local reproductive justice frameworks (Mukherjee, 2010).

## **130. Seeking Solidarity and Resilience in Resistance**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE JOHNSON B**

We live in a new moment of shock and awe, in which the 'president' barrages us with executive orders, tweets, and "alternate facts" daily, making it impossible to take up a unified battle. What are the practical tasks for transnational feminist practitioners in such a historical context? How do we care for ourselves and each other across various power lines structured to divide us? How are we building spaces for support, resilience, resistance, and solidarity that recognize our differential relations to the current moment? This roundtable engages these questions to imagine sustaining forms of activism in this historic moment.

- Sanjukta Mukherjee, DePaul University
- Ann Russo, DePaul University
- Aimee Carrillo Rowe, California State University, Northridge
- Christine (Cricket) Keating, Ohio State University
- Sheena Malhotra, California State University, Northridge
- Laila Farah, DePaul University

## **131. Making Sex Work: Toward a Resistant Pornographic Imagination**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE KEY BALLROOM 1 (LCD)**

#### **PARTICIPANTS**

## *(Sex) Work or Pleasure?: Elective Sex Work Films by Contemporary Women Filmmakers*

- Maria San Filippo, Goucher College

This paper examines how contemporary women filmmakers' depictions of elective sex work(ers) revise a heteropatriarchal representational legacy stretching from *Belle de Jour* (1967) to *The Girlfriend Experience* (2009). Reformulating elective sex workers' motivations as more economic than psychosexual, these films critically position "the world's oldest profession" within twenty-first century neoliberal capitalism and "gig economy" labor. Recasting the genre's "student-prostitute" and "housewife-prostitute" archetypes to address gendered inequities afflicting today's women professionally and domestically, these filmmakers' (re)visions suggest how elective sex work serves as a potent metaphor for women's negotiation of the politics of profit and pleasure in a post-industrial, postfeminist age.

## *A Black Feminist Reimagining of the Relationship between the Black Body and Hardcore Pornography*

- Teresa Jackson, Indiana University, Bloomington

Hardcore pornography is so often demonized that it silences women who participate in the production on and off camera. Thus, representations of alternative Black sexualities are frequently limited to heteronormative, vanilla sexual activity. Utilizing Mireille Miller-Young's conception of the Black feminist pornographic gaze and examining the intricate balance between Black pleasure and pain, I will closely scrutinize pornographic videos to reimagine ideologies of pleasure on the Black female body. Hence, will the Black woman reach a level of freedom where she can enjoy "illicit" sexual activity without it being viewed under the traditional, violent lens on the Black female body?

## *Dancing Girls of Bollywood. Gender and Sexuality in Public Spaces of Performances*

- Ketaki Deshpande, University of Arkansas

This paper places the "Item Song" genre in Bollywood films in the context of the 2012 Delhi gang-rape. It investigates these cabaret style performances in Bollywood films in relations to rape, gender, sexual freedom, and caste in colonial, postcolonial, and neoliberal economies of India. The main focus is to steer away from the essential but outdated (Western) theory of the "male gaze" by Laura Mulvey and to understand these titillating dance performances by women who are attempting to challenge the virginal and chaste Bollywood heroine trope and, in turn, owning the gaze and finding sexual agency through these performances.

### ***Undoing Borders: A Feminist Exploration of Erotic Performance by Queer Women of Color***

- Cristina Khan, University of Connecticut

This study considers the experiences undergone by queer women of color performing in non-heteronormative erotic dance spaces to uncover how power, body boundaries, and female eroticism are altered when performed in a queer, "for women, by women" space. It includes a comparison of the experiences of queer women who perform in both this environment and heteronormative club environments to elucidate how women's agency over their bodies and labor may shift under both circumstances. By interrogating common assumptions that exist around erotic labor as a form of women's oppression, I situate queer sex work through a racialized body/embodiment lens.

### ***Challenges and Possibilities of Stripper Solidarity in the Age of Entrepreneurship***

- Ilana Turner, University of Minnesota

Although illegal labor practices are well documented in the stripping industry, very little labor organizing has taken place in the last two decades. This paper examines the ways in which the designation "independent contractor" frames strippers as entrepreneurs, fostering internal hierarchies of race, class, and age that both inhibit solidarity and align with broader trends toward neoliberal

worker responsibilization. Drawing on scholarship, original research, and my experience labor organizing in strip clubs, I consider how stripper labor organizing might take place.

### **132. Intersectionalities for Critical Change**

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

#### **MODERATOR**

- Maryjo Bona, Stony Brook University

#### **PARTICIPANTS**

##### ***First among Equals: An Analysis of Domestic Space as a Contested Terrain among the Workers***

- Anindita Chatterjee, Jawaharlal Nehru University, New Delhi

The paper examines the dialectics of relationship among the diverse group of Bengali domestic workers in Kolkata and Delhi through inter-personal narratives. I study the dimensions that investigate the intersections of gender, language, class, caste/ethnicity in its performance. Domestic spaces are the working spaces which act as a personal dwelling for workers who collaborate together as multiple participants, building in concert with each other, the actions that define and shape their life worlds. I examine the domestic workers as multiple participants to develop a dynamic understanding of the everyday reality of domesticity and caste hierarchies at work.

##### ***The Transnational Bourgeois Realism of South Asian Queer Fiction***

- Aqdas Aftab, University of Maryland, College Park

My paper demonstrates how South Asian queer realist fiction (published in the late 20th century and the 21st century) is complicit in the bourgeois realist tradition as well as the politics of queer globalization. By analyzing Shyam Selvadurai's Funny Boy, I argue that despite the book's multiple

narratives— of queer coming-of-age and ethnic violence in Sri Lanka—the novel nevertheless reproduces an anti-intersectional framework. This anti-intersectional framework, upheld by the novel formally as well as ideologically, implicates the novel in globalized accounts of individualist, bourgeois, and neocolonial queer identity formation.

##### ***The Emergence of Intersectional Activist Feminism in Brazil: the Interplay of Local and Global Contexts***

- Solange de Deus Simoes, Eastern Michigan University

In our paper we look into Brazilian society as a case and evidence for a noteworthy transformation – not unique to Brazil - towards gender equality that has resulted from an evolving interplay of transforming gender relations and women's participation in feminist, as well as in a wide range of other, organizations and social movements, enabled by national as well as global contexts, and giving rise to increasingly intersectional and transnational activisms.

##### ***Translational Solidarities: Intersectionality, Women of Color Feminism, and Kūr Knowledge Production in Arabic***

- Robert James Farley, University of California Los Angeles

This paper looks at the increasing significance of Women of Color Feminist texts in shaping the movement to translate and produce original knowledge of gender and sexuality studies in Arabic. With attention to academic and activist collectives in the Middle East and North Africa, this paper asks, what are the theoretical contributions of Women of Color Feminism to queer politics and knowledge production in contentious contexts of local forms of state violence and erasure on one hand, and western homonationalist (Puar, 2007) justifications for intervention on the other.

##### ***Troubling Universalized Human Rights: The Complexities of Identity and Intersectionality***

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

- Malia Lee Womack, The Ohio State University

United Nations human rights treaties define humanity and its needs through a universalizing approach that deduces subjectivity/individuality and homogenizes humans into shared identities. Each treaty produces a narrative about what it means to be human or a member of a particular human group. However, the universalized identity defined in each treaty is uncomprehensive and fragmented. Universalization divides human needs along rigid lines. This approach creates an understanding of victimhood that assumes people experience human rights violations in the same way. I argue for increased attention to intersectionality and its complexity in order to address the intricate needs of diverse humans.

## 133. Dancing Black Feminism: Girlhood, Nation-Making, and Black Women's Work

2:45PM - 4:00PM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

### PARTICIPANTS

#### Towards an Intellectual Heritage of Black Women Choreographers

- Takiyah Nur Amin, Davidson College

Black women choreographers have a rich, active, and generative history in the context of American concert dance. Proceeding from the imperative that choreography is an act of meaning making and expression of epistemology, this talk considers the "lineage" of Black women choreographers in concert dance and examines the possibilities for considering the work of Black women choreographers within the context of wider discussions of Black Intellectual History. I argue that doing so illuminates an "epistemic lineage" in dance history that has significant implications for the ways in which American concert dance history is considered and taught.

#### A Politics of Tenderness

- Jasmine Elizabeth Johnson, Brandeis University

This paper analyzes the black feminist work exercised through Camille A. Brown and Dancers' BLACK GIRL: Linguistic Play (BGLP) (2016). It situates BGLP within a history of black feminist theorizing of black women's interiority and psyche. BGLP privileges the lives and experiences of black girls; in so doing, it requires audiences to commit their full attention to intersectional adolescence within and against a society in which a black girl's person is presumed to be both transparent and stereotypical.

#### Black Girl Magic: Nationalism, Blackness, and the 2016 MTV Video Music Awards

- Raquel L. Monroe, Columbia College Chicago

Performances by black women comprised the majority of the 2016 MTV Video Music Awards. Using critical race, gender, and performance analysis, this paper juxtaposes Video Vanguard Award winner Rihanna's celebratory Caribbean performance against the Olympic-games-inspired American nationalism performed at the awards. I argue that the nationalist performances rub up against the contemporary blackness of the once-white MTV and illuminate the extent to which popular culture is fueled by the labor of black female performers.

## 134. Prison Abolition, Reparations, and Social Practice: Responses to State Violence from Chicago-Based Feminist Organizers and Cultural Practitioners

2:45PM - 4:00PM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

### MODERATOR

- Erica R. Meiners, Northeastern Illinois University

### PARTICIPANTS

#### Artmaking for Justice: Unleashing Radical Imagination in the Chicago Police Torture Cases and Teaching on the Inside

- Alice Kim, Praxis Center

This paper discusses how Chicago Torture Justice Memorials and the Prison + Neighborhood Art Project have engaged in the arts to practice an abolitionist politic. The author will discuss how an open call for speculative memorials served as the impetus to reimagine justice for African American men who were tortured by police. This paper also discusses an exhibition that paired artists on the outside with writers on the inside to build solidarity with prisoners. Finally, this paper explores the possibilities and limitations of art making for justice and what it means to practice a feminist politic in male dominated spaces.

#### I See You: State Violence Against Black Girls and Women

- Deana G. Lewis, University of Illinois at Chicago

This paper will discuss two current campaigns - #SAYHERNAME and #SurvivedAndPunished - that work to bring to light the invisibility of trans and non-trans Black women and other women and gender non-conforming people of color in depictions and discussions of state violence. In this panel, we will discuss the stories of women and girls who have been left out of discussions about criminalization and state violence, and develop tangible ways to fight for justice and liberation for these women and girls.

#### Still Killing the Black Body: a Collective Memorial for Tamir Rice in Chicago

- Isis Ferguson, University of Chicago

This essay recounts how Chicago produced a dynamic memorial for Tamir Rice, a 12 year old murdered by Cleveland police. The Stony Island Arts Bank was reimagined as a memorial site, including an installation made of wood from the gazebo where Rice was killed. This essay explores how a black arts space can become a platform for highly politicized work and when such interventions fall short. Also addressed are the ways feminist of color methodologies and arts practices

cultivate space for collective action, resistance, and refuge in a time when black bodies are still read as criminal by the state.

### ***Chicago Struggles: Fighting for Reparations and White on White Anti-Racist Organizing through an Abolitionist Lens***

- Jennifer Ash, University of Illinois, Chicago

This essay will discuss the grassroots campaign #RahmRepNow - that fought for a comprehensive reparations package for survivors of police torture in Chicago who were targeted by CPD officers under commander Jon Burge from the 1970s through the early 1990s. The author will also discuss the work of the Chicago League of Abolitionist Whites (CLAW) - a grassroots collective of white folks dedicated to the dismantling of white supremacy, prisons, and policing, through the education of fellow white folks and through conspiring with people of color-led organizations in Chicago.

### ***135. I Said What I Said: Black Women's Rhetorical Practices in the Trump Era***

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

The roundtable panelists will explore how Black women navigate and manipulate language and discourses to empower themselves, participate in civic society, and transform oppressive conditions. Because literacy and rhetorical practice are inextricably bound to the forms of knowledge making they draw upon in these endeavors, this roundtable explores spaces and sources of Black women's social justice work within public culture. The speakers will engage challenging and necessary questions such as: What good is rhetoric in this time of increased violence and assault on Black lives?

#### **MODERATOR**

- Gwendolyn Deloris Pough, Syracuse University

#### **PRESENTERS**

- Tamika L. Carey, State University of New York, Albany
- Elaine Richardson, Ohio State University
- Gwendolyn Deloris Pough, Syracuse University

### ***136. Uniform Justice Performance Project: Using Insight Conflict Resolution to Transform how Police and Communities Relate***

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

Join the creators of the Uniform Justice Performance Project in a hands-on workshop. Attendees will work through an Insight conflict resolution exercise, view clips of police Insight training and of the development of a play about police-community relations, discuss reactions as feminist spectators, and finally participate in a talk-back about their own relationship to the police and wonder about de-escalating conflicts using Insight techniques.

#### **PRESENTERS**

- Elaine Molinaro, Montclair State University
- Roxanne Kent, Union Congregational Church

### ***137. AMC: Afro-Paradise: Blackness, Violence and Performance in Brazil***

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

Tourists exult in Bahia, Brazil, as a tropical paradise infused with the black population's one-of-a-kind vitality. But the alluring images of smiling, dancing Black bodies masks an ugly reality of gendered/sexualized, anti-Black authoritarian violence—a global dimension of the fight for Black lives. Afro-Paradise argues that the dialectic of glorified representations of Black bodies and subsequent state repression reinforces Brazil's gendered, racial hierarchy. Through performance, the book chronicles the gendered impact of state violence—specifically police

violence—on Black Brazilians and their collective struggles against it. Although police violence disproportionately affects Black men immediately, Black women are its lingering victims.

#### **MODERATOR**

- Erica Lorraine Williams, Spelman College

#### **AUTHOR**

- Christen A. Smith, The University of Texas, Austin

#### **CRITICS:**

- Dana-Ain Davis, City University of New York, Queens College
- Zenzele Isoke, University of Minnesota
- Keisha-Khan Y. Perry, Brown University

### ***138. Surviving and Resisting State Terror and War: Gendered Memories and Perspectives from Latin America***

**2:45PM - 4:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

#### **MODERATOR**

- Julie Shayne, University of Washington, Bothell

#### **PARTICIPANTS**

*Speaking is Resisting: Gendered Memories of Revolutionary Struggle During Mexico's Dirty War*

- Viviana Beatriz MacManus, University of Maryland Baltimore County

This paper examines women's narratives of resistance to state violence during Mexico's Dirty War (1960-1980s). Turning to interviews conducted with former members of leftist political organizations, this presentation will focus on the gendering that was involved in Mexico's repressive state project, as well as the gender dynamics that existed within leftist resistance movements targeted by the state. These oral histories subvert dominant discourses that have erased women's histories of activism; in their radical act



# NWSA CONSTITUENCY GROUP RECEPTION

**Hilton Baltimore,  
Key Ballroom South Foyer  
Friday, November 17  
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.

Current members of NWSA can join and participate in constituency groups. Becoming active in a constituency group can support members' research interest and enhance members' networks as well as leadership skills.

NWSA constituency groups help to connect scholars with the same research interests or backgrounds, build relationships, and strengthen networks within the field of women's studies. NWSA offers a range of constituent group opportunities to its members in order to advance its mission, the field, and to foster paths to leadership.

## 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
- Performance Studies
- 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

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

of oral history-telling, the women situate themselves as agents of social change and as active producers of knowledge on the gendered histories of Mexico's Dirty War.

## *Re/membering Lesbianism at Villa Grimaldi: Collective Embodiment in a Chilean Memorial Site*

- Pascha Bueno-Hansen, University of Delaware

This paper offers an intimate reflection upon the testimony of a veteran Chilean socialist and lesbian feminist at the torture site turned memorial site, Villa Grimaldi Peace Park in Chile. Why is it that visiting the site with a group of lesbian feminists provoked a spontaneous emotional release and testimony? The paper theorizes how the collective embodiment of the group held a space for re/membering lesbian subjectivity within the place of memorialization. Moreover, the testimony exposes the heteronormativity embedded in transitional justice processes and mechanisms that limits the possibility of understanding the full scope of mass abuses under authoritarianism.

## *Beauty in Places of Horror: Testimonies of Women Survivors of Clandestine Detention Centers in Argentina*

- Barbara Sutton, State University of New York, Albany

Beauty is the last word that comes to mind when thinking about the state-run torture centers of Latin America's authoritarian regimes during the 1970s and 80s. In Argentina, a military dictatorship tortured and forcibly disappeared massive numbers of people in clandestine detention centers. Thus, horror—not beauty—is more aptly associated with sites paradigmatic of state terrorism. Yet, my work with testimonies of women survivors reveals that beauty sometimes managed to sneak through the walls of prison. Beauty appeared both as an instrument of repression as well as something that could be reclaimed by women for survival and resistance.

## *Un Cuerpo Propio: Colombian Women's Embodied Resistance to Militarization*

- Kate Paarlberg-Kvam, Skidmore College

This paper examines the corporeal acts of resistance by Colombian women activists in the face of an armed conflict that relies on the usurpation of their bodily sovereignty as a foundational aspect of war. Through an analysis of the roles of female bodies, particularly Black and indigenous bodies, in Colombia's neoliberal militarization, the paper illuminates the ways in which women activists are recuperating/re-incorporating their bodies as sites of agency. Based on recent fieldwork, I illuminate the role of the body in street mobilization, nude protest, and corporeal symbolism.

## **139. NWSA Constituency Group Reception**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE KEY BALLROOM SOUTH FOYER**

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 38 constituency groups.

## **140. Black Queer Healthy Lives Matter: Resisting Silence, Transforming Wellbeing, and Forging Freedom**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE LATROBE (LCD)**

This roundtable will bridge research and praxis that celebrate and advocate for the health of black queer communities. We will explore health issues, identity politics, and institutional concerns that impact this population. We will interrogate topics including: mental health and gynecological health among masculine black queer female bodies and transmen, black queer mothers and pregnancy, sexual health, and non-normative healthcare training. As a collective, we seek to generate dialogue and galvanize feminist

scholars, clinicians, activists, and leaders to be "ready for the lifetime of work and struggle before us" for our own, as stated by the Combahee Collective.

## **MODERATOR**

- Shannon J. Miller, Minnesota State University, Mankato

## **PRESENTERS**

- Lourdes Dolores Follins, Kingsborough Community College
- Nessette Falu, University of Central Florida
- Tonia Poteat, Johns Hopkins University

## **141. In Memory of Alison Piepmeier**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE PACA**

This roundtable will provide an opportunity for friends, colleagues, students, and others to remember and celebrate the life and work of Alison Piepmeier (1972-2016). Alison taught at the College of Charleston, wrote prolifically, and was involved in many organizations, including the Governing Council of NWSA.

## **MODERATOR**

- Heather Hewett, State University of New York, New Paltz

## **PRESENTERS**

- Rory Dicker, Vanderbilt University
- Catherine Orr, Beloit College
- Karlyn Crowley, St. Norbert College
- Eliza McGraw, Independent Scholar

## **142. Seeking Liberatory Possibilities from the Genealogies of Intersectionality**

**2:45PM - 4:00PM**

### **HILTON BALTIMORE PEALE A**

Sitting within the inter/disciplinary frames of critical race theory, feminist legal studies, and women's studies, the idea

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

of intersectionality came of age through a genealogy of thought that aimed to center the injustice experienced by people of color. In this contemporary period of political tumult we once again revisit the concept to ask what ways of seeing "intersectionality" might offer us in this political moment. The roundtable invites a conversation about the liberatory possibilities of intersectional thinking in a rapidly emerging dystopic moment, characterized by a global tilt toward xenophobia, jingoism, resurgent homophobia, and misogyny.

## MODERATOR

- Elora Halim Chowdhury, University of Massachusetts, Boston

## PRESENTERS

- Deidre Hill Butler, Union College
- Michelle Rowley, University of Maryland, College Park
- Young Rae Oum, University of Texas, Rio Grande Valley

## 143. Food as Freedom: The Culinary Movement Making of Vertamae Smart Grosvenor

2:45PM - 4:00PM

HILTON BALTIMORE  
POE AB (LCD)

## MODERATOR

A. LYNN BOLLES, UNIVERSITY OF MARYLAND, COLLEGE PARK

## PARTICIPANTS

### *Vertamae's Strategies for A Hospitable Black Liberation Kitchen*

- Jessica Kenyatta Walker, The University of California, Berkeley

This paper looks at how culinary theorist Vertamae Grosvenor embraced a budding Black feminist aesthetic to food within the Black Arts Movement. With interlocutors moving through her kitchen like June Jordan, Alice Walker, and Toni Morrison, Grosvenor reframes this domestic site calling it the "world." This meant the kitchen is a crucible for

radical change, hospitality, and anti-capitalist taste and a laboratory for early Black feminist thought. Grosvenor's work counters the Black performances of masculinity like those of Amiri Baraka and foregrounds her own unique conceptualizations of African diasporic foodways, politics, and gender.

### *"Cooking Up a New Narrative": Gullah Womanism through Foodways and Storytelling*

- Judith Strathearn, University of Colorado, Boulder

This paper proposes Vertamae Smart-Grosvenor's weaving together of stories and recipes as a unique women-centered space of activism inspired by traditional Sea Island foodways. Through an examination of her book alongside historical scholarship on rice production in the antebellum south and the theoretical framework of Africana Womanism by Clenora Hudson-Weems, I argue that Grosvenor's culinary memoir is a narrative that reimagines feminist ideologies through a cultural lens and that her work is a model for Gullah womanism - a term I define as a form of daily female advocacy on the Sea Islands drawn from the West African traditions retained in Gullah culture.

### *"Lift the Pot Lid and Find Home": Food as a Common Language in Movement-Making*

- Katie White, Bishop McNamara High School

This paper focuses on Vertamae Smart-Grosvenor's ability to connect food and people through narrative and storytelling. Citing the work of Julie Dash and Ntozake Shange, it argues that food not only sustains our bodies, but also our minds, spirits, and individual and collective histories. Smart-Grosvenor's cookbooks and travelogue center food as a gathering place, a home from which relationships, movements, and theories can build, mix, and empower. Drawing inspiration from Smart-Grosvenor, this paper explores the possibilities of a collective feminist movement with food at the center.

## 144. Practicing Solidarity For More Coalitional Decolonial Feminist World-Making

2:45PM - 4:00PM

BALTIMORE CONVENTION CENTER  
ROOM 341

How might we more intentionally "further [our] dialogue, understanding and potential for solidarity?" Which "modes of solidarity" most strategically engage the interconnectedness of oppressions? How do we more effectively engage decolonial practices of reciprocity, accountability, and relationality with each other? M4BL asserts, "patriarchy, exploitative capitalism, militarism, and white supremacy know no borders." How might we decolonize our thinking and relating to one another in ways that create more movement-building and freedom-making? Participants will map and assess the particularities of our present circumstances, and explore ways to practice decolonial ways of "being/knowing/loving/resisting/creating" with each other in our various contexts.

## PRESENTERS

- Julia Balen, California State University, Channel Islands

## 145. Race, Religions, and Religious Racism

2:45PM - 4:00PM

BALTIMORE CONVENTION CENTER  
ROOM 342

## PARTICIPANTS

### *Between Father God and Mother Earth: Whiteness, Masculinity, and First World Privilege in Evangelicals' Anti-Environmentalism*

- Samantha Vandermeade, Arizona State University

Focusing on public declarations regarding the environment issued by Southern Baptist leaders in the 2000s, I argue that evangelical views on climate change and the environment hinge on intersectional relationships to structural

power and hierarchical understandings of women, queer people, people of color, and the so-called Third World. I explore what tenets proposed by queer-of-color and ecofeminist scholars evangelicals might employ to reformulate environmental justice and imagine futurity for evangelical environmentalism and suggest that only by rejecting hierarchical understanding of value can evangelicals begin to construct an ethic of creation care that does not instill oppression in its foundations.

### ***Centering Black Muslim Narratives: A Critical Examination of Anti-Islamophobia Discourse of Brown Muslims***

- **Shaista Patel, University of Toronto**

What is the place of Black Lives Matter movement in organizing against Islamophobia in America? I will begin with discussing how Islamophobia here forms at the nexus of white settler colonialism and slavery. My primary investment is in critically examining the resistance narratives of South Asian and Arab identified Muslims to 1) examine whether we are challenging the foundations of these other logics informing Islamophobia; and 2) examine the place of Black Muslim narratives in how we frame the demands for justice for our lives. I will discuss examples of solidarity and animosity towards Black Muslims in these anti-Islamophobia discourses.

### ***Religion within the Framework of Intersectionality***

- **Umme Al-wazedi, Augustana College**

This paper argues that we need to rethink about the role of religion within the framework of intersectionality. Bandana Purkayastha, in her article "Intersectionality in a Transnational World," argues that religion is being used to create racial profiles within nations and across nations—in this case it is Islam and Muslims. There are established surveillances which keep check on the travels of Muslims from one country to another. In this way nation-states take part in the "process of marketing religion" in the service of racism. While thinking

about Muslim women's agency, we have to consider these religion-based forms of racialization.

### ***Revisiting the Intersections of Race and Religion: Evangelical White Supremacy and the Feminist Response***

- **Marcella Clinard, Texas Woman's University**

This paper calls us to revisit religion as a intersectional factor of identity and oppression. Building on Keisha Lindsay's understanding of intersectionality as a malleable heuristic rather than an inherently anti-oppressionist tool, this paper examines the racialized religious identities of white evangelicals who blend Christianity with white supremacy in the age of Trump. Although such intersections could provoke a secular backlash, a more effective feminist response requires a deeper understanding of religion and spirituality. If feminist scholars are committed to making Black lives matter in their research and praxis, they must engage with the intersections of race and religion.

### ***146. Revisioning Reproductive Labor***

#### **2:45PM - 4:00PM**

#### **BALTIMORE CONVENTION CENTER ROOM 343 + 344**

This roundtable connects myriad forms of reproductive labor to sexuality, racialized gender, and struggles over power and bodily autonomy in neoliberalism, racial capitalism, and empire. In so doing it theorizes reproduction as a bundle of complexly articulated practices and processes. Individual contributions examine reproductive labor historically and as a contemporary formation, treating practices including slave breeding, global gestational surrogacy, incarcerated re/production, and transmasculine pregnancy. Powerful feminist theoretical approaches to reproduction first formulated by Marxist feminists, Black feminists, radical feminists, and human rights activists will be collectively re-visioned by roundtable participants in view of new and emerging reproductive cultures and politics.

#### **MODERATOR**

- **Eileen Boris, University of California, Santa Barbara**

#### **PRESENTERS**

- **Alys Eve Weinbaum, University of Washington**
- **Kalindi Vora, University of California, Davis**
- **Jey Saung, University of Washington, Seattle**

### ***148. Narrative Engagements, Resistant Texts***

#### **2:45PM - 4:00PM**

#### **BALTIMORE CONVENTION CENTER ROOM 345**

#### **MODERATOR**

- **Eden E. Wales Freedman, Mount Mercy University**

#### **PARTICIPANTS**

### ***"Let My Children Live!" Black Mothering and Desire in Sarah Wright's This Child's Gonna Live***

- **Loron Benton, University of California Los Angeles**

This paper explores Sarah Wright's 1969 novel *This Child's Gonna Live* and its main protagonist Mariah Upshur in the fictional 1930s Maryland fishing community of Tangierneck, a place where Mariah is constantly trying to either survive or escape from to ensure that her children, some of whom she has already lost, will live. While hegemonic frameworks of motherhood are often theorized as longings to have children, this piece examines the desires of black mothers to see black children survive in social conditions defined by economic racism, health disparities, communal judgment, and Mariah's prayerful defiance in the face of it all.

### ***Impatient Revolutionaries or Heroic Nationalists: Gender, Writing, and Agency in Anticolonial Militancy***

- **Shahin Kochwala, Indiana University, Bloomington**

In this paper, I examine two historical events of anticolonial militancy to

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

understand the gendered contours of political violence. The young age and the varied philosophical lineages of the two revolutionaries are often used, by colonial discourse and postcolonial historiography, to portray their actions as ideologically suspect. I analyze autobiographical documents by the two militants to argue against this portrayal. I contend that even when historical discourse gives voice to the third-world revolutionary subject, by representing violent action as politically suspect and inchoate, it creates an opposite modality of anticolonial action—one that is ideologically driven, deliberate, and largely masculinized.

## *The Boundaries of What is Tolerable: Trauma and Women's Resilience in Abolitionist Poetry*

- Maggie Rehm, University of Idaho

Within and alongside a general poetry of abolitionist resistance, I argue, emerges a more specific project of figuring gender through a lens of racialized experience. This paper examines the ways American women poets navigate affect in depictions of the bodily experiences of racism and slavery, relationships with children, and embodied loss. It explores the particular ways slavery shapes the possible narratives of selfhood for women and the ways women employed affect to communicate gendered experiences.

## *Narrative Entanglements: Cultural Trauma, Madness, and the Material Value of Black (Crip) Lives*

- Michelle Jarman, University of Wyoming

This presentation engages with contemporary African American novels and memoirs to articulate an important relationship between racialized cultural trauma and feminist disability studies. Drawing from the works of Jesmyn Ward, Cynthia Bond, and Tina Smith-Brown, this paper explores interconnected representations of racial trauma and madness, and the insights they suggest for developing broader social alliance around black (crip) lives. In order to develop this analysis, I deploy Alison Kafer's queercrit political/relational model of disability

to develop a relational analysis of these texts to explore how they (dis) orient readers to real bodyminds in the material world.

## 149. State-made Sexualities

2:45PM - 4:00PM

BALTIMORE CONVENTION CENTER  
ROOM 346

### MODERATOR

- Rawshan E Fatima, University of Dhaka

### PARTICIPANTS

#### *Love Under Capitalism, or The Rise of Soft Biopolitics*

- Katie Horowitz, Davidson College

This paper argues that the U.S. state instrumentalizes romantic and filial love to justify a host of subtle violences by producing citizen couples (onto whom the burden of social welfare can be shifted and who are thus represented as capable and deserving of love) and freeloading others (who consume state resources and are thus represented as rejecting and rejected by normative love). I focus on the advent of "self-care" as the proper salve for overwork as an example of how soft biopolitics drives a wedge between middle-class professionals who can afford to engage in it and working-class laborers who cannot.

#### *Postcolonial Economics and Desire*

- S. Charusheela, University of Washington, Bothell

Marxist feminists begin with the laboring subject, queer theorists with the desiring subject. But though both approaches are committed to denaturalizing gender/sexuality, they struggle with the framework of capitalcentrism, which naturalizes the "economy" as coterminous with capitalist markets. Consequently, labor and desire get split from each other, with labor adhering to production and desire adhering to consumption. In this talk, I present some of the emergent work in the framework of postcolonial economics, which addresses the teleology of capitalcentrism not just in terms of our

understandings of current postcolonial/subaltern subjects, but in relation to our imaginations of the future.

## *The Corporatization of Feminism: Rereading Arendt, Adorno, and Feminist Materialism*

- Christina F LoTempio, Northwestern University

This paper directs a feminist materialist critique toward a rethinking of Hannah Arendt's and Theodor Adorno's critiques of capitalism and modernity. It asks, in a time when oppressive normative gender and sexuality are still very much in existence, yet we frequently hear that we are (or should be) post-feminist, how might we understand these oppressions as intertwined with the present (capitalist) economic order? It examines the rich tradition of feminist materialism together with Arendt's and Adorno's respective concepts of the social and the culture industry, in order to query feminism's and feminist theory's contemporary attachments to the capitalist order.

## *Queer, Cuir, Joto? Creating Homes for LGBT Communities in Mexico*

- Sandibel Borges, University of California, Santa Barbara

This paper is based on participant ethnographic work I conducted in Mexico City in 2014-2016. Analyzing a Día de los Muertos party at Casa Gomorra (a queer space where different forms of art are created), a Keynote by Judith Butler at the Universidad Nacional Autónoma de México, or UNAM, and the translation of English texts into Spanish, I argue that the estudios queer and teoría queer that is growing in Mexico is leaving its roots of resistance. Instead, it is become an elitist, western, and imperialist lens from which to observe culture-specific dynamics of sexuality and gender in the country.

## 150. Nice White Ladies: Solidarity and Suspicion from and for White Women

2:45PM - 4:00PM

BALTIMORE CONVENTION CENTER  
ROOM 348

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## PARTICIPANTS

### *"Thinking with/against (White) Domesticity"*

- Rosanne Terese Kennedy, New York University

This paper examines the political potential and pitfalls of the recent turn toward domesticity in the what is self-named the "new domesticity." Following Susan Fraiman (2016), I appreciate this revaluation of domesticity and the "feminine." However I also worry that the new domesticity, as primarily a movement among white, middle class, heterosexual women, unwittingly reproduces normative gendered, sexed, and racialized identities and normative familial relations. Who and what are implicitly excluded? How might narratives from black feminists, queer theorists, the working class, and precariously housed expand and reframe our definitions of the home and domesticity?

### *The Diversity Requirement: Diversity/Inclusion, Whiteness, and General Education*

- Deborah Kuzawa, The Ohio State University

Many universities have a social diversity general education course (GEC) requirement. Though well meaning, the delivery and content of this GEC varies widely, and in most cases, primarily white instructors are not provided with specific training or resources for meeting the university's learning objectives. I explore how instructors in an engineering GEC approached the "diversity requirement," focusing on the development of assignments, assessments, and lessons that satisfy university and instructor objectives. Further, I examine how feminist and anti-racist frameworks and tools are used (often covertly) to meet the GEC as well as disrupt widespread misconceptions of diversity and inclusion.

### *Long Time Gone: Authenticity and Condescension at the Country Music Awards*

- Angel Lemke, Union Institute and University

The performance of "Daddy Lessons" by Beyoncé and the Dixie Chicks at the 2016 Country Music Awards garnered

massive media attention in the weeks leading up to the 2016 US Presidential election. I examine this event in the context of the larger arc of the Dixie Chicks' career and their attempts to claim a more authentic relationship to country music than their "redneck" peers in the genre, as well as in the context of liberal white women's historical use of black female writers and artists to claim the moral high ground when challenged.

### *"The Sexualization of Poor Women"*

- Lynda Sinkiewich, Union Institute and University

Poor women in US literature are portrayed with the long-established acceptance of the correlation between poverty and promiscuity, a belief which crosses racial barriers. Writers including Wharton, Morrison, Steinbeck, Caldwell, Allison, Larsen, and Lee introduce us to women whose poverty and sexual deviance seem synonymous. Why? If this is a method of marginalizing poor women, why do these women fight along racial lines to reinforce those beliefs of other groups while attempting to negate the view of their own? Patriarchy may create and enforce, but can change succeed without women unifying across racial lines to counter such a deeply-ensconced belief?

## 151. Statements, Demands, and Writing for Justice: Mobilizing the Anti-Racist Feminist Agenda in the Composition Classroom

**2:45PM - 4:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 349**

This roundtable brings together five queer/WOC feminist scholars to discuss their teaching of The Combahee River Collective Statement as an educational tool / vision-making document. As scholar-activists committed to prioritizing feminist teaching methods, learning, and social change-making in our classrooms, we hope to illuminate how we, in the words of Grace Lee Boggs, "decolonize our radical imaginations" in academic institutional spaces. Through the power of writing as a form of mobilization and

resistance, we hope ultimately to orient young people and students toward the (re)discovery of feminist social justice collectives, and collaboration rooted in political solidarity across boundaries of difference.

## MODERATOR

- shaeeda A mensah, American University

## PRESENTERS

- Casely Emma Coan, University of Arizona
- Anushka Miriam Swan Peres, University of Arizona
- Sonia Christine Arellano, The University of Arizona
- Pritha Prasad, The Ohio State University
- Stephanie Troutman, University of Arizona

## 152. New Terms on Our Terms

**2:45PM - 4:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 350**

## MODERATOR

- ReAnna S. Roby, University of Texas, San Antonio

## PARTICIPANTS

### *Corporeality, Capitalism, Citizenship: Why We Should Call It Anteliberalism*

- Stephanie Rountree, Auburn University

This paper centralizes racialized slavery as an intersectional framework interpreting economic contours of U.S. public policies that condition bodies across identity categories. Engaging critical race studies, corporeal feminism, and disability studies, I examine literary representations of specific (neo)liberal biopolicies such as marriage regulations and mental institutionalization to triangulate the dynamism between corporeality, capitalism, and citizenship in the U.S. polity after Emancipation. Ultimately, I propose a rubric that I term American anteliberalism, which facilitates literary investigation into U.S. biopower by mapping how historical biomechanisms that condition raced,

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

gendered, queer, and disabled bodies proceed from logics first refined upon the enslaved black body.

## ***Intersectionality and Articulation: Epistemological Overlaps***

- Kristi Tredway, St. Mary's College of Maryland

In her book, Fighting Words: Black Women and the Search for Justice (1998), Patricia Hill Collins asserted that "I am deliberately choosing to use the term intersectionality instead of its related term articulation, even though articulation approximates my understanding of intersectionality." This paper takes Collins' statement as its starting point, marking a first step in drawing connections between the two epistemological frameworks of intersectionality and articulation. Putting Stuart Hall's formulation of articulation in conversation with intersectionality will expand the usage and understanding of both concepts, thereby facilitating more theoretical interchange across disciplines.

## ***Juridical Humanity in the Transatlantic Public Sphere***

- Jill Richards, Yale University

This paper considers the racialization of "humanity" as a category of right in international law during the first half of the twentieth century. It offers a juridical history through a reading of international covenants, with particular attention to the convergence of sex crimes and war crimes in German South West Africa. Alongside and in conversation with these documents of foreign policy, I consider the blossoming of the parliamentary "blue book" as a compendium of evidence that looks to establish the criminal liability of a nation in the eyes of an international public sphere.

## ***Praxis Potentiaality: Intersectionality and Circumstantial Activism***

- Michelle Larkins, Michigan State University

In this paper I discuss the commitment to radical praxis and social transformation that is a tenet of intersectionality (Crenshaw, 1989), but which can be overlooked by some scholars in the pursuit of theoretical endeavors.

Drawing on an oral history project, I discuss the convergence of this method with intersectional aims, and moreover, the possibility of these collaborative projects becoming pieces of 'circumstantial activism' (Ballard and Banks, 2003) that communities may invoke.

## ***153. "Journeys of Social Justice: Women of Color Presidents in the Academy" and the M4BL***

**2:45PM - 4:00PM**

### **HILTON BALTIMORE RUTH**

The journey of women of color to leadership positions in the academy has parallels with many elements of the M4BL. Their journey, like the M4BL, is about giving voice, visibility, and value to populations that have been traditionally marginalized, erased, and minimized. Like M4BL, the stories of women of color presidents create an important counter-narrative to the dominant narrative of White male university presidents. This session provides a lens for connecting the leadership journeys of women of color presidents with those involved with M4BL who are leading movements of change and revolution both within and outside of the academy.

### **MODERATOR**

- Nalini Iyer, Seattle University

### **PRESENTERS**

- Menah Pratt-Clarke, Virginia Tech
- Debjani Chakravarty, Utah Valley University
- Nalini Iyer, Seattle University

## ***154. Pedagogies, Praxis, and Power: Revisiting Intersectionality in Introductory Women's/Gender/ Sexuality/LGBTQPAI+ Studies Classrooms***

**2:45PM - 4:00PM**

### **HILTON BALTIMORE TUBMAN A**

### **MODERATOR**

- Kimberly A. Williams, Mount Royal University

### **PARTICIPANTS**

## ***Teaching Intersectionality and Technological In(ter)ventions in Women's Studies Courses***

- L. Ayu Saraswati, University of Hawai'i, Manoa

If the self in the virtual world is a "flickering-signifier" and fragmented self, then, how can we teach the concept of "intersectionality" in this digital age? How does disembodiment in cyberspace complicate our understanding of bodies as intersecting categories of identity? This paper addresses these questions by showcasing some pedagogical activities in introductory classes that use technological in(ter)ventions and their influences on how we relate to bodies (digital or otherwise) and how we trouble and transform our current understandings of intersectionality.

## ***Is History Repeating Itself? Using History to Teach Intersectional Analysis***

- Heather Rellihan, Anne Arundel Community College

This paper discusses pedagogical strategies for using intersectionality to connect theory and praxis and draw connections based on relationships to power. To consider how activist work without an intersectional lens can perpetuate marginalization, two historical examples will be considered as prompts for student discussion: class conflicts over the ERA in the 1920s and conflicting priorities for reproductive justice in the 1960s-70s. The paper will also discuss two present-day application assignments: one which analyzes Sandberg's Lean In and another which looks at the use of the #yesallwomen hashtag.

## ***Intersectional and Transnational Feminist and Queer Pedagogies in One Semester?***

- Barbara Shaw, Allegheny College

This paper examines how we shape what constitutes women's, gender &

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

sexuality studies in introductory classes and how to address some of its most current issues. What approaches clarify the complexity of intersectionality? How do we balance introducing what Collins and Bilge name as the "interpersonal domain of power," "the disciplinary domain of power," "the cultural domain of power," and the "structural domain of power" while attending to U.S. first nation/indigenous and transnational social inequalities? What is the relationship between intersectionality and transgender and LGBQPAI+ liberation? How do we harness current social movements to do this work?

## 155. Lucille Clifton: The Legacy of African American Women's Literature

**2:45PM - 4:00PM**

HILTON BALTIMORE

TUBMAN B

### PARTICIPANTS

#### *Boogie Baltimore Girl: The Legacy of Remix in African American Women's Literature*

- DaMaris B. Hill, University of Kentucky

Like Lucille Clifton, I use my creative works to explore the lives of black women and the experiences associated with black girlhood. My novel Willows of the Spring is a story about two parents' struggle to control their daughter's sexuality during the 1930s. The novel is a bildungsroman story that that fictionalizes the oppressions and opportunities that emerged as a result of the Women's Suffrage Movement in the United States. The novel is written in an experimental narrative form that incorporates multiple and hybrid literacies.

#### *Lucille Clifton and Making Maryland Literary Legacy*

- Carla Du Pree, CityLit Project

Carla Du Pree was a friend of and mentored by Lucille Clifton. She is an author, fiction Editor, Speaker, Event Planner, and Literary Ambassador living in the Baltimore / Washington, DC Metro area. She has published several short stories, and novel excerpts in

literary journals and anthologies, and has been a contributor to Women in Clothes Former executive director of Howard County Poetry & Literature, and a recipient of a 2016 Rubys Grant for fiction and a MSAC Individual Artist Award in Fiction in 2007.

### Indigenous Peoples Meet-Up and Maker Space

**4:00PM - 5:30PM**

HILTON BALTIMORE

THIRD FLOOR EAST FOYER

This is a space for Indigenous people to meet each other and spend time together. Feel free to bring some handiwork like beading or finger-weaving to work on or share with each other - or just come to say Siyo! Aya! Boozhoo!

## 156. Lack(ing) a History and Producing Just Narratives: Henrietta Lacks and the telling of Black Women's Life Stories

**4:15PM - 5:30PM**

HILTON BALTIMORE

BRENT

Rebecca Skloot's book The Immortal Life of Henrietta Lacks tells the story of Lacks and the tremendous impact of her cells on medical research, discovery, and innovation. The book has won numerous awards, generated wealth for Skloot, and is now an HBO movie starring Oprah Winfrey. This roundtable explores this text to answer the conference theme's primary question of "how do we make Black lives matter in our own feminist research and praxis?" By critically interrogating Skloot's methodological and ethical choices in telling Lacks's story, critics in this session unpack how contemporary and historical narratives of Black lives are constructed.

### MODERATOR

- Moya Bailey, Northeastern University

### PRESENTERS

- Ruha Benjamin, Princeton University

- Bettina A. Judd, The University of Washington

## 157. Beyond Resilience: Bureaucracy and the Everyday in Post-Conflict Colombia

**4:15PM - 5:30PM**

HILTON BALTIMORE  
CALLOWAY AB (LCD)

### MODERATOR

- Tania Lizarazo, University of Maryland Baltimore County

### PARTICIPANTS

#### *"Another Minefield": Land Release and the Suspicion of Reoccupation*

- Diana Pardo Pedraza, University of California, Davis

Land Release is the mainstream, cost-efficient method currently used in the de-mining world that aims to declare contaminated territories "free of mines". Characterized by its short motto "give back land to people," Land Release is a technical process that has become a site of political debate in the current Colombian context: local communities have questioned the process of prioritization and the economic motives behind the mine clearance. For whom and for what are lands being released? Based on an 18-month ethnography, this presentation explores the alleged connections between a private hydroelectric project and landmine decontamination in the northwest Province of Antioquia.

#### *Utopias in Postconflict Times: Humanitarianism and Activism in Chocó, Colombia*

- Tania Lizarazo, University of Maryland Baltimore County

Humanitarianism has proliferated in Colombia as both a requirement for peace in active conflict zones, and a euphemism for charity. It names the exchange of resources in violent spaces reinforcing power relations between

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

privileged spaces and historically marginalized spaces. This paper explores the role of humanitarianism and activism in reinforcing, resisting, and negotiating resources and funding in Chocó, where the logos of humanitarian organizations are part of the landscape. I am specifically interested in how humanitarian aid is transforming alongside the transition to "peace" and how activist movements are adapting to these changes where violence is still a lived experience.

## 158. Voices for Change - Jewish Girls and Social Justice

4:15PM - 5:30PM

HILTON BALTIMORE

CARROLL A

### PARTICIPANTS

#### Kosher Activism: Jewish Girls Resist, Reclaim, and Reimagine the Patriarchal Roots of Judaism

##### ■ Dana Edell, SPARK Movement

How do Jewish girls negotiate feminism and activism with their Jewish identity? Through interviews and survey data, I will examine the struggles and breakthroughs girls experience as they recognize the ways some Jewish traditions and rituals both reinforce and contradict the "girl power" messages they receive from American culture. Now more than ever, with acts of anti-Semitism and misogyny spreading across the US, girls are motivated and inspired to take action. By analyzing how girls make sense of and find strength in religion, I will present a pathway for girls to reclaim, reimagine, and reboot certain rituals as feminist actions.

#### Joining the Resistance: Strategies for Cultivating Critical Consciousness with Jewish Teen Girls

##### ■ Beth Cooper Benjamin, The Joseph Stern Center for Social Responsibility

Since the 2016 election, progressive activists have adopted the term "resistance," a term with historical

resonance for Jews. But what do young Jewish feminists need in order to be effective and accountable in this new, multidimensional resistance? This paper introduces strategies and resources for teaching about race/racism/whiteness and class/classism/class privilege with affluent, white Jewish teen girls. Using participant interviews, field notes, and curriculum materials, I explore how a community-based girls' social justice leadership program has evolved to address the complex ways that race and class-based oppressions intersect with Jewish social and political history and contemporary Jewish identity.

## Situated Narratives: Hearing the Voices of Jewish Adolescent Girls

##### ■ Cheryl Weiner, Lesley University

The project offers an in-depth analysis of life story narratives from Jewish adolescent girls (McAdams, 1993) to better understand what Jewish identity means to them and how it shapes their feelings, attitudes, and responses to inter and intra-personal issues regarding Whiteness, Judaism, social responsibility, gender, and privilege. Findings from this project will contribute to the development of a conceptual framework for understanding Jewish adolescent girls' identity development, and as a means for engaging Jewish girls in important social justice work.

## 159. Uninterrogated Whiteness: White, Western, and Women

4:15PM - 5:30PM

HILTON BALTIMORE

CARROLL B

### MODERATOR

##### ■ Cristina M Dominguez, University of North Carolina, Greensboro

### PARTICIPANTS

#### Intersectionality Oppressed: Paradoxes in Liberal Feminist Liberation

##### ■ Barbara LeSavoy, The College at Brockport

Liberal feminism, as a reform-based approach to equality, ties feminist liberation to liberal policy: suffrage,

pay equity, and abortion rights as examples. Liberal feminists are in many ways glued to a patriarchal code where civic entitlements are measured against standards of white, straight men. Using critical race thinkers (Crenshaw, 1991; Davis, 1983, 2016; hooks, 1984) under the Subtheme "Revisiting Intersectionality," this paper critiques the 1848 Seneca Falls Convention as an origin story that gave birth to women's rights. The paper argues that this origin story whitewashes equality, and, reflective of its liberal feminist roots, entrenches white heteropatriarchy as dominant.

## Locally Specific Matrices of Oppression: Toward a Global Theory of Intersectionalities

##### ■ Tal Peretz, Auburn University

Intersectionality has been a paradigm shift in understanding inequality, but inadequate attention to the different contexts in which the "matrix of domination" is formed has created many ambiguously defined variations on the theory, and, as post-colonial scholars contend, its reliance on U.S.-based categories smuggles in western bias. I argue for an expansion of intersectionality to address these concerns, suggest two theoretical approaches for thinking intersectionally outside of a Western context, and suggest that the multiplicity of intersectionality can be synthesized into a coherent framework, but it requires that we speak of Matrices of Domination and Intersectionalities.

#### White women in M4BL- Why are We Here?: Understanding Alliance through Intersectionality and Affect

##### ■ Jamie Uva, Columbia University

This paper explores the ways that theories of intersectionality and affective attachments to inclusion and happiness (Ahmed, 2010) may be used to analyze white women's desires to participate in M4BL. I argue that it is necessary for white women to interrogate their lived experiences and affective attachments to participating in M4BL to avoid 'colonizing' a space that centers voices of 'others'. I ask, "How might

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

intersectionality help white women understand their affective attachments to participating in M4BL? How might these understandings inform the ways that white women can be in solidarity and ally with feminists and activists of color?"

## 160. Librarians Task Force Business Meeting

**4:15PM - 5:30PM**

HILTON BALTIMORE  
CHASE

## 161. Chicana M(other)work: Intersectionality and Collective Resistance for Chicana and Women of Color Mothers

**4:15PM - 5:30PM**

HILTON BALTIMORE  
DOUGLASS (LCD)

This roundtable will bridge Black feminist scholar Patricia Hill Collins's theorization on motherwork with Chicana feminism to propose Chicana M(other)work as a concept and project that amplifies the intersectionalities of our classed, racialized, and gendered lived experiences as working-class, first-generation, Chicana Mother-Scholars, activists, and community members. We offer Chicana M(other)work as a framework for collective resistance by naming the feminized, invisible, and exploited labor of Mothers of Color. We labor to transform institutional and state violence against Mothers of Color toward radical mothering for liberation.

### PRESENTERS

- Cecilia Caballero, University of Southern California
- Yvette Martinez-Vu, University of California, Santa Barbara
- Christine Vega

## 162. Disabilities Studies Interest Group Business Meeting

**4:15PM - 5:30PM**

HILTON BALTIMORE  
HOPKINS

## 163. Using Assessment to Revisit Intersectionality in Women's and Gender Studies Programs

**4:15PM - 5:30PM**

HILTON BALTIMORE  
JOHNSON A

This workshop will focus on the work of assessing our university's Introduction to WGS course, originally devised and approved in the 1990s, in order to make it relevant to today's students. We will share our assessment tools and what we learned from doing an assessment at a school that does not have a dedicated Women's and Gender Studies department of a course that is not attached to any department or college but that instead is run by an advisory board from all disciplines.

### MODERATOR

- Colleen Clemens, Kutztown University

### PRESENTERS

- Colleen Clemens, Kutztown University
- Emily Therese Cripe, Kutztown University
- Jason Crockett, Kutztown University

## 164. Black Feminisms and South Asian Feminisms: In Solidarity, In Collaboration

### TRANSNATIONAL FEMINISMS CAUCUS SPONSORED SESSION

**4:15PM - 5:30PM**

HILTON BALTIMORE  
JOHNSON B

In this roundtable, Black and South Asian feminist scholar-activists discuss their own histories of collaboration, genealogies, and solidarities across difference. We offer a timely discussion of the reasoning around these collaborations and the processes and challenges of building solidarities. We use the space to reflect on praxis past and present and the importance of a solidarity politic between Black and South Asian feminists at this time. We aim to ignite a conversation around the specificities of ideology and social

relations that make these collaborations possible.

### MODERATOR

- Rachel Afi Quinn, University of Houston

### PRESENTERS

- Eesha Pandit, Independent Scholar
- Chandra Talpade Mohanty, Syracuse University
- Linda Carty, Syracuse University
- LeConte Dill, State University of New York, Downtown
- Brittany Brathwaite, Kimbrito

## 165. The Intersection of Age, Race, and Gender in Visual Culture

### AGING AND AGEISM CAUCUS SPONSORED SESSION

**4:15PM - 5:30PM**

HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)

While media representations of the young female black body are often one-dimensional and highly sexualized, until recently, representations of the aging black female body were either non-existent or desexualized. This ignorance of aging sexuality is not surprising; as Age Studies scholar Margaret Gullette wryly points out, "Capitalism demonizes sexual aging not only out of dumb sentimentality for youth, but for commercial purposes." This panel examines representations of the aging black body in visual culture by examining a variety of films, television programs, and advertisements, both contemporary and classic, that address the intersection of gender, age, and race.

### MODERATOR

- Pamela Heath Gravagne, University of New Mexico

### PARTICIPANTS

#### *The Mammy in the West: Representation and Invisibility of the Aging Black Body in the American Western*

- Larry VanMeter, Blinn College

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

In "The Arizona Kid" (1939), Roy Rogers overhears minstrel singers singing "Swing Low, Sweet Chariot." Roy joins the singers, whereupon they grow silent, surrendering the song to the white hero. Validating Roy's "natural" superiority, the camera cuts to a stereotypical "mammy," who, dazzled by Roy's voice, says in her exaggerated mammy-voice, "Who dat singin' like an angel?" thus doubling the minstrel singers' deference to the white star. Though the history of black women in American westerns is marked by their absence, there are black women in the western, their role to bear witness to white supremacist capitalist patriarchy.

## "I Find it Comforting to be Around Old People": The Intersection of Age, Race, and Gender in Netflix's "Orange is the New Black"

### ■ Melanie Cattrell, Blinn College

Season two of Netflix's "Orange is the New Black" builds upon season one's cultural critique of gender, age, and class in the American prison system by adding the cultural construction of age to the series. This paper looks primarily at the character of Yvonne "Vee" Parker. As an older black woman, the character of Vee serves as a leader among the African American inmates. Furthermore, she disrupts the notion that older women are comforting and nurturing. Instead, she serves as a manipulative villain—one who is, in the end, brought down by another "old" woman.

## "Once You Get it You Really Get it" and "Painful Sex After Menopause Isn't Sexy": A Critical Gendered and Racialized Analysis of Appearance and Menopause-Centered Anti-Aging Pharmaceutical Advertising

### ■ Abigail Brooks, Providence College

I offer an in-depth, qualitative content analysis of the language and imagery in direct-to-consumer pharmaceutical advertisements that target middle-aged and older women with products and procedures to achieve youthful-looking and youthfully-performing bodies. Such advertisements skillfully promote youth-beauty-heterosexuality imperatives coded as individually empowering, as

centered in free choice, common sense, and rationality, and even in a language of second-wave feminist consciousness raising. Advertisements for these "anti-aging" interventions pathologize normal, natural aesthetic and physiological changes in the female body and, by way of an absent presence, reinforce and re-inscribe the racist, heterosexist, ageist feminine ideal of the white, young, heterosexual woman.

## "I'm Gonna Be with the old Lady . . . You Know I Have to" – Intersections of Racism, Ageism and Economic Exploitation in *Sand Dollars* (2014) and *Paradis: Love* (2012)

### ■ Linda M. Hess, University of Frankfurt

My paper will examine the entanglement of age and race relations in films such as Peter Haneke's "Paradis: Love" (2012) and "Sand Dollars" by Laura Amelia Guzmán and Israel Cárdenas (2014). In both films older white women fall in love with younger persons of color and subsequently highlight the complicated and problematic conflations of ageism, racism, and economic exploitation that persist in our contemporary world. I argue that the films themselves can be regarded as at the same time reproducing and challenging these conflations, inviting the perceptive viewer to explore and seek to understand the intersections of discrimination portrayed.

## Sexy, Mature Black Women in Movies

### ■ Saskia Fuerst, University of Salzburg

The lack of diverse roles for mature African American women in film has provided one-dimensional depictions of aging black women, i.e. the bossy Mammy. More recent films, like "How Stella Got Her Groove Back" (1998) and "Their Eyes Were Watching God" (2005), feature middle-aged actors depicting mature, upper-class, black career-women in search of personal fulfillment. Angela Bassett and Halle Berry, each bring their own film career histories to their leading roles through Marvin Carlson's concept of the haunted bodies of actors. Their previous

performances are ghosted onto their characters, further expanding the visual perceptions and representations of mature Black female sexuality.

## 166. InterSpecies: Theory and Research at the Intersection of Race, Class, Gender, Sexuality, and Species

4:15PM - 5:30PM

HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)

### PARTICIPANTS

## *Ape Motherhood: The Queer Gendering of Orangutan Rehabilitation*

### ■ Juno Salazar Parrenas, The Ohio State University

Rehabilitating orangutans entails training orphaned and displaced orangutans how to live as semi-wild orangutans in sanctuaries. The idea began as a form of "ape motherhood," which was an experiment of freedom in the midst of active debates around decolonization. "Ape motherhood" was a queer practice of trans-species life: embodying ape motherhood entailed embodying another kind of gender, one opposed to both colonial motherhood and a universal sense of human nurturing. This paper posits that care became queer when explicitly positioned against hegemonic forms of care. Yet, such care was nevertheless steeped in colonialism.

## *Gimme Shelter? Interspecies Intersectionalities and Animal "Rescue"*

### ■ Harlan Eugene Weaver, University of California, Berkeley

Focused through the lens of what I term, borrowing from Kimberlé Crenshaw, "interspecies intersectionalities," or how relationships between humans and animals not only reflect but also shape experiences of race, gender, sexuality, nation, species, breed, and more, this paper explores the problems and promises of contemporary work in animal shelters and "rescues" in the U.S. While latent racism, misogyny, and heteronormativity shape much

of this work, I find hope in disparate approaches, such as those styled after harm reduction, that promise a better future for marginalized humans and their animals, together.

### ***Reconstructing 'Ghetto Dogs': Race and Gender in Pit Bull Advocacy***

- Katja M. Guenther, University of California, Riverside

The contemporary pit bull advocacy movement seeks to disentangle pit bulls from the racialized and gendered imaginary to which they have long been relegated. This paper examines how animal shelter and rescue volunteers working with pit bull-type dogs inscribe new social meanings on these dogs to erase their social and individual histories and associations and to construct them instead as feminine and white. This process results in making the dogs palatable to middle-class adopters—and thus saving their lives—while supporting continued marginalization of Black and Latino masculinities.

### ***Trans at the Intersection of Politics and Embodiment***

- Dylan McCarthy Blackston, University of Arizona

On January 27, 2017, President Donald Trump signed an Executive Order instituting a Muslim Ban, having already, just days prior, reinstated the Global Gag Rule. These Orders work as cuts across already categorized life, cuts that are enacted differentially at the geopolitical scale to segment the species body and at the corporeal scale to target the individual body. As a means of understanding how these cuts take shape currently, this essay develops the analytic, trans\*plantation, which attends to how the non/human, the visual, and the colonial are bound together, and theorizes what these and future enmeshments politically enable or attenuate.

### **167. Mapping Movidas in the 1960s and 1970s: Chicana Politics of Memory and Solidarity**

**4:15PM - 5:30PM**

#### **HILTON BALTIMORE KEY BALLROOM 11 (LCD)**

This roundtable will explore Chicana feminist movidas in the 1960s and 1970s. Moving within and between multiple sites of struggle, Chicana activists were on the front lines of forging new cultures of rebellion, as they created their own praxis of resistance that was shaped by an analysis of the multivalent nature of oppression. Roundtable participants will discuss how Chicana acts of memory produced new vocabularies of struggle, Chicana alliances with African American and Third World women, and Chicana "internationalism" within emergent transnational feminisms. We will also reflect methodologically on how Chicana history is remembered, recovered, and reinterpreted.

#### **MODERATOR**

- Maylei Blackwell, University of California Los Angeles

#### **PRESENTERS**

- Dionne Espinoza, California State University, Los Angeles
- Maria Coterá, University of Michigan
- Alejandra Marchevsky, California State University, Los Angeles
- Marisela Chavez, California State University, Dominguez Hills

### **168. Fucking the System: Black Sexual Guerrilla Warfare in the Movement for Black Lives**

**4:15PM - 5:30PM**

#### **HILTON BALTIMORE KEY BALLROOM 12 (LCD)**

What lessons can we derive from Black sexual cultures and Black sex work toward "fucking the system"? To facilitate this conversation, the panelists

ponder lessons from their research on Black transwomen's utilization of sex work for survival, black women performers' leveraging of black pussy for extra-juridical black justice and liberation in the context of film and black print culture, and "the witch's flight,"—Black lesbian politics and Black femme fugitivity. This roundtable invites dialogue on the currency of Black sexual cultures and sex work toward world-making, and the imaginative possibilities of mass-organized black sexual guerrilla warfare as oppositional political praxis.

#### **PRESENTERS**

- Julian Glover, Northwestern University
- Shoniqua Roach, University of Oregon
- S. Tay Glover, Northwestern University
- Marlon Murtha Bailey, Arizona State University

### **169. Working at the Edges: Intersectionalities in Technosciences**

**4:15PM - 5:30PM**

#### **HILTON BALTIMORE KEY BALLROOM 2 (LCD)**

These roundtable members focus on the lives and work of those in science, technology, engineering, and mathematics (STEM) fields (technoscientists). They address the presences and absences in the underrepresented's narratives, strategies, support systems, work, and reflexivity, as well as their encounters with and use of social science theories to manage their marginal status/positionality. Fractally, the researchers utilize many of the same theories to understand the lives of the technoscientists that they study. The roundtable members discuss how and why intersectional theories explain the disparities between the physical sciences/engineering fields and the other technosciences that feminist science studies cannot address.

#### **MODERATOR**

- Jarita Holbrook, University of the Western Cape

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## PRESENTERS

- Sharon Traweek, University of California Los Angeles
- Maria Ong, TERC
- Jarita Holbrook, University of the Western Cape

## 170. Introduction to the National Women's Studies Association and University of Illinois Press First Book Prize

4:15PM - 5:30PM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

The annual NWSA and University of Illinois Press First Book Prize recognizes excellence in emerging scholarship and supports early career scholars in the field of women's, gender, and sexuality studies. Awardees receive a book contract and a \$1000 cash advance. This roundtable will discuss the NWSA/UIP prize and provide insights into crafting successful book proposals in a competitive publishing landscape. Panelists include key organizers of the prize from NWSA and UIP along with recent recipients and a former member of the prize selection committee.

Following opening remarks, there will be ample time for questions regarding the prize and book publication.

## MODERATOR

- Dawn Durante, University of Illinois Press

## PRESENTERS

- Dawn Durante, University of Illinois Press
- Allison Kimmich, National Women's Studies Association
- Erin Leigh Durban-Albrecht, Illinois State University
- Erica Lorraine Williams, Spelman College

## 171. Making Black Lives Matter Through Archives

4:15PM - 5:30PM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

Building upon the M4BL, we assert archival preservation as an intentional act of cultural preservation, feminist intervention, a disruption of the state violence of erasure, and confirmation that Black Lives Matter. Today, most archives, including feminist archives, are "white spaces," making a Black Feminist Archive and other Black Archives profound acts of survival and visibility. We will engage the audience in a discussion of the importance of archives in our research and everyday lives, and the efforts necessary to create and sustain Black and Black Feminist archives.

## MODERATOR

- Whitney Lutricia Battle-Baptiste, University of Massachusetts, Amherst

## PRESENTERS

- Irma McClaurin, McClaurin Solutions
- Kesho Yvonne Scott, Grinnell College
- Martha Diaz, Hip-Hop Education Center

## 172. Feminist Ethnographies During These Times—Storytelling Through Solidarities

4:15PM - 5:30PM

HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)

Ethnography as a genre of producing knowledge is a deeply vexed terrain, not only due to its colonial origins but also because of how its many enactments continue to reproduce the objectification and consumption of the Other. Still feminist scholars embrace this mode of knowledge-making while also creatively interrogating it, extending it, and redoing it in ways that align with their political and epistemic positions and principles. This roundtable will present contemporary approaches to ethnographic research and writing, including perspectives

that reject the lexicon of ethnography in favor of decolonial storytelling and collaborative praxis.

## MODERATOR

- Zenzele Isoke, University of Minnesota

## PRESENTERS

- Zenzele Isoke, University of Minnesota
- Dana-Ain Davis, Queens College
- Richa Nagar, University of Minnesota
- Christa Craven, College of Wooster

## 173. From Baltimore to Bangalore: Intersectional Geographies and Place-Based Feminist Teaching and Research

4:15PM - 5:30PM

HILTON BALTIMORE  
LATROBE (LCD)

"Intersectionality" has become so central to feminist thinking that it risks reifying the very categories of difference it has illuminated. Drawing on panelists' varied experiences of place-based teaching, research, and activism, this panel explores how intersectionality as an analytic and embodied form of knowledge production is nuanced by insights from feminist geography and standpoint theory to help us think about the production and dissemination of difference.

## MODERATOR

- Christina B. Hanhardt, University of Maryland, College Park

## PRESENTERS

- Kate Drabinski, University of Maryland Baltimore County
- Lydia Pelot-Hobbs, The Graduate Center, City University of New York
- Amy Bhatt, University of Maryland Baltimore County
- Nicole King, University of Maryland, Baltimore County
- Ariana Ochoa Camacho, University of Washington

## 174. A Transnational Dialogue on Island Feminisms

4:15PM - 5:30PM

HILTON BALTIMORE  
PACA

This roundtable features a transnational dialogue about Island Feminisms, bringing together a number of feminist scholars from Caribbean, Greek, and Pacific islands interested in exploring (1) the meanings of the social constructs of island identity, "islandness," and "island women" in our life and work; and (2) how Island Feminism, as a field of study, advances and complicates both Feminist and Island Studies, among other academic fields. This roundtable will serve as one transnational gathering of island feminists to consider and plan potential collaborative opportunities at different levels: transnational, national, and local.

### MODERATOR

- Vivien Ng, University at Albany, SUNY

### PRESENTERS

- Angela B. Ginorio, University of Washington
- Manoucheka Celeste, University of Florida
- Noralis Rodriguez-Coss, Gonzaga University
- Shariana Ferrer-Nunez, Purdue University
- Yi-Chun Tricia Lin, Southern Connecticut State University
- Marina Karides, University of Hawai'i, Hilo

## 175. The Movement for Black Girls: #Blackgirlmagic and Digital Resistance

GIRLS AND GIRLS' STUDIES CAUCUS  
SPONSORED SESSION

4:15PM - 5:30PM

HILTON BALTIMORE  
PEALE A

By examining and critiquing social media spaces, we foreground how the movement for Black lives has re-oriented and re-centered Black girlhood as a crucial part of its political project.

Extending social media campaigns such as #blacklivesmatter and #sayhername, #blackgirlmagic participates in counter storytelling by offering a multiplicity of narratives in a world that often renders the experience of Black women and girls invisible. Aligned with the vision of Black Lives Matter, we envision a world in which Black girls are not subjected to violence. The Girls and Girls' Studies caucus underwrites this endeavor to make that world materialize.

### MODERATOR

- Aria S. Halliday, University of New Hampshire

### PARTICIPANTS

#### #Blackgirlsread: Combining the Literary and the Digital

- Andrea Adomako, Purdue University

While scholars have been combining discourse from Black feminism, the history of childhood, and literature to pay particular attention to Black girlhood, it is essential to recognize that platforms like Twitter are impacting narratives of Black girlhood. Impacted by the rise of #blackgirlmagic, hashtags such as #wellreadblackgirl and #1000blackgirlbooks showcase how Black women and girls are calling attention the importance of literary representation for Black girls. By tracing the origins and communities centered on these hashtags, I hope to reflect how counter narratives in the digital world impact dominant narratives in the physical world.

#### Transformative Media: A Critical Examination of #BlackGirlMagic

- Tiffani J. Smith, Claremont Graduate University

While social media has its complications in sharing positive/good representations, #Blackgirlmagic allows Black girls to celebrate themselves and reminds them that there is power in being unapologetically Black, female, and beautiful. My paper will provide a critical assessment of the #Blackgirlmagic movement through the analysis of artifacts such as blogs, magazines, websites, and other technological mediums. In

addition, this paper provides a critique of the #Blackgirlmagic movement that needs to increase the educational accomplishments of Black girls and women because these achievements are underrepresented. I will use critical auto-ethnographic methods to assess what #Blackgirlmagic means for decolonization, resistance, and resiliency.

#### Black Power: Centralizing Black Women in Black Liberation

- Frances Adomako

The current movement for Black Lives, taking place both online and "in the streets," has provided the space for Black women to provide counter narratives to traditional media portrayal and representation of their racialized bodies and communities. Therefore, social media activism has not only expanded our understanding of how "activism is done," but has centralized Black women as agents of change. Through a comparison of traditional and social media activism, this presentation will reflect on the essential role that alternative spaces have served for Black women in the project of Black liberation as well as its impact in healing from racial trauma.

#### The Digital Worlds of Black Girls: An Ethnographic Exploration of Black Girls' Media Productions

- Ashleigh R. Wade, Rutgers University

The intersection of girls' and media studies provides fruitful terrain for advancing narratives about the impact of media on the lives of Black girls. While there is undeniable value in understanding Black girls' consumptive practices, we also need more studies that explore how and to what ends Black girls produce media. This paper details how I used participant-observation to collect cell phone generated photos and videos from a group of Black girls. Analysis of their cultural products offers a glimpse into how Black girls' media practices coincide with their subjective formation and help chart the spatial configurations of Black girlhood.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## 176. Fugitive Consciousness and Radical Praxis: Redefining Ethics, Health, and Justice

4:15PM - 5:30PM

HILTON BALTIMORE  
POE AB (LCD)

### MODERATOR

- Diane Harriford, Vassar College

### PARTICIPANTS

#### *Reading Assata Shakur: Towards a Prophetic Praxis of Liberation*

- Jasmine Syedullah, Vassar College

Twentieth-century fugitive-slave Assata Shakur's prophetic voice emerges from beloved communities made accountable to one another's liberation through practices of care, self-determination, education, and love. Her battle cry echoes in the present-day demands that #BlackLivesMatter and her narrative testimony is vital for our orientation to the current historical moment. This paper reads Shakur as a critical social theorist of race, freedom, and beloved community whose distinctly fugitive consciousness animates alternative timelines for justice, a discursive undercommons of liberation, and protocols for the kinds of freedom political emancipation alone cannot secure.

#### *Black Lives Matter and a Radical Ethics for these Times*

- H. L. T. Quan, Arizona State University

The most potent reporter and critic of the current epidemic of police homicides is Black Lives Matter. BLM, grounded in the Black Radical Tradition, demands that we take stock of the moment and expose the economic, political, and cultural causes of police violence and beyond. Yet is it the police, as an extension of the state, who has largely benefited from the presumption of moral authority. This paper interrogates the meta-ethical questions about the moral authority of BLM protests and explores the possibility of an ethics of those who have persistently resisted against the habitual practices of tyranny.

## Bad Form: Queer, Broke & Amazing!

- C. A. Griffith, Arizona State University

Poverty is ironically portrayed by dilapidation, filth, bad lighting, and low morals—all endemic to dominant media representations of poor people as waste and parasites. This presentation will feature excerpts from my documentary in progress, *Bad Form: Queer, Broke and Amazing!* to explore individuals, organizations and movements of LGBTQ people from one stop sign towns to megacities that are doing amazing work to cope, thrive, and build communities. Whether discussing food, shelter, healthcare, police violence, incarceration, reproductive justice, human dignity, art, beauty, sex, or love, the film's participants embody the spirit of the Combahee River Collective's decades-long struggle for justice.

## Older Black Women's Lives Matter: Elder Self-Neglect and Health Justice

- Françoise B. Cromer, College of Saint Elizabeth

Demographic risk factors for elder self-neglect include being African-American, female, older and poor (Dong, Simon et al. 2010; Dilworth-Anderson, Peggye et al., 2013; Hilderbrand, Caitlan et al., 2012). Elder self-neglect is broadly defined by the Centers for Disease Control as "the failure to meet needs for essential medical care, nutrition, hydration, hygiene, clothing, basic activities of daily living or shelter, which results in a serious risk of compromised health and safety." Structural obstructions to quality, long-term care facing older Black women has social justice implications that are interrogated in this paper and alternative solutions examined.

## 177. Radical Research and Institutional Change: Reports on a University-Wide Qualitative Research Study on the Culture and Climate for Women Faculty

4:15PM - 5:30PM

BALTIMORE CONVENTION CENTER  
ROOM 341

### MODERATOR

- Louise Jennings, Colorado State University

### PARTICIPANTS

#### *Deconstructing Systemic Gender Inequity via A Womyn's Research Collaborative*

- Roe Bubar, Colorado State University

This presentation, drawing from women of color feminisms and constructivist grounded theory, examines how power operates systematically to influence gendered university culture and policies across department, college, and administrative levels. We explore women faculty's participation in hegemonic practices, a topic that is often suppressed among female faculty. By discussing our womyn's collaborative research team as a feminist path to restoration of trust and health in the academy, we seek to honor our journey towards healing and to center women's narratives as a way to explore systemic heteropatriarchy and the gendered intersectional and neocolonial implications for women faculty in the academy.

#### *Toward a Gender Inclusive Institution: Breaking the Difference/Value Dichotomy in Academia*

- Caridad Souza, Colorado State University

This paper develops a framework for understanding how white, heterosexist, masculinist gender bias is institutionalized within academia, and develops a tool to guide institutional transformation. We illustrate how the "difference/value dichotomy" operates to protect power and confer white male privilege, such that "difference" is penalized in a way that appears to be "natural" or "legitimate." This dichotomy helps explain why women, people of color, and LGBT persons continue to be marginalized in academe. Discussing this dichotomy in light of our qualitative research, this presentation offers strategies for revealing bias and redesigning institutional environments.

#### *Understanding Non-Tenure-Track Faculty Experiences through Human Rights Activism*

- Jennifer Krafchick, Colorado State University

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

According to the "Women and Contingency Project" of the New Faculty Majority, 61% of all non-tenure-track faculty are women. The deeply feminized position of non-tenure-track faculty was readily apparent in our university-wide qualitative research project: many faculty off the tenure track disclosed work-related experiences that not only represented hostile work environments but that infringed upon basic their human rights. This paper engages human rights research/activist strategies to examine the systemic marginalization of female non-tenure-track faculty and to develop possibilities for transforming non-tenure-track faculty's working conditions.

## ***Hard Feelings: Service and the Gendered Affective Economies of Academe***

### ■ Lisa Langstraat, Colorado State University

Considerable research exposes the gendered nature of service in the academy: women do a disproportionate amount of service and often expend more emotional labor on service-related activities (see Masse et al.; Misra et al.). The effects of this service- gender gap include higher burn-out rates, greater time required to achieve promotion, and lower salaries. In our research faculty across ranks shared frustrations about—and satisfactions related to—their service loads. To understand the affective economies of service at our university, I draw from critical emotion studies to analyze the institutional formations that shape women faculty's vexing relationship to service.

## ***178. Killing Me Softly: The Mattering of Black Professional Women's Lives—Intersecting Race, Space, Gender, and Socioeconomic Status***

**4:15PM - 5:30PM**

**BALTIMORE CONVENTION CENTER  
ROOM 342**

### **MODERATOR**

### ■ Khadijah Olivia Miller, Norfolk State University

## **PARTICIPANTS**

### ***You got it....right? Faulty Attributions, Micro-aggressions and Costly Consequences***

#### ■ Erica R. Russell, Norfolk State University

Is it possible for a group of people to be loved and hated for the same reasons? This paper will explore this notion for Black professional women. Micro-aggressions and faulty attributions often lead to costly consequences for this population. They are socialized to work hard, pursue academic excellence, and to become self-sufficient. The same independence and productivity that allows access to positions or "pseudo-power" can lead to closed doors and unauthentic living. A demonstrated ability to manage multiple responsibilities and adapt to adverse circumstances often results in the rhetorical question, "you got it...right?" without a concern for the answer.

### ***My Safe Space Matters...Navigating Sexism and Racism in the "Professional World"***

#### ■ Alisha Tucker, Norfolk State University

For many black professional women, particularly those who find themselves in corporate America or institutions of higher learning where they are in the minority, every day can present identity struggles or issues that cannot be shared with or appreciated by their non-black counterparts. For these reasons, many black professional females seek solace in "safe spaces" where they can freely vent and discuss issues affecting them without judgment or fear of reprisal. This paper seeks to identify those safe spaces, explore the need for them, and examine the effect of stress on the health and well-being of black professional women.

### ***Silently Suffering: A Psychological Perspective on the Impact of M4BL on Black Professional Women***

#### ■ Ernestine Duncan, Norfolk State University

As the movement for Black lives emerges, feminists have reconfigured how we think about sexuality, gender, and race as they intersect with violence, power, and politics. The movement

sheds light on the unique ways women of color are impacted by systems of oppression and resistance. Black professional women are often silenced regarding the impact of these systems on their lives. This paper addresses from a psychological perspective how Black professional women suffer mentally, spiritually, emotionally, and socially. The concomitant stress that follows often leads to higher rates of chronic illness in this group of women.

### ***Stress, Race, Gender, Socioeconomic Status, and Survival—Finding a Space that Matters***

#### ■ Khadijah Olivia Miller, Norfolk State University

The Combahee River Collective Statement 40 years ago provided a critical stance on the importance of including Black women in the social justice movement. Their moral agency, social status, education, and voice are grounded in their creative strategies for survival. Collins's Black Feminist Thought and Canon's Black Womanist Ethics highlight their everyday triumphs to survive multiple systems of oppression. They survived by carving out safe spaces to validate their mattering. This paper proposes to show the strength and relieve the stress of Black professional women as it relates to their role in the Black Lives Matter movement.

## **179. Presidential Session: The 2017 Women's Marches and the Future of Feminism**

**4:15PM - 5:30PM**

**BALTIMORE CONVENTION CENTER  
ROOM 343 + 344**

Feminist organizers have been some of the most visible and vocal respondents to the election of the 45th president of the United States. The January 21 March, the day of the inauguration, drew historic numbers of protesters. On March 8th a women's strike further mobilized feminists with an emphasis on anti-imperialism, working class solidarity, and anti-racism. The post-election mobilizations have also revived old debates and sparked new ones that focus on the parameters and priorities of feminist politics. This panel will

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

look at feminist organizing in the era of Trump.

## MODERATOR

- Leena Odeh, Global Refugee Protection Project

## PRESENTERS

- Linda Sarsour
- Keeanga-Yamahtta Taylor, Princeton University
- Thenjiwe McHarris, Team Blackbird

### 180. #SheResisted: The Praxis of Consciousness, Revolutionary Criminology, and Liberation from the HBCU to the PIC (Prison Industrial Complex).

4:15PM - 5:30PM

BALTIMORE CONVENTION CENTER  
ROOM 345

## MODERATOR

- Olivia Perlow, Northeastern Illinois University

## PARTICIPANTS

#### *She is Speaking in Ciphers: Revolutionary Praxis within the State Prisons*

- Zoe Spencer, Virginia State University

This presentation explores the passion, obstacles, demands, and counter resistance that is experienced by a Black woman scholar-activist who utilizes a transformative pedagogical model to raise the consciousness of scholars and "inmates."

#### *Death by Association: Carrying Incarceration from Her Womb to Her Tombstone*

- Bahiyyah Muhammad, Howard University

This presentation explores the dynamics of the false consciousness embedded within the critical conflict in which mass incarceration is strategically described through meek rhetoric such as, 'spillover effects' and 'collateral consequences' for all. The presenter situates this myth by emphasizing the lived experiences among Black woman caregivers

to children of the incarcerated and anchoring their narratives within the praxis of radical criminology.

### *Black Girlhood Power: Reimagining, Resistance, and Resiliency among Black Girl Activists*

- Nishaun T. Battle, Virginia State University

This presentation explores the ways in which Black girls create spaces of activism and resist against the policing of their bodies as a function of both state and community violence, by engaging in social and legal justice involvement. The presenter examines the collective experiences of Black girls understanding of agency, race, class, and gender at the intersection of activism to help advance the methodology, as well as theory and praxis within radical and revolutionary criminology.

### 181. Stateside to Jamrock: Creating Transnational Black Feminist Solidarity

4:15PM - 5:30PM

BALTIMORE CONVENTION CENTER  
ROOM 346

This roundtable will explore how black women have transcended global boundaries through their activism, theorizing, and migration. Drawing on their scholarship on reproductive justice in Jamaica and grassroots organizing among multi-ethnic black women in Hartford, Connecticut, discussants will illuminate how black women of various nationalities have enacted black feminist principles. Additionally, discussants will highlight how they use their positionality as African American and Afro-Caribbean women to mediate the tensions that arise in creating transnational black feminist solidarity.

## MODERATOR

- Candice C. Robinson, University of Pittsburgh

## PRESENTERS

- Nneka D. Dennie, University of Massachusetts, Amherst
- Jalicia Jolly, University of Michigan
- Channon Sierra Miller, Boston University

### 182. Written/Unwritten: Diversity and Hidden Truths of Tenure

4:15PM - 5:30PM

BALTIMORE CONVENTION CENTER  
ROOM 347

In this roundtable, panelists will discuss their thoughts about and reflections on Written/Unwritten: Diversity and Hidden Truths of Tenure—a collection of memoirs, interviews, and manifestos that offers readers an intimate look at how renowned scholars and emerging faculty of color navigate the structural challenges of the modern academy. The panelists—a combination of junior and mid-career faculty—will share their own experiences in the academy, particularly in this political moment when faculty of color are more vulnerable than they have been in decades. Panelists will also discuss how junior faculty can think of their work at a time when the current administration demands activism in and out of the classroom.

## MODERATOR

- Christine Cynn, Virginia Commonwealth University

## PRESENTERS

- Eve Dunbar, Vassar College
- Ashley Lucas, University of Michigan
- Mel Michelle Lewis, Saint Mary's College of California

### 183. The Trauma We Carry: Exploring Fat Solidarity and Resistance in Violent Institutions

4:15PM - 5:30PM

BALTIMORE CONVENTION CENTER  
ROOM 348

## PARTICIPANTS

#### *Fitting In: Macro/Microaggressions, Fatness, and the Academy*

- MaryAnn Kozlowski, University of Kentucky

Fat studies is an emerging field, often included under the umbrella of gender and women's studies. However, not

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

everyone supports or is aware of this inclusion. This presentation explores the perils and pitfalls of studying fatness within the academy. When the word "fat" itself can rile up intense emotional reactions, how can we begin to discuss the social construction of the fat body when some academicians are afraid or offended by the very word? I will also explore the complicated nature of researching one's own social and physical reality in academia.

### ***"Men Don't Like Saggy Boobs": An Autoethnography of Violent Fatphobia in the Family***

- Shawna Felkins, University of Kentucky

It has been well-documented by fat studies scholars that to be fat is to undergo constant and often violent reminders of your size and place in the world. Utilizing the work of Tami Spry, I trace the history of my body and the policing mechanisms used to challenge its excess. This presentation merges theory and experiential knowledge to examine the use of violence in the institution of the family to define normative bodies in a white supremacist heteropatriarchy. What methods of violence are used in families to police fat bodies? How do these methods uphold racist, sexist, and homophobic stereotypes?

### ***Waifs and Willows: Representations of Gender Nonconformity and the Androgynous Body***

- Margaret Coppala, University of Kentucky

Alongside the concept of gender ambiguity exists the cultural notion of the androgynous body. Such a body corresponds in the cultural imagination to an ambiguous gender performance, but the range of bodies that are afforded such androgyny is narrow—figuratively and literally. I examine cultural links between gender performance, body type, and body size in representations of androgynous bodies and discussions of those bodies. I examine representational markers of androgyny and trace scientific and pseudoscientific ideas that undergird ideas about body composition and gender. I trace the association between

the thin body and the "ungendered" body and the effects thereof.

### ***Passing While Fat? Transgender Bodies, Gender Dysphoria, and Anti-Fatness***

- Rory Barron, University of Kentucky

This paper examines the relationship between gender dysphoria in transgender individuals and anti-fat attitudes and representations in mainstream American culture by analyzing the ways in which anti-fat attitudes influence expectations of acceptable gender performance and the ways transgender individuals of different gender identities who are deemed fat negotiate with these forces in order to "pass." Specifically, this paper seeks to analyze ways that anti-fatness is regulated differently in both masculinity and femininity and how that affects transgender individuals who are in a pre-transitional state as well as examining the similarities between the bodily violence fat bodies and transgender bodies face.

### ***184. A City-Wide Movement to Break Down Inequities Faced by Black Girls in Pittsburgh***

**4:15PM - 5:30PM**

**BALTIMORE CONVENTION CENTER  
ROOM 349**

In this presentation we describe the development of the Gwendolyn J. Elliot Research and Training Institute in Pittsburgh, Pennsylvania, a unique collaboration of university researchers, government officials, non-profit organizations, foundations, and community-based service providers, whose mission is to provide expertise in the fields of research and training for individuals and organizations working with girls of all backgrounds and girls of color in particular. We also share our efforts organizing an Equity Summit and forming work groups targeting institutional inequities faced by girls of color. We will provide guidance for others who wish to generate similar collaborative social change efforts.

### **PRESENTERS**

- Melissa Swauger, Indiana University of Pennsylvania

- Lynn Knezevich, Independent Scholar

- Andrea Joseph, Gwen's Girls

### ***185. Bearing Witness to Trauma in the Classroom and the Field***

**4:15PM - 5:30PM**

**BALTIMORE CONVENTION CENTER  
ROOM 350**

### **MODERATOR**

- Ariella Rotramel, Connecticut College

### **PARTICIPANTS**

#### ***As It Emerges: Sibling Sexual Violence and Trauma Re-engaged***

- Katherine Martinez, Metropolitan State University of Denver

Sibling violence, in general, is under-studied yet over represented in the realm of family violence. The traumatic effects, however, are long-ranging, especially when the violence is sexual. This paper identifies sibling sexual violence as the trauma that "keeps taking." In other words, it is a violence that can be experienced intergenerationally, much like the traumas of intimate partner violence and even warfare. Sibling sexual violence can be identified, then, as a public health concern that must be addressed immediately.

#### ***Addressing Classroom Retraumatization with Empathy and Self-Compassion***

- Katherine Miller, Metropolitan State University of Denver

Teaching courses in Women's and Gender Studies is not void of trauma. When we discuss systems of oppression in our courses, we become the walking traumatized. How do we address the potential retraumatization of ourselves and our students while honoring that these issues must be discussed in depth in order to create change? Further, how do we knowingly retraumatize individuals while also remaining trauma-informed in our teaching methods? This paper identifies methods to practice radical

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

empathy and self compassion in and out of the classroom to promote healing, wellness, resiliency, and activism.

## ***Public Affection and Lesbian Generations in Mexico City***

- Anahi Russo Garrido, Metropolitan State University of Denver

Queer generations co-exist in contemporary Mexico City, at a time in which multiple changes in sexual citizenship have occurred (same-sex marriage, anti-discrimination laws....). Based on ethnographic research, this paper investigates the practice of public affection in two lesbian generations. While the trauma of homophobic violence cannot solely be located in the past, younger generations grew up with different possibilities of expressing public affection. Drawing on Saba Mahmood's (2004) critique on the sedimentation of performance in the body, I suggest that there exist different generational patterns in the display of public affection, due to the different contexts in which bodies were disciplined.

## ***186. Institutionalized Feminism: Managing Neoliberal Multiculturalism in the Trump-Era Academy***

**4:15PM - 5:30PM**

**HILTON BALTIMORE  
RUTH**

- Miranda Joseph, University of Minnesota

### ***Institutional Inhabitations: Feminist Strategies within The University***

- Jigna Desai, University of Minnesota

The neoliberal historically white university of austerity has already narrated itself as being in crisis. These discourses will now be supplemented by the urgencies of new crises generated under the Trump administration. What will be the challenges, possibilities, and limits of the institutionalization of feminist studies? What new strategies will feminist scholars have to imagine and deploy to inhabit this heterogeneous university? From being a killjoy and demanding reparations, to performing

institutionalization and imagining new fluid coalitional formations, I argue the necessity of developing new short-term and long-term strategies to address the management, if not suppression, of difference within universities.

## ***Meditated Resistance and Feminist Praxis***

- Sujata Moorti, Middlebury College

This paper juxtaposes the representational politics of Raoul Peck's *I am Not Your Negro* against the multiculturalism staged in this year's Superbowl commercials to map out how the feminist classroom could account for the present in relation to the failures of the promise of civil rights and uncertain, unimaginable futures. While Baldwin's filmic presence reinscribes the urgency for a historicized accounting of the black queer subject, the Superbowl's glossy celebration of diversity offers consumption as resistance to the post-9/11 policies. Shutting between these two antipodal responses to America's encounter with difference, I highlight the urgency for a materialist feminist analysis.

## ***Destruction and Coalition, Pessimism and Optimism***

- Pamela Thoma, Washington State University

With material analysis of Washington's public institutions, where universities supported a lawsuit brought by the state against an Executive Order, "Protecting the Nation from Foreign Terrorist Entry into the United States," this paper reconsiders the university as a site from which to advocate for immigrant rights and struggle against the white nationalism/xenophobia of Trump-era governance. Recognizing that global imperial economics guide the neoliberal university, which uses cycles of destruction for profit, manifest in restructuring of financialized domains in perpetual crisis; I argue that WGS mobilize its precarious institutionalization for coalition work, as it continues to create alternatives to neoliberal multiculturalism.

## **187. Reproductive Justice Interest Group Business Meeting**

**4:15PM - 5:30PM**  
**HILTON BALTIMORE  
STONE**

## **188. Graduate Student Caucus Business Meeting**

**4:15PM - 5:30PM**  
**HILTON BALTIMORE  
TILGHMAN**

## **189. "The Outgrowth of Countless Generations": Ancestors, Lineages, and Intergenerational Alliances in Black Feminist Freedom Making**

**4:15PM - 5:30PM**  
**HILTON BALTIMORE  
TUBMAN A**

Forty years ago, the Combahee River Collective observed that "contemporary black feminism is the outgrowth of countless generations of personal sacrifice, militancy, and work by our mothers and sisters." They pointed to the work of ancestors—"some known ... thousands unknown"—as the foundation of movement-building and freedom-making. This panel revisits the importance of intergenerational relations, lineages, and ancestors to black women's freedom struggles in a variety of contexts including campaigns against state violence, popular music, older women's memoirs, nineteenth century activism, and chosen families.

## **MODERATOR**

- Karsonya Wise Whitehead, Loyola University Maryland

## **PRESENTERS**

- Treva Lindsey, The Ohio State University
- LaKisha Simmons, University of Michigan
- Stephanie Y. Evans, Clark Atlanta University
- Corinne Field, University of Virginia
- Kai M. Green, Williams College

## 190. Graduate Student Reception

**5:30PM - 6:30PM**

**HILTON BALTIMORE  
KEY BALLROOM SOUTH FOYER**

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

## 191. Trauma-Related Practices in Sexual and Domestic Violence Work: Feminist and Intersectional Perspectives

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
BRENT**

**MODERATOR**

- Ashanté M. Reese, Spelman College

**PARTICIPANTS**

### *Performing Trauma: Race, Rape and Sexual Assault Adjudication*

- Sameena Mulla, Marquette University
- Heather Hlavka, Marquette University

How are performances of trauma racialized during sexual assault adjudication? Whose fragility is taken for granted and whose fragility must be produced in the court-based criminal justice prosecution? Based on field research in the Milwaukee courts, this paper examines the ways in which racialized trauma narratives are produced in the court of law, even as the court serves as a force of racial inequity and carceral violence. Examining the point at which the trauma of rape and the trauma of participation in criminal justice adjudication overlap, this research analyzes the ways in which "revictimization" is experienced through the lens of race.

### *Cultivating a Trauma Informed Campus Climate: Survivor/Faculty Interactions in a Mandatory Reporting Context*

- Jennifer Naccarelli, University of Delaware

The increased visibility of campus sexual violence, and its legal implications for college and universities, has resulted in the implementation of educational

programs for community members that often lack sensitivity to the trauma that survivors have endured. The lack of trauma informed practices is clearly evident during those moments when untrained faculty members communicate to students their obligation to mandatory reporting. This paper applies trauma-responsive practices to the university environment. It will explore techniques for trauma-informed dialogue to support both survivors and their institutional allies, as they share and receive stories of sexual violence.

### *Mindfulness as Trauma-Informed Self Care for Domestic Violence Advocates: A Feminist Perspective*

- Barbara L. Ley, University of Delaware

Domestic violence advocates, most of whom are women, face numerous physical and mental health risks due to the nature of their work with survivors of violence. Such health risks include chronic stress, compassion fatigue, and secondary trauma. For these reasons, domestic violence programs increasingly encourage advocates to develop self-care routines. Drawing from my experience teaching trauma-informed self-care to students in a university advocacy training course, I use a feminist perspective to examine not only the health risks faced by advocates but also the ways in which the practice of mindfulness can contribute to their empowerment, resilience, and wellbeing.

## 192. Sites of Resistance and Solidarity: Identity, Power, and Policy

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

**MODERATOR**

- Jennifer Hill, Advocacy Partners Team

**PARTICIPANTS**

### *In Motion But Not Displaceable: Mobile Home Residents and Collective Claims*

- Neila Calvo, Legal Services of Greater Miami, Inc.

Low-income black and Latino communities are facing occupation by law enforcement and immigration forces even as economic forces are driving mass displacement and gentrification. Legal answers have included attention to women facing code violations, eviction, and other mechanisms of displacement. The panel will discuss recent efforts by creative lawyers and organizers to collectivize the claims of low-income immigrant women by forming homeowners' associations. Collectivizing legal claims and building group power, however, is met with opposition and, at times, retaliatory actions.

### *Swamp Histories and Contemporary Resistance*

- Lis-Marie Alvarado, American Friends Service Committee

Immigrants in service industries—day laborers, domestic workers, and others—are coming together around the country to create "sanctuary" sites, like congregations, and "sanctuary" policies, like no-detainer regulations. These efforts build on long traditions of faith, organizing, legal ingenuity, and solidarity. From early settler days, when Native Americans and Black former slaves created communities in swamps to escape occupation, Florida residents have created sanctuaries. The panel will discuss how immigrant and nonimmigrant communities today are generating and defending new forms of sanctuary, while learning about local histories of resistance.

## 193. Rape Survivors without Rape: Serving Student Survivors in the Age of Title IX

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
CARROLL A**

The epidemic of rape on college campuses continues while the Title IX language used to address the crisis grows so vague as to almost eliminate the mention of rape in materials, discussions, and websites designed to serve victims. To what extent does the

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

evaporation of the word rape contribute to our ability to address violence? How does the mirroring of such language in American media and culture contribute to society's tendency to disbelieve victims of rape? Topics include: rape culture and resistance, rhetorical violence and media responsibility, survivor advocacy as social justice, and building coalitions to confront rape on campus.

## MODERATOR

- Angela C. Fitzpatrick, University of Cincinnati

## PARTICIPANTS

- Megan Tagle Adams, University of Maryland Baltimore County
- Kate Lawson, Xavier University

## 194. The Realism of Multiplicitous Identities: The Social and Material Conditions of Naming Ourselves

5:45PM - 7:00PM

HILTON BALTIMORE  
CARROLL B

## PARTICIPANTS

### *The Phenomenology of Multiplicity*

- Linda Martín Alcoff, City University of New York

Mariana Ortega's recent work presents an interpretation of Latina feminist writing on the self as manifesting both a critical deployment of experiential knowledge as well as an emphasis on an almost unbounded intersectionality, multiplicity, and fluidity. Here I want to raise the question of whether there is a tension between these tendencies. I will use the Combahee River Collective's statement on the political relevance of identity as a way to view the interrogation of identity as a theoretical project aiming to enhance our understanding not only of lived experience but also structural relationships.

## *Identity, Again*

- Paula M. L. Moya, Stanford University

Starting from the premise that the Combahee River Collective Statement

is an expression of what Spanish sociologist Manuel Castells calls a project identity, this paper examines the group's political and epistemological commitments—paying attention to how the members' identities as "Black Feminists" inform their normative claims. How do they encompass multiplicity and flexibility while remaining true to each other? In exploring the political efficaciousness and epistemic salience of the Combahee River Collective's identity politics, this paper takes up the insights of feminist disability and race theorists regarding the ont-epistemological specificity of different kinds of identities.

## 195. Anti White Supremacy Task Force Business Meeting

5:45PM - 7:00PM

HILTON BALTIMORE  
CHASE

## 196. Excess and Impropriety: Reconfiguring Latinx Gender through Performances of "Too Much"

5:45PM - 7:00PM

HILTON BALTIMORE  
DOUGLASS (LCD)

## MODERATOR

- Lezlie Frye, University of Massachusetts, Amherst

## PARTICIPANTS

### *Chongivity Activity: The Relational Work of Latina Surface*

- Jillian Hernandez, University of California, San Diego

Building on my previous writing about working-class chonga girls' sexual-aesthetic excess as feminist politics (2009; 2013), this paper turns its gaze toward adult cultural producers who self-identify as chongas and purposefully employ the aesthetic in their work. In popular discourse chonga identity is summarily linked to surface—a dramatically made-up face and body adorned with "gaudy" jewelry—the antithesis of depth and relationships.

I probe how the drag performers Julieys and Karla, rapper Lagoony Chonga, and artist Rosemarie Romero's interactive installation Porn Nail\$, put chonga surface to work in crafting relational spaces for queer and sex radical femmes of color.

## *Queer(ing) Transnational Community: Fiestas, Tiaras, and Discourse of Gender and Sexuality*

- Omar Padilla, University of California, San Diego

Regional identities of Los Altos (Jalisco, Mexico) depend on ideologies of gender, sexuality, and Catholic religiosity. This paper explores how these identities are reproduced at certamen de belleza that take place transnationally as Hometown Association fundraisers and religious fiestas patronales. Manalansan (2003) and Ochoa (2014) demonstrate how Filipino gay men and Venezuelan transformistas use beauty pageants to express their sexuality through a nationalist beauty aesthetic. This presentation builds on their work to examine forms of "queer survivance," and how the labor of queer Alteño men is central to the production of Los Altos pageants and the reproduction of regional identities.

## *Wet, Slippery, and Gooey: The Queer Pedagogy of Excess in Chocolate Remix's Lesbian Reggaeton*

- Elena Igartuburu, University of Massachusetts, Amherst

Lesbian reggaeton performers Chocolate Remix tear apart dominant categories of race, gender and sexuality. Their ironic and insolent tone and imagery transgress the limits of propriety and inhabit the wet and slippery terrain of the inappropriate, the erotic, and the unexpected. Chocolate's raw, irreverent, and cheeky performances savor every word of the sexually-charged themes of this genre while disrupting the coherence of its traditional macho economy. Presenting a butch lesbian aesthetic that plays with stereotypes of reggeaton, chonga

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

girls, and latinidad, these videos deploy a discourse of queer pedagogy that inscribes queer subjectivities and practices in the public space.

## ***The Cuban Missile Crisis of Masculinity: Tito Bonito and the Burlesque Body***

- Kristie Soares, University of Massachusetts, Amherst

LA-based, Miami-born queer artist Tito Bonito engages in his burlesque performance entitled "The Cuban Missile Crisis" in which he enacts many of the staples of male Cubanidad—e.g., performing as a Cuban rafter or as Elián González—while simultaneously queering them through the use of a burlesque aesthetic—high heels, stockings, and nipple clamps, for example. This paper argues that Bonito rewrites Cuban masculinity outside of Miami through the hyper performance of both masculinity and femininity that burlesque makes possible. In doing so, I suggest that Bonito makes manifest the crisis state of Cuban exile masculinity in the post-Castro era.

## ***197. Fat Studies Interest Group Business Meeting***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
HOPKINS**

## ***198. Feeling Black Feminism Today***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
JOHNSON A**

This roundtable will tease out some of the alternative histories of feeling black feminism through and since The Combahee River Collective's revolutionary manifesto, engaging affective modes such as ambivalence, vulnerability, pleasure, guilt, care, and joy in order to expand the field's genealogies of political desire, and the futures of its political projects.

### **MODERATOR**

- Jennifer Christine Nash, Northwestern University

### **PRESENTERS**

- Samantha Pinto, Georgetown University
- LaMonda Horton-Stallings, University of Maryland, College Park
- Amber J. Musser, Washington University, St. Louis
- Sarah Cervenak, University of North Carolina, Greensboro

## ***199. Feminist Scholars' Critical Approaches to the State's Raced, Classed, Heteronormative, and Nationalist Reproductive Politics***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
JOHNSON B**

### **MODERATOR**

- Amanda Konradi, Loyola University Maryland

### **PARTICIPANTS**

## ***Urgent Reproductions: Biology, Time, and the Fetus in Poland's New Nationalism***

- Janine Holc, Loyola University Maryland

This paper addresses the temporal dimension of the connections between embodiment, the fetus, and nationalist discourse. Specifically, it analyzes Poland's "pro-family" policy as a discourse of urgency in which the imagined future child figures powerfully. Represented at times as "the conceived child"—in the context of abortion restrictions—and at other times as "Poland's future"—in the context of pro-natalist rhetorics—the imagined future child is almost always a figuration of the fetus. This paper presents this nationalism as a temporally manifested, biologically unfolding transformation into humanness.

## ***Good Mothering Before Birth: Ultrasound as a Technology of Maternal-Fetal Bonding and the Construction of Sub-optimal Bonders***

- Jennifer Denbow, California Polytechnic State University

The idea that ultrasound is useful for promoting a pregnant woman's emotional attachment to her fetus is commonplace in the United States. This

paper examines how that idea emerged in medical literature. The analysis shows that medical research tends to equate "optimal bonding" with racialized and classed notions of good mothering. The research I examine also suggests that medical professionals can use the technological fix of ultrasound to manage pregnant women's emotions and behavior. In the process, medical experts individualize the risks of infant well-being and locate those risks in women's emotional state.

## ***Feminist Self-Help Contraceptive Politics: Speaking Back to State, Medical, and Religious Experts***

- Laury Oaks, University of California, Santa Barbara

Popular narratives about history of "the pill" celebrate the technology because it separates sexual practice from reproduction. But feminist women's health advocates also were vociferous critics of the pill due to its racist testing history, side effects, pharmaceutical company interests, and health risks. In the U.S., where access to contraception and abortion is limited and threatened, this paper focuses on feminist discourses around the fertility awareness method, a strategy that, although "natural," is also political. This is a site that can represent resistance to political controversy, religious ideologies, and medical framings of sexuality and reproduction.

## ***200. "The Chocolate Truth": The Experiences of Black Women in Community Colleges***

**COMMUNITY COLLEGE CAUCUS SPONSORED SESSION**

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

The purpose of this panel is to share the experiences of Black women students, faculty, and administrators within community colleges. The panelists will focus on the ways community colleges have created spaces of empowerment, social justice, and liberation for many Black women. Presenters provide Black

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

womanist and feminist perspectives about community college education, intellectual activism, and movement building at community colleges.

## MODERATOR

- Xeturah M. Woodley, New Mexico State University

## PARTICIPANTS

### *Black Students at Community Colleges: Hearing the Black Female Voice*

- Cheryl D. Clayton, Central New Mexico Community College

Black women veterans face many challenges when attempting to complete their college degrees. This paper presents the experiences of one Black woman veteran as she completed her associate's degree. She will also talk about how her degree led to additional opportunities after graduation and retirement from military service.

### *Black Women & the Community College Presidency: Challenges and Successes*

- Leslie McClellon, Southern University, Shreveport

Black women in the presidency deal with racism and sexism as they advance in leadership at community colleges. Pulling from the book, "The Chocolate Truth", as well as her experiences as a community college president, this paper presents some of the challenges faced by many Black women as community college presidents. Career successes will also be shared.

### *Leadership: Advancing Black Women in Community College Administration*

- Felicia Patterson, Anne Arundel Community College

This paper provides recommendations and strategies for Black women wanting to advance into community college administration. The paper shares experiences from a community college administrator with over 20 years of experience supporting women in academic and career success. By focusing on goal setting, mentoring, and advancement opportunities, the information presented in this paper can

assist Black women in advancing at community colleges.

### *I am my Sisters' Keeper: Black Women Challenging White Supremacy in Community College Education*

- Xeturah M. Woodley, New Mexico State University

The normalization of White Supremacy within higher education creates racially hostile environments for Black women, and other minority, educators. Black womanism and Critical Race Theory challenge the hegemony of White supremacy within higher education. This paper presents findings from a research study about the experiences of Black women in higher education, including community colleges. Issues covered include racial battle fatigue, stereotype threat, and the visible/invisible paradox faced by Black women educators.

## 201. #Asians4BlackLives: Contesting Asian American Racial Formation in Black Lives Matter

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

## PARTICIPANTS

### *Complicity and Resistance: The Body Politics of Asian Americanness in the Wake of Black Lives Matter*

- Wen Liu, State University of New York, Albany

The image of Asian Americanness as the ideal subject of the "post-racial" US has created a body politic that is easily recruited by neoliberal governmentality. Drawing from ethnographic fieldwork in the Black Lives Matter movements based in New York, this paper focuses on the material existence and corporeal visibility of Asian American body politics for and against the centering of Black Lives to critically examine how Asian Americanness as is simultaneously appropriated by elites to advance conservative nationalist agendas and utilized by #Asians4BlackLives activists to put forth broader racial justice demands on a transnational scale.

## *Caring for The Community amidst #Asians4BlackLives*

- Shuxuan Zhou, University of Washington

Akai Gurley, an African American man was fatally shot by a NYPD officer Peter Liang in 2014. The indictment of Liang, a second-generation Chinese immigrant set fire to inter- and intra-community conflicts among Chinese Americans. Based on interviews and participant observation, this paper analyzes Chinese American grassroots organizations' responses to this: counter rally, publishing anti-Liang statements/analysis, transnational media analysis, bilingual zine making, and community conversation. Despite the diverse approaches, they all offer thoughtful caring labor for the communities with a critical understanding of #Asians4BlackLives and #ModelMinorityMutiny within the local, national, and transnational scopes.

## *Market Alternatives*

- Mignonette Chiu, Hunter College

Black Lives Matter is evidence of liberalisms failure. Undergirded by the same premises, feminism faces the same limits. Elsewhere, I argue that the historic absence of race was the product of market failure. The field is shaped by individuals who are vetted in accordance with marketplace values. While "intersectionality" (Crenshaw) is now integral to WGS, the dramatic post-election political role-back suggests it's too little too late. Speaking to how a binary black/white intersectional pedagogy erases Asian subjects, I discuss future consequences for social justice movements. I turn to the Combahee Collective as an alternative model for feminist knowledge-making.

## 202. Responding to Violence: Feminist Digital Storytelling for Social Justice

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

In this workshop, participants discuss digital storytelling as a vehicle to support and foster social justice

dialogue across communities in conflict and adversity. Following the CRC's call to engage in cultural "analysis and practice based upon the fact that major systems of oppression are interlocking," we discuss three community-based digital storytelling projects highlighting women's re/construction of communities and families after social violence in Baltimore, Iowa, and El Salvador. We present a series of 1-5 minute video stories created by activists, community members, and students.

## MODERATOR

- Ana Patricia Rodriguez, University of Maryland, College Park

## PRESENTERS

- Sheri L. Parks, University of Maryland, College Park
- Sandra Patton-Imani, Drake University
- Ana Patricia Rodriguez, University of Maryland, College Park

## 203. Bodies on Display the Remix: Remembering Each Other and Finding Black Joy

5:45PM - 7:00PM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

Bodies on Display the Remix is a performance illuminating the entanglements of race, gender, sexuality, violence, loss, and their affective productions. Specifically, this performance explores the omissions, whereby questions foregrounded by #BlackLivesMatter and #SayHerName regarding when, if, and which Black lives matter, are humanized, collectively remembered, and mourned. Through multiple artistic mediums, Bodies on Display the Remix, explores the intersections of anti-black and anti-queer violence and sentiment to illuminate current realities and reimagine these relationships towards Black feminists articulations of resistance, joy, and the erotic (Brown, 2013; hooks, 1995; Lorde, 1984).

## PRESENTER

- Durell M. Callier, Miami University

## 204. Complicity, Collaboration, and Appropriation: Knowledge Politics and Desire between Activism and the Academy

5:45PM - 7:00PM

HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)

## MODERATOR

- Sheena Malhotra, California State University, Northridge

## PARTICIPANTS

### *Creating Yangna's Land Body: Queer Xicana Futurity and Reclamation*

- Aimee Carrillo Rowe, California State University, Northridge

Leo Limon sprays cat-faced drain caps, Fe Montes offers herbs to protesters, Gina Aparicio stages an Idle No More ceremony, Yreina Cervantes's serigraph features tears on a stone face. Los Angeles-based Xicanx artists engage their bodies in relation to the land to reclaim the concrete jungle as Yangna—impure Indigenous land. Readings of their images, actions, and stories, in conversation with Chicana Feminist and Native and Indigenous Studies scholarship, signal the intersection between Xicanx cultural production and Indigenous politics. Queer Xicanx futurities arise in the incommensurabilities between appropriation and affiliation, identity and belonging, land and various struggles for it.

### *Writing Through Writer's Block: Race and Gender, Flux and Flow in the American Academy*

- Naomi Greyser, University of Iowa

Amidst the speed-up knowledge economy, underrepresented faculty are grappling with complicity, oppression, and the appropriation of our bodies and words. While critical university studies helpfully critique the corporatization of the academy, they often gloss over diverse faculty experiences. Faculty development

literature, on the other hand, often sacrifices socio-structural analysis for the sake of "tips" that re-enforce efficiency culture. Drawing on critical race and gender studies, affect studies, institutional design, and my work as a writing coach, this paper explores these blocks personally and politically, suggesting means of battling institutionalized racism, sexism and colonialism amidst our writing and research.

### *Toward Complicity: Queer Left Activist and Academic Knowledge Making*

- Margot Weiss, Wesleyan University

Drawn from multisited fieldwork with queer left activists in New York City, Chicago, and Montreal, this paper explores the possibilities of thinking with (not about, or for) activists, recognizing that the ethnographic encounter is, necessarily, framed by institutional complicities that limit what and how we know. Building on anthropology and queer and feminist critical university studies, I reclaim complicity as a mode of thinking with that doesn't presume or romanticize an alignment between activism and academia, while also enabling a deeper exploration of the linked crises of the non-profit industrial complex and the neoliberal university.

### *Radical Honesty: A Black Feminist Politic of Teaching & Organizing with Emotion*

- Bianca C. Williams, University of Colorado, Boulder

As a professor and participant in the #BlackLivesMatter network, I utilize "radical honesty" as a guiding principle and framework for teaching and organizing with emotion. Focused on three tenets, this paper describes this inclusive pedagogy and Black feminist approach to truth-telling, which enables us to connect emotional wellness and analyses of power. Radical honesty is a feminist transgression of the highest order—it demands that organizers and scholars of color acknowledge the failings of an academic system and political process with which we remain engaged, acknowledge our vulnerabilities, and share our strategies for self-care and self-love.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## 205. Thinking Queerly with M4BL: Tracking and Transgressing Heteronormativity and Homonationalism

5:45PM - 7:00PM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

### MODERATOR

- Theresa Warburton, Brown University

### PARTICIPANTS

#### *Sexualizing Petroleum: A Queer Analysis of the 2010 Deepwater Horizon Disaster*

- Logan N. O'Laughlin, University of Washington

This paper explores how the erasure of the environmental racism of the 2010 B.P. oil spill is articulated through white heteronormativity and homonationalism. I trace the messy assemblage of conservationist preoccupations with the hetero-reproductive capabilities of oiled wildlife in the gulf, the strategic queer-washing of British Petroleum following the spill, and the haunting figure of Omar Mateen in a recent documentary on the spill. I explore how these narratives obscure the environmental violence against Black oystermen and queer folks in Louisiana that continues to this day.

#### *Orange-Washing Queer Loss: Trump's Homonationalism*

- Chloe Diamond-Lenow, University of California, Santa Barbara

This paper traces the homonationalist (Puar, 2007) politics of Donald Trump's security regime as it constructs and excludes black and brown lives as expendable and disposable. The paper argues that the Trump administration uses vacuous claims about protecting lesbian and gay people to bolster the U.S. empire and its xenophobic, Islamophobic, and anti-black security politics. These security politics, articulated in part on the backs of queer people of color like those Latinxs lost in the Pulse Nightclub shooting, enhance the precarity of people of color, while

also white-washing the violence against queer people of color in the U.S.

#### *Jockeying for Play: Trans\* Athletes and Resistance Practices from the Field*

- Chelsea Jones, University of California, Santa Barbara

I discuss the formulation of trans\* inclusive softball teams by Ray Ray—a biracial transman and "lifelong athlete." His teams are part of an LGBTQ league where an "eligibility" question is "Gay or Not Gay?" and they are consistently penalized for "breaking" gender-based rules that he states are "inherently impossible for us to follow." I explore how Ray Ray's teams re-conceptualize the rigid gender binary within sports as well as disrupt homonormative notions of "freedom" within sports activist circles and that have historically been reserved for white, gender-normative subjects.

#### *Disrupting White Homonormativity as a Black Drag King: Centering Black Women's Bodies*

- Alexandra Duncan, SBCC

This paper discusses my work as a black drag king and my use male-covers of black women's music to make visible and honor the labor of women of color in my performance. I discuss how I use this technique to disrupt the homonormativity of some drag performance and to center black women as a drag king. I use an example of one of my performances for an AIDS benefit fundraiser in which I performed a song by Rihanna for a mostly white-male LGBTQ group to re-center black women excluded from homonormative activism around HIV/AIDS.

## 206. Light in the Shadows: Staying at the Table when Conversation about Race Gets Hard

5:45PM - 7:00PM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

We begin with a 45-minute video of Light in the Shadows featuring dialogue among a group of American women of Arab, Asian, African, European, Jewish, Latina, and Multi-Racial

descent. They disclose some of the dynamics that make understanding and change difficult even where there is a commitment to creating strong bonds across racial and cultural divides. The issues that emerge are examples of what must be addressed when worldviews and experiences interfere with creating an equitable and humane society. Following the video, a facilitator will lead discussions that grapple with participants' responses and experiences in similar conversations.

### PRESENTER

- Shakti Butler, World Trust

## 207. The Movement for Black Lives and Transnational Solidarities

5:45PM - 7:00PM

HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)

### MODERATOR

- LaToya Eaves, Middle Tennessee State University

### PARTICIPANTS

#### *(Re)Applying a Borderlands Framework to Synthesize Across #BlackLivesMatter, #NoDAPL, and #UndocumentedUnafraid*

- Luis Gabriel Sanchez Rose, University at Albany

Working to decolonize compartmentalized understandings of resistance, this project proposes a borderlands framework to see the overlap and potential solidarity across recent social justice movements. I propose that using this framework first developed by Gloria Anzaldúa can add a trans-formational layer to how scholars reflect on recent work by The Movement for Black Lives, the water protectors at Standing Rock, and the mobilization of undocumented people in the U.S.. Here I describe how Anzaldúa's work can prompt us to see how these movements are rooted in similar experiences, demand similar changes, and employ similar methods of resistance.

## *Encouraging Solidarities: Engaging the MABL through Black Crime Fiction at a Predominantly White, Rural Institution*

- Veronica Watson, Indiana University of Pennsylvania

This paper uses black feminist theory to examine and theorize the charged exchanges between law enforcement and the black community—often dramatized through the black detective who traverses the physical and psychological spaces of these two communities—in three pieces of crime fiction authored by black women. I argue that these authors facilitate a critical engagement with the effects of criminal policing on marginalized peoples and communities, creating dialogic spaces where “the law” and the black citizen are forced to confront—to listen, digest, and respond to—the experiences and stories that each tell themselves to explain themselves in the world.

## *Libraries are Not Neutral: Radical Librarian Allies in the Movement for Black Lives*

- Michelle Ashley Gohr, Arizona State University

In this paper I analyze the role of 20th Century Radical Activist Librarians in social justice movements and the Movement for Black Lives, and further discuss the tools employed by radical collectives to highlight both tensions and possibilities for feminist solidarities and local collaborations in struggles for social justice. A review of work in the field will cover diverse subfields from decolonizing knowledge systems to actively resisting surveillance. This paper seeks to illustrate the potential for solidarity among and between intersecting oppressed communities as bridged by radical librarians, and provides information regarding connecting with these librarians and their resources.

## *Show Me the Receipts: Black Women and the Need for Selective Solidarity*

- Jay Nixon, University at Buffalo

I argue that black women have unquestionably formed the backbone of black liberation movements and

carried significant weight with women's rights struggles. However, they have also been repeatedly silenced within these same movements as each became centered on black men and white women, respectively. Analysis through intersectionality and feminist theory reveals the need for selective solidarity based on a proven record of positive action regarding black women's liberation.

## *208. Métis Feminist Resurgence Through Arts and Re-claiming of Culture and Identity*

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
LATROBE (LCD)**

In this panel, the presenters offer various perspectives on Métis identity, from the perspective of womanhood, youth, two-spirit. Our work is informed by narrative identities, Queer theory, and the moving beyond polarities and categorization, as well as by Indigenous teachings of womanhood and women's roles. Weaving personal legacy with collective into their work as artists, facilitators, mentors, students, and educators; focusing on intergenerational and interdisciplinary contexts for collaborative sharing and exchange; centering around how to embody different notions of identity through performance, language and voice: through these embodied “stories” we form community, connection, and sites for healing and restoration.

### **MODERATOR**

- Vicky Boldo, Montreal Urban Aboriginal Community Strategy NETWORK

### **PRESENTERS**

- Catherine Lynn Richardson, Université de Montréal
- Moe Alicia Clark, Artist
- Elizabeth Fast, Concordia University
- Juliet Mackie, Concordia University

## **209. Manifesting Pedagogy: Manifestos as Pedagogical Tools**

**PERFORMANCE STUDIES INTEREST GROUP  
SPONSORED SESSION**

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
PACA**

How do manifestos provide pedagogical methods for engaging the interlocking oppressions that the Combahee River Collective identified? In this panel, presenters explore the ways that art and performance serve as methods of inquiry and modes of resistance to white supremacist heteropatriarchy. A collaboration between teachers and students at women's and gender studies programs from a range of different types of academic institutions, this panel disrupts the standard model of the academic panel through dialectical performance and scholarship.

### **MODERATORS**

- Jessica Nydia Pabon, State University of New York, New Paltz
- Sidra Lawrence, Bowling Green State University

### **PARTICIPANTS**

#### *Manifesting Liberatory Futures*

- Elizabeth Currans, Eastern Michigan University

This paper explores manifestos as both primary sources for exploring activist histories and argumentative writing assignments. Based on my experiences teaching an upper division Queer Studies course, I explore how manifestos from gay liberation, lesbian feminist, queer, and transgender activist groups (including the Combahee River Collective) help students understand links between theory and activism. I then explore how the manifestos my students write and perform help them link personal experience to theory. Finally, I argue that manifestos provide unique opportunities to link individual experience to transformative histories. Two former students will perform their manifestos as part of this presentation.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## *How Can We Facilitate Creative Encounters With Others' Worldviews?: Intersections of Aesthetics & Ethics in the General Education Classroom*

- Holly Masturzo, Florida State College

This paper explores the dynamic space of the general education classroom and the complexity of presenting socio-political artifacts such as the Combahee River Collective manifesto to students who possess a wide range of political views and cultural experiences. Integrating methodology from dialogical learning and transformative arts with specific examples of student projects, the paper argues that facilitating aesthetic interventions creates a more ethical classroom environment than assimilative learning and allows greater opportunity for transformational learning to occur.

## *From Observer to Activist: Manifestos in Intro to Women's Studies and Beyond*

- Michelle Martin-Baron, Hobart and William Smith Colleges

My paper explores the manifesto as performative pedagogy in the Intro to Women's Studies classroom. By placing primary documents from the New York Radical Women's consciousness raising program alongside an array of manifestos ranging from the Combahee River Collective to Valerie Solanas's SCUM Manifesto, I challenge students to build their own feminist theories from the rich ground of their own experiences. Central to this assignment is the embodied practice of performing these manifestos aloud in the classroom. Ultimately I argue that the project produces an opportunity for transformational education as students turn their personal observations into actionable praxis.

## **210. Indigeneity and the Politics of Relation**

### **INDIGENOUS PEOPLES CAUCUS SPONSORED SESSION**

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
PEALE A**

#### **MODERATOR**

- Qwo-Li Driskill, Oregon State University

#### **PARTICIPANTS**

##### *Bringing Radical Indigeneity Home: Practicing Solidarity in the Settler State*

- Ashley Glassburn Falzetti, Eastern Michigan University

Drawing from Eva Marie Garrouette's stance of "radical indigeneity," I will explore the question, "How do colonized people stand in solidarity with each other across differences?" Using my own experience as a community organizer of the Miami Nation of Indiana and an anti-white-supremacist activist, I will offer the potential benefits and the real challenges of implementing radical indigeneity across colonially produced differences. Ultimately, I argue that discourses of solidarity most often ignore the material demands of meaningful engagement with communities other than our own. Thus, this paper explores what practicing radical indigeneity demands of feminist scholars and activists.

##### *Against Structure, or the Politics of Black-Indigenous Negotiation and Translation*

- Mark Rifkin, University of North Carolina, Greensboro

Black freedom struggles and Indigenous peoples' pursuit of self-determination occur at oblique angles. However, efforts to think between them often move towards incorporating both into a single analytical structure, but the process of such system-building can end up translating political imaginaries in ways that radically disorient them, including effacing Indigenous polities' forms of collective placemaking. This paper will illustrate that dynamic through an engagement with the work Sylvia Wynter, marking the aims of structure-building, tracing how she engages Indigenous peoplehood in ways that disable discussion of self-determination, and offering a model of translation and relation as an alternative intellectual praxis.

#### **#NOBANONSTOLENLAND: Towards a Practice of Radical Relationality**

- Melanie Yazzie, University of California, Riverside

In January 2017 thousands flocked to US airports to protest Donald Trump's "Muslim ban." Videos of protesters singing melting pot mantras like "This Land Is Your Land" quickly flooded social media. Such songs reproduce universalist narratives of US citizenship that erase colonialism, slavery, and heterogeneity. I created the #nobanonstolenland hashtag to disrupt these narratives. This paper builds on this hashtag, drawing from Indigenous (Byrd, 2011), queer (Ferguson, 2004), and decolonial (Walia, 2012) critiques of relationality to argue that our politics of contestation must imagine (Chuh, 2003) collective forms of belonging that do not reproduce universal ideas about citizenship and nationalism.

##### *From the Black Panther Party to Black Lives Matter, the American Indian Movement to Standing Rock: Solidarity in Intergenerational Activism.*

- Luhui Whitebear-Cupp, Oregon State University

How have Indigenous and Black resistance movements stood in solidarity over the generations? Why has this solidarity been overlooked? This paper will look at the ways in which intergenerational activism shapes political movements. More specifically, I will explore the role elders play in community organizing and how heteropatriarchy shapes intergenerational political leadership.

##### *Solidarities Among Women: a Critical Reflection on Privileging Indigenous Women in Movement Making*

- Renee Holt, Washington State University

From Ferguson, to Standing Rock, to the Women's March in D.C., women have been attempting to work in solidarity with each other across racial differences, but such solidarity is often fraught with tensions. Drawing on

Indigenous experience and Indigenous Feminist thought (Mihesuah, 2003; Maracle, 2002; Lightfoot, 2011; and Simpson, 2011) this paper uses Standing Rock as a site from which to explore what happens when solidarity is not welcome, when feminist activists refuse to listen to the requests of the women they seek to be in solidarity with.

## **211. With the Guidance of our Foremothers: The Combahee River Collective and the Black Lives Matter Movement**

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
POE AB (LCD)**

### **PARTICIPANTS**

***All The Prisoners are Black Men, All the Victims are White Women, and Some of Us Don't Matter***

- shaeeda A mensah, American University

This paper takes as its focus the tendency to marginalize the experiences of Black women in discussions of mass incarceration and state violence. In so doing, I argue that contemporary analyses have failed to take seriously the need to consider intersectionality as a way of ensuring that the experiences of women of color are not marginalized in the name of centralizing the experiences of white women and men of color. In developing this claim I will argue for the need to return to the Combahee River Collective's commitment to "not...mess over people in the name of politics."

### ***Black Girls' Preservation: Black Feminist Care in Schools***

- Laureen Adams, Claremont Graduate University

This paper explores the ways in which Black women educators leverage their caring/loving relationships with Black girl students to promote radical healing, protection, and preservation. Using phenomenological inquiry, the researcher interviewed and observed five Black women educators to explore care and pedagogy. Findings highlighted that care

("love") included a deep concern and commitment to the Black community and liberation, the desire to protect Black girls while pushing them to be emotionally and academically resilient, and the intentionality to hold space for Black girls to process and negotiate their Black femaleness in school and the world.

### ***Black Women Behind Bars: In-Action, Intelligent and In-Control***

- Romarilyn Ralston, California State University, Fullerton

This paper unpacks stereotypes of a dangerous yet docile womyn prisoner by interrogating interlocking images (i.e., drug addicted black widow, femme fatale, etc.) and neo-colonial white supremacist capitalist patriarchy ideas about Black womyn in prison. Through actions of resistance against a tyrannical carceral system, a struggle for identity, agency, and self-love emerges while serving prison time, drawing a connection to the call for action in the Combahee River Collective Statement.

### ***The Children of Combahee***

- Latoya Williams, Claremont Graduate School

Since Combahee, contemporary Black Feminist scholarship has critiqued and analyzed the interlocking identities in what Collins (2009) calls a "Matrix of Domination". This sociological paradigm explains issues of oppression that interlock with each other. This paper examines the "Matrix of Domination" and provides a critique of the structure of American public education, highlights middle school Black girls schooling experience, and shares their narratives of survival in the institution known as "school".

## **212. Early Modern Nasty Women: Shrews, Whores, and the Legacy of Resistance**

### **EARLY MODERN WOMEN INTEREST GROUP SPONSORED SESSION**

**5:45PM - 7:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 341**

This panel positions early modern women's resistant acts in the legacy of

the intersectional feminist questioning of coercive state power. Each of these papers looks at women living under authoritarian regimes in the seventeenth century, from the Republic of Venice under the ecclesiastical jurisdiction of the Catholic Church of Rome, to the settler colonialism of early America, to the carceral state of Restoration England. This panel uses feminist cultural studies and ethical philosophy to posit early modern women as skeptical readers of prevailing forms of control, with attention to how their legacies inform our current demands for political rights.

### **MODERATORS**

- Jessica C. Murphy, University of Texas, Dallas
- Kris McAbee, University of Arkansas, Little Rock

### **PARTICIPANTS**

***Sorry Not Sorry: Curious Apologies of Mary Carleton in her Memoirs and Trial Accounts***

- Youmi Jung, Texas A&M University

Arguably the most unusual and interesting thing about the early modern historical figure Mary Carleton, aka the German Princess, a notorious criminal in 1650s charged with bigamy, fraud, and stealing, is her ability to remain utterly unapologetic throughout her life. This paper will focus on Mary Carleton's unapologetic attitude in the accounts of her time in prison before her execution. With careful examination of Mary Carleton's supposedly repentant words in her last moment of life, this paper will explore the significance of Mary Carleton's unapologetic attitude in successfully living and playing a life she created.

***Crooked Women, Cipher Writing, and State Surveillance in 17th-Century England***

- Laura DeFurio, University of Alabama, Tuscaloosa

This paper demonstrates that the encrypted correspondence of 17th century women inspired an intense state-sponsored surveillance operation that targeted the wives and daughters of imprisoned, exiled, and executed parliamentarian noblemen in the early years of the Restoration. Women's

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

cipher letters coupled with the state's records of the women's interrogations show that the monarchy feared that the women were carrying sensitive communication on behalf of the radical resistance, that they communicated with potentially dangerous parliamentarian exiles, and that they were conspiring with foreign powers. Ultimately, this paper asks how we can translate these activist strategies to resist modern forms of authoritarianism.

## 213. Intersectionality in Praxis and Pedagogy

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 342

### MODERATORS

- Elise Chénier, Simon Fraser University

### PARTICIPANTS

#### *African, Muslim, and Woman: Cultivating Intersectionality in Reading Practices*

- Shirin Edwin, Sam Houston State University

This paper examines three established and emergent African Islamic feminist classics: as Mariama Ba's novel *So Long a Letter*, Ken Bugul's novel *The Abandoned Baobab* and Muhammad Naseehu Ali's short story "Mallam Sile." These three works of fiction invoke intersectionality as a reading practice and theoretical platform for understanding the complexity in the world, in people, and human experience. But they contest the practice of intersectionality that overshadows topoi such as Islam and Muslim women in African and Islamic feminist theorizations. They therefore reframe intersectionality through a reading practice that repatriates Islam to African feminist iterations.

#### *Beyond the Quantitative/Qualitative Dichotomy: Intersectional Methodology as Connector between Black Feminist Theory and Computational Praxis*

- Nicole Marie Brown, Independent Scholar

The objective of the paper is to consider

how intersectional methodology can help move researchers beyond the quantitative /qualitative dichotomy. The paper engages the method of Computational Digital Autoethnography, which connects black feminist theory and computational methods to create a queered computational praxis. The paper concludes that methods can serve as the connector between theory and praxis, that the three are inextricably connected, and specifically that this connection can lead to new approaches to inquiry.

#### *Decolonizing Intersectionality: Towards a White Pessimism Feminist Praxis*

- Shannon Winnubst, Ohio State University

This paper begins with the fundamental assumption that racialization, as derived from 15th century colonialism and intensified through the trans-Atlantic slave trade, grounds all other contemporary categories of social difference. The paper draws out the implications of this along two axes: 1) a critique of the sociological analytic of power developed through intersectionality; 2) the limits of white feminism, cathected to gender as a primary category of analysis and activism, to incite radical transformation. The paper thereby concludes with a meditation on what, drawing inspiration from the work of Afrofeminists, a "white pessimism" might offer a radical feminist praxis.

#### *The Challenges of Developing an Intersectional Archival Praxis*

- Alina Ivette Fernandez, University of California, Santa Cruz

How is an archive of feminist records that is inherently intersectional in its formation, its politics, and its practices created? What tensions emerge when trying to reconcile archival processing procedures and intersectionality? Using my experience processing the Feminist Studies Department's records and related Women of Color Research Cluster collection of UC Santa Cruz, this paper explores these questions to consider the relationship between intersectionality, knowledge production, and preservation.

## 214. AMC: Womanpower Unlimited and the Black Freedom Struggle in Mississippi

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 343 + 344

Womanpower Unlimited and the Black Freedom Struggle in Mississippi provides the first comprehensive examination of the Mississippi-based organization Womanpower Unlimited. Founded in 1961 by Clarie Collins Harvey, Womanpower undertook the mainstays of civil rights activism, including voter registration and school desegregation as well as peace activism and anti-poverty initiatives. Through its civil rights activism, Womanpower spearheaded a movement for revitalizing Black women's social and political activism in the state. This book centers Black women as key leaders whose civic engagement was a visionary philosophy grounded in a legacy of Black women's activism, yet unique to the social movement during which it existed.

### AUTHOR

- Tiyi M. Morris, Ohio State University

### CRITICS

- Emilye Crosby, SUNY Geneseo
- Wesley Hogan, Duke University
- Cherisse Jones-Branch, Arkansas State University

## 215. Biomedical Governance and the Regulation of Life and Death

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 345

### PARTICIPANTS

#### *The Intersection of Reproductive Justice and Imprisonment*

- Sara Taylor, North Carolina State University

Research presented in this paper is intended to amplify the voices of women

who have experienced pregnancy while imprisoned and to highlight work that has been done on their behalf by prisoner advocates within and outside of academia. An appeal to Patricia Ocen's argument that the practice of shackling during labor is a vestige of slavery, thus in violation of the 13th amendment, substantiates framing other structural injustices as vestiges of slavery.

### ***Not Dead Yet But Not Quite Alive: Postmortem Pregnancies and the Indeterminacy of Life and Death***

- Lindsey N. Breitwieser, Indiana University

This paper uses the continued gestation of a fetus in a brain-dead pregnant woman to illustrate the life/death binary's role as a technique of necropolitical governance. Rather than view life and death as discrete ontological states, I assert their indeterminacy and historical specificity. Using Marlise Muñoz as a case study, I examine how biomedicine's insistence on the deadness of the mother and the liveliness of the fetus effectuates a woman's role as an incubator. Furthermore, I interrogate how the law's ambivalence toward maternal and fetal personhood in these situations complicates feminist approaches to medical ethics and reproductive justice.

### ***Pain, Pleasure, and (Assisted) Death: Barbiturates and the Right to Die***

- Wendy Pringle, University of Massachusetts, Amherst

Who has a right to die in dignity? This paper traces the history of barbiturates— the drugs used today to hasten death under a growing number of assisted dying protocols— that spans recreational use, voluntary euthanasia and capital punishment. These drugs, which have been used to both kill and cure, illustrate how the uneven attribution of dignity, autonomy, and value to different bodies under the medical sphere extends into death. The question of a legal and permissible suicide put forth in right-to-die discourse is intimately bound up in the transnational political economy of barbiturates.

## **216. Reimagining Activist Futurity From a Decolonial, Intersectional, and Critical Human Rights Intervention**

**5:45PM - 7:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 346**

### **MODERATOR**

- Malia Lee Womack, The Ohio State University

### **PARTICIPANTS**

#### ***Interrogating Rights: How the United States is Not Complying With the Racial Equality Treaty***

- Malia Lee Womack, The Ohio State University

Although it has been over two decades since the United States ratified the United Nations' core anti-racism treaty, ICERD, a wide range of scholarship has determined that the nation is not in compliance with the treaty. Little of this research focuses on gender. This paper intervenes with the research by conducting a gendered analysis, with a focus on African American women, of key areas where the US is not meeting its duties to the multilateral agreement. The paper reveals the ways African American women experience racism differently than men and lobbies for implementation strategies that are designed to include their gendered needs.

#### ***The Movement for Black Lives and the Quandary of the Category of "Human"***

- Sylvanna M. Falcón, University of California, Santa Cruz

In his article provocatively titled, "Who Speaks for the 'Human' in Human Rights?", Walter Mignolo grapples with the category of human and decolonial thinking. Using Mignolo's query as a point of departure, this paper explores how the Movement for Black Lives responds to both epistemic racism (Mignolo) and discursive colonialism (see Mohanty) and contributes to the decolonizing of human rights.

## **Decolonizing Higher Education Pedagogy**

- Danielle Aldawood, Arizona State University

Decolonial theorists have identified academia as an area in need of decolonization due to the lack of non-Eurocentric ways of knowing that guide the practices and production of knowledge in universities. This critique, which has ties to a larger theoretical framework calling for the deconstruction of academia, has been applied to specific disciplines in the humanities and social sciences. Arguing for the essentiality of decolonial pedagogy in higher education, I couch the decolonial critique within the larger framework of deconstructing academe, and examine current research on innovation in higher education to address approaches to generating pedagogical changes.

## ***Charting Relations between Intersectionality Theory and the Neurodiversity Paradigm***

- Lauren Rose Strand, The Ohio State University

By exploring the histories and tenets of intersectionality theory and the neurodiversity paradigm, areas emerge where the two approaches might further engage and support the other. For example, the Black Lives Matter Movement and the Autistic Self Advocacy Network draw upon elements of intersectionality and neurodiversity to bring attention to and end police violence. The way these two networks draw on both paradigms to further a shared mission could be a possible site for scholars to consider in the interest of furthering dialogues between intersectionality theory and the neurodiversity paradigm.

## **217. Queer "Men" of Color: Interrogating Intersectionalities of Politics, Bodies, and Desire**

**5:45PM - 7:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 347**

This roundtable will explore and interrogate the term Queer "Men" of Color as a possible category for unity and resistance made possible by

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

Women of Color Feminism. It will be an interactive roundtable that seeks to create dialogue at the intersections of queerness, race, ethnicity, caste, citizenship status, gender, sexuality, migration, and transnationalism.

## MODERATOR

- Naimah Zulmadelle Petigny, University of Minnesota

## PRESENTERS

- José Manuel Santillana, University of Minnesota
- Sayan Bhattacharya, University of Minnesota
- Kidiocus Carroll, University of Minnesota

## 218. Queer Science: Feminist Speculative Fictions as Decolonial Science-Making

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 348

In a recent interview published in Sucker magazine, Walidha Imarisha characterized Black Lives Matter as "visionary" and also as "science fiction." Here, science fiction is not merely entertainment or escapism, but rather an activist praxis in which Imarisha and other BLM activists pledge to "live this science fiction dream as if it was reality, until it becomes reality." What would it mean to employ such a practice within efforts to decolonize science making? Roundtable participants speak to these efforts as part of a new multi-campus queer, race-conscious feminist formation: the Feminist Arts & Science Shop.

## MODERATOR

- Gwen D'Arcangelis, Skidmore College

## PRESENTERS

- Rana Jaleel, University of California, Davis
- Dana Robin Jaleel, Morehouse School of Medicine
- Sara Giordano, University of California, Davis

- Kalindi Vora, University of California, Davis

## 219. The Sexual Self as Resistance to Heteropatriarchy: Transnational Third-Wave First-Person Narratives

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 349

## MODERATOR

- Michele Schaal, Iowa State University

## PARTICIPANTS

### *Normalizing Queer (Sex)Lives: Disrupting Heteronormativity through Representations of Working-Class Queer Women in Michelle Tea's Valencia*

- Leah Elizabeth Wilson, Washington State University

This presentation explores Tea's creation of the self through her portrayal of sexual relationships and the LGBTQ women of her 1990s San Francisco community. Tea's Valencia (2000) disrupts narratives surrounding gender and sexuality to create a sex-positive, third-wave feminist manifesto that normalizes working-class queer women's sexualities by revealing middle-class heteronormativity as deviant. Through shifts in narration, representations of diverse LGBTQ women, and reflections of sexual exploration, Tea highlights queer, working-class lives to create a more inclusive feminism that represents all marginalized women.

### *Me against Heteropatriarchy: Articulating a Third-Wave, Sex-Positive Feminist Stance in Wendy Delorme's Quatrième Génération*

- Michele Schaal, Iowa State University

In 2007, Wendy Delorme burst onto the literary scene with an autobiographical novel titled Quatrième génération (Fourth Generation). Scholars underlined how it constituted an introduction to Queer Studies, genderqueer and trans\* identities, as well as gender performativity to a mainstream French audience. Scholars have, however,

neglected how Delorme also laid the ground for a French sex-positive feminism strongly influenced by American activists and theorists such as Audre Lorde, Pat Califia, or Annie Sprinkle. This presentation will demonstrate how, through a transnational dialogue, Delorme posits non-normative, queer sexuality as a means to criticize heteropatriarchy but also as a path to self-knowledge.

### *Mutantes or a Transnational Sex-Positive Feminism*

- Courtney Sullivan, Washburn University

"The post-porn movement is a new phase in the feminist revolution," declares Virginie Despentes in her documentary *Mutantes* (2009). Because it promotes a sexuality that deviates from heteropatriarchal norms, it has the potential to shatter gender-based and heteronormative binaries. From a personal, third-wave, and transnational perspective, Despentes promotes destigmatizing prostitution and pornography to subvert the heteropatriarchal, normative view of rethinking gender roles for the betterment of all. The post-porn collectives trying to find non-binary ways to express sexuality and desire that Despentes films in Barcelona demonstrate this next promising wave of feminism.

## 220. Artistic Praxis 'Is Not a Luxury': Power, Resistance, and Visionary Imagining

5:45PM - 7:00PM

BALTIMORE CONVENTION CENTER  
ROOM 350

## MODERATOR

- Lauren Ashley Martin, Wake Forest University

## PARTICIPANTS

### *Memoria Historica and the Archive: Archiving Intellectual Genealogies Through Poetry and the Body*

- Andrés López, Oregon State University

In Spill: Scenes of Black Feminist

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

Fugitivity, Alexis Pauline Gumbs' poetic reading of Hortense Spillers' archive outlines an Afro-Futurist imagining of Black women's bodies in the Atlantic. Through this re-imagining of poetry and bodies as resistance Gumbs creates a queer of color critique where traditional archival practices are questioned. Throughout this paper I argue that the use of poetry for archiving the violence perpetrated onto disappeared bodies works as a memoria histórica, where intellectual genealogies of resistance are invoked and re-imagined for posterity. And in this imagining praxis, an afrofuturist revolution has always already been an ongoing project.

## ***Black Ghosts and the Disavowal of Black Humanity***

- Melanie Marie West, University of California, San Diego

Rapper Noname's debut album *Telefone*, represents a confrontation with Black homoerotic or bare life. Through the work of Giorgio Agamben, Grace Hong, Scott Morgensen, and Sara Clarke Kaplan, I historicize the neoliberal disavowal of Black humanity and social death, which is necessary for the reproduction of modern life in the United States. I argue, Noname's album rejects this neoliberal disavowal and the repression of social violence, which makes itself known through a process Avery Gordon calls haunting. Noname refuses to be a passive Black ghost and radically envisions new modes of futurity that subvert the principles of white supremacy.

## ***Black Girl Pleasure Practices and the Contemporary Black South***

- Amoni Thompson, University of California, Santa Barbara

Lakisha Simmons turns to the historical context of a segregated New Orleans to discuss how black girls create "pleasure cultures" in Crescent City Girls. Simmons observes pleasure cultures as public spaces in which black girls engage joy and imaginative worlds despite the racialized social order of Jim Crow. Geography and spatial politics become very important to how

black girls could curate this freedom. Using Simmons's theoretical framework, I pay close attention to the ways Black girls in the contemporary U.S. South are navigating expressive mediums to interpret and re-define concepts of pleasure and freedom.

## ***Art Culture Movement: Radio Production as Black Radical Resistance***

- Kim Clark, University of California, San Diego

As Donald Trump ascended to U.S. Presidential office, a UC San Diego student radio program began asking how art, culture, and movement building against fascist policies, practices, and institutions might benefit from being situated within the Black Radical tradition. In conversation with media scholars including Franz Fanon, Harold Cruz and Christina Dunbar-Hester, we ask how historical resistance to anti-Blackness is an important lens for understanding and guiding specifics of current mass protest in the U.S. This paper reflects on process, specifically how framing and curation are co-constitutive and transformational in the context of documentation, analysis, and effecting concrete change.

## ***221. Building Solidarity: Parents Form a Racial Justice Parenting Group at a Baltimore City Elementary School***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
RUTH**

In the wake of the Baltimore Uprising, parents at a racially, ethnically, and socio-economically balanced Baltimore city Catholic elementary school formed a racial justice parenting group to organize for greater impact in our immediate and larger community. We are working with our principal to hire more teachers of color, support racial justice dialogue in the classroom across grade levels, develop opportunities for students and parents to learn together about racism and change, and implement comprehensive curriculum change. Through this roundtable, we will share stories and answer questions

about our organizing, challenges and successes, and future plans.

## **MODERATOR**

- Carole McCann, University of Maryland Baltimore County

## **PRESENTERS**

- Rachel Carter, University of Maryland Baltimore County
- Telisa Claiborne
- Katie Hughes
- Meghan Murphy
- Ruth Einstein
- Mona Crutchfield Nefferdorff

## ***222. Gender, Women's, and Feminist Studies (GWFS) PhD Interest Group Business Meeting***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
STONE**

## ***223. Feminists for Justice In/For Palestine Business Meeting***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
TILGHMAN**

## ***224. To Write and Be Heard: Freedom-Making across Difference***

**5:45PM - 7:00PM**

**HILTON BALTIMORE  
TUBMAN A**

In Poetry Like Bread, Martín Espada wrote: "Any oppressive social condition, before it can be changed, must be named and condemned in words that persuade by stirring the emotions, awakening the senses." In this interactive workshop we'll explore freedom-making by addressing the challenges of speaking out and listening (in a time when both can be subversive yet crucial to all involved) by way of poetry, spoken word, personal essay, and lessons learned from our not-so-distant youth.

# GENERAL CONFERENCE: FRIDAY, NOVEMBER 17

## MODERATOR

- Rose Elizabeth Gorman, NY Writers Coalition

## PRESENTERS

- Timothy DuWhite
- Shante Cozier, NYWC
- Chelsea Fetzer
- Melissa Tombro, The State University of New York - Fashion Institute of Technology

## 225. The Promise Project of Women's Studies: Feminist Reparations for the University of Difference

**5:45PM - 7:00PM**

HILTON BALTIMORE

TUBMAN B

Women's Studies has a lot of work to do. According to our own narratives, our field transcends the limits of nationality, disciplinarity, and identity. As the potential role model for the (multicultural, corporate) university, Women's Studies offers transnational, interdisciplinary, and intersectional models for the future, while also promising a (feminist) reparative affiliation with the past. We might even go so far as to observe that while other identity-based disciplines alibi universities' institutional diversity and connectivity to "local" communities, Women's Studies offers even more through its global aspirations and feel-good feminist interactions. This roundtable offers to interrogate these troubling commitments.

## MODERATOR

- Amy L Brandzel, University of New Mexico

## PRESENTERS

- Danielle Bouchard, University of North Carolina, Greensboro
- Diane Detournay, Fordham University
- Rachel Levitt, Kansas State University

## 226. NWSA Awards Toast

**7:00PM - 7:30PM**

HILTON BALTIMORE

KEY BALLROOM SOUTH FOYER

## 227. Shabbat

**7:15PM - 8:15PM**

HILTON BALTIMORE

HOPKINS

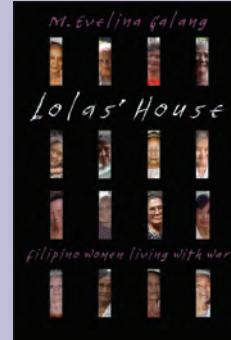
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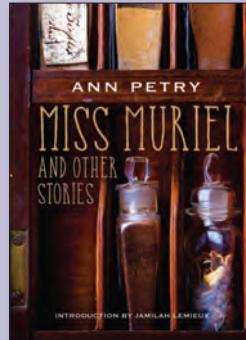


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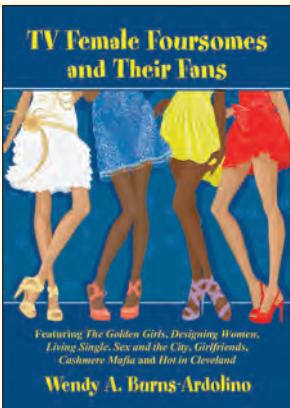
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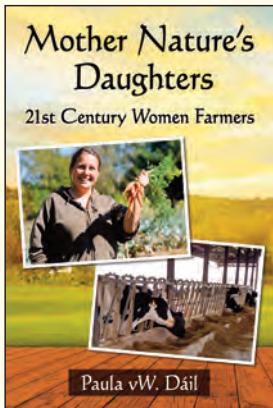
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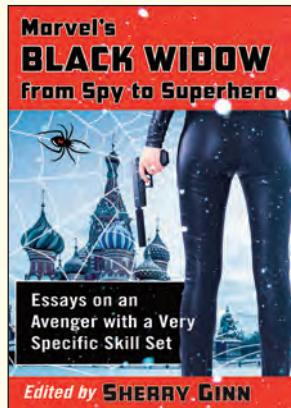
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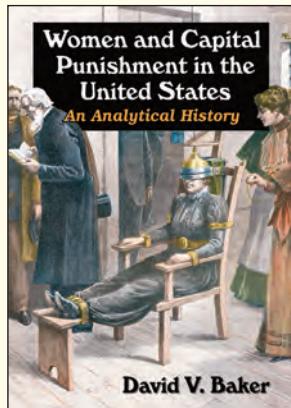
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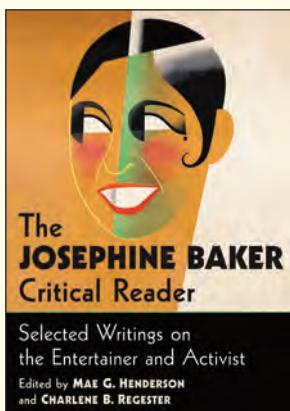
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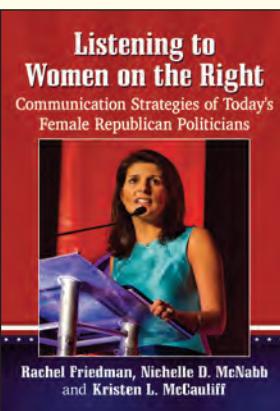


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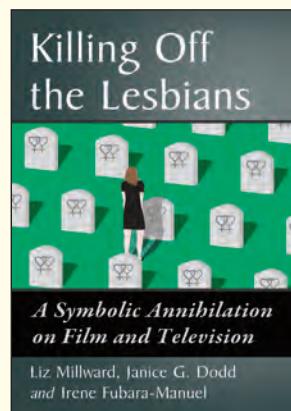


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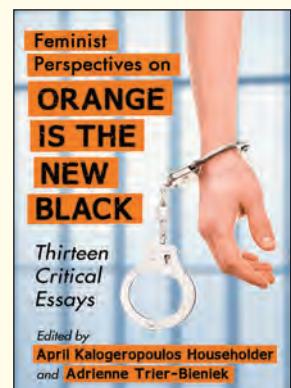
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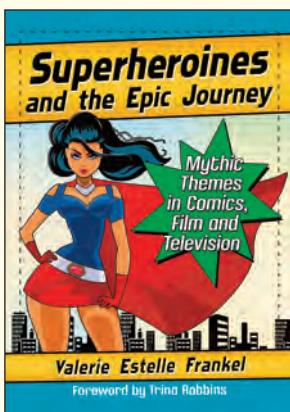
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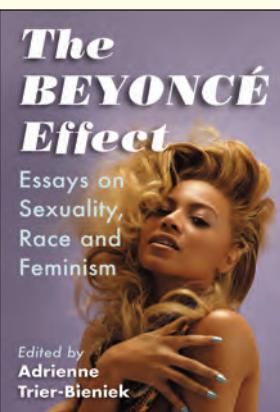
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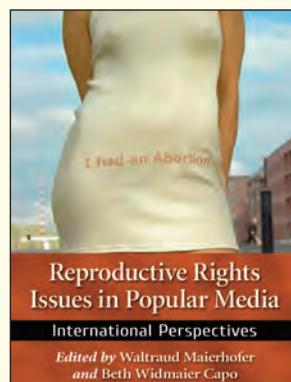
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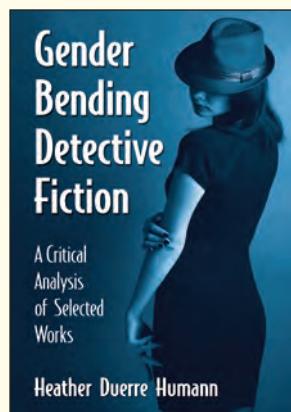
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# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## Registration Saturday

**7:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM EAST FOYER**

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.

## Childcare Saturday

**7:45AM - 7:00PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Maternal Care Room Saturday

**8:00AM - 6:45PM**

**HILTON BALTIMORE  
ARMISTEAD**

Armistead, on the second floor of the Hilton Baltimore, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

## Quiet Space Saturday

**8:00AM - 6:45PM**

**HILTON BALTIMORE  
MARSHALL BOARD ROOM**

## Employment Services Saturday

**8:00AM - 6:45PM**

**HILTON BALTIMORE  
PEALE B-C**

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours.

This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

## Exhibit Hall Saturday

**9:00AM - 6:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 5-8**

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.

## 231. Transnational Pedagogies

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
BRENT**

**MODERATOR**

- Umme Al-wazedi, Augustana College

**PARTICIPANTS**

*Academic Activism through Transformative Feminist Pedagogy*

- Josephine Kipgen, University of Kansas

By engaging Subtheme One: Solidarities: Trans-National and Local, my paper emphasizes the need for feminist educators to build critical connections between pedagogy and issues of race, gender, class, and sexuality, while also forging important connections between local and emergent global feminisms without assuming Western feminism as the normative way to reclaim self, voice, and history as we continue to build intersectional alliances between identities, races, and nations. I identify three important areas for challenging hegemonic knowledge and fostering activism in the classroom—democratic learning, decolonization, and transnational engagement.

*Building Solidarities Across Cultures:  
Examining Sexual Assault Frameworks in  
"India's Daughter" and "Audrey and Daisy"*

- Jill Elizabeth Eichhorn, Austin Peay State University
- Neeta Bhasin, Austin Peay State University

We foreground multiple perspectives in India and the U.S. to address the transnational dynamics of sexual assault and the legal and social-political aftermath for survivors, perpetrators, bystanders, social media commenters, and professionals. Drawing on the narratives constructed in "India's Daughter" and "Audrie and Daisy," we demonstrate how we guide students' analyses regarding differences and similarities in these two films to re-imagine transnational solidarity. Applying the theory of decolonizing feminist discourse around sexual assault, we examine four intersecting axes of privilege—male, white, western, and imperial—thus de-colonizing the Western feminist framework that dominates sexual assault discussions.

*Pedagogy of Transgressing Colonial Feminism: Teaching Feminist Transnational Literature of War to American Students*

- Yalda Nafiseh Hamidi, Stony Brook University

This paper is an autobiographical narrative of the pedagogical strategies of a female Middle Eastern Muslim instructor in the American classroom, teaching her grief about the intersection of US imperialism and the ignorance of "white" feminism, in addition to her hopes for the futurity of transnational feminism/s to American students. Because a reliance on female war literature, this pedagogy simultaneously needs to push the boundaries of trigger warning and provide students with community support. This paper argues for including the pain of other women as a vital element in cultivating futurity of transnational feminism/s.

## 232. Black Feminisms' Global Reach

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

**MODERATOR**

- Carole Boyce Davies, Cornell University

**PARTICIPANTS**

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *Black American Women Inspiring Transnational Feminisms in Socialist and Postsocialist Central and Southeastern Europe*

- Miglena S. Todorova, University of Toronto

This study examines an archive of primary documents illustrating how the travels and knowledges of Black American women in the 20th century to socialist states has informed women and feminisms in the socialist/postsocialist countries they were visiting. The study explores these important influences in the encounter between a young Muslim girl in socialist Bulgaria and African American feminist Angela Davis in 1972, and the writing of contemporary postsocialist Romani feminists who align explicitly with African American women and epistemologies of intersectionality to confront racism and anti-Gypsim in the European Union and former socialist states in Central and Southeastern Europe.

## *Memory, Black Girlhood, and the Reclaiming of Self through the Resistance of Patriarchy*

- Donna-Marie Cole-Malott, Pennsylvania State University

Memories are an important source that can help us tap into the lives and lived experiences of individuals. Embodied within memories are experiences, desires, dreams, culture, and possibilities. Working with five immigrant girls from the Caribbean in a large North eastern high school for one year, this paper explores how their memories of their fathers helped each of them to understand patriarchy and ways to resist it through a collective framework of remembering.

## *Rastafari Women's Transnationalism*

- Shamara Wyllie Alhassan, Brown University

Black women's internationalism is critically important to mapping the Black radical tradition, but is an under theorized aspect of Black women self-making practices. Using the notion of "a Black eyed squint" as theorized by Ama Ata Aidoo (1977), this paper traces Rastafari women's transatlantic travel as a critical part of mapping Black

women's self-making through space. Mapping the narrations of travel of Rastafari women is critically important for understanding ways Rastafari women develop spatialized knowledges of themselves and their place in the world.

## *Struggles of Solidarity and Feminist Fellowship*

- Lzz Johnk, Oregon State University

Feminist scholars and activists have long sought 'solidarity' with each other as perceived allies in their struggles against oppression. Their scholarly works describe 'solidarity' by many names: "affinity" (Donna Haraway), "friendship" (Maria Lugones and Elizabeth Spelman), and "mitgefühl" (Sandra Bartky via phenomenologist Max Scheler), among others. Revisiting these works through the intersectional lens of Black feminisms such as those embodied by the founders of Black Lives Matter and the Combahee River Collective, I explore approaches to imagining and achieving solidarity and how these approaches may be synthesized differently in the wake of the Movement for Black Lives.

## **233. Brazilian Black Feminist Activisms and Activist Praxis**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
CARROLL A**

**MODERATOR**

- Tanya L. Saunders, University of Florida

## **PARTICIPANTS**

### *Black Women's Voices in Brazilian Art (1940-1950)*

- Edilza Sotero, Universidade Federal da Bahia

At the same period during which Carmen Miranda was a lone star shining on stage and screen, showing Brazilian music and dance all over the United States, some Black women started to reach visibility in Brazilian mainstream art. These Black Brazilian women were associated with groups and organizations that together formed a resurgent Black movement in 1940s

Brazil. Two were the opera singer Maria do Carmo and the actress Ruth de Souza, who made themselves heard via artistic and aesthetic interventions containing political messages against racial prejudice, inequality, and the invisibility of Black Brazilians.

## *Afro Cyborg: Black-diasporic Performances and Digital Prostheses of Brazilian Hip Hop*

- Jancleide Góes

This work presents the concept of afrocyborg as black-diasporic performance and a digital prosthesis in Brazilian hip hop. Women hip hop artists use technology to bring their voices to the national scene. The strategies they use help them enunciate of lyrics and performances that contain gender and race politics. The Afrocyborg concept, beyond the term itself, is a complex understanding of the artistic work produced by black women rappers who do not separate art and activism, but make the body a hybrid and intersectional place between debates, concepts, and modes of operations of identity.

## *Gender References in Brazilian Hip Hop Narratives*

- Jaqueline Lima Santos

This presentation analyzes gender references and representations in Brazilian Hiphop narratives. Within hegemonic Brazilian feminist movements, there is a limited understanding of the nuances of gender politics in Brazil's poor, and largely Afro-descendant, urban communities, and therefore of what constitutes gender liberation. This paper looks at the girls of hip hop, who try to expand access to public space and representation via Hiphop, and the boys who portray their mothers and community leaders as warriors who challenge the figure of the absent father, while reproducing a sexist discourse on the women with whom they relate and even a model of masculinity.

## *Reflections on Why I am a Decolonial Black Feminist Activist*

- Tanya L. Saunders, University of Florida

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

In this presentation, Annie Ganzala Lorde will talk about her artwork and artivism as a transnational decolonial Black lesbian feminist artist and activist working from/as a part of the African Diaspora in the Americas, and beyond.

Annie Ganzala tried to add herself to the system but had a difficult time. So I used my name instead (Tanya L. Saunders).

## 234. "Your Silence Will Not Protect You": Sustaining Pedagogy as Freedom-Making

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
CARROLL B**

### MODERATOR

- Rebecca R. Scott, University of Missouri

### PARTICIPANTS

*Teaching in the Time of Trumpism:  
Lessons from the University of Missouri  
#BlackLivesMatter #ConcernedStudent1950*

Rebecca Martinez, University of Missouri

On November 9, 2015, students calling themselves #ConcernedStudent1950 ended months of protest charging that the University of Missouri (MU) had not done enough to combat systemic racism. Their action, sparked similar protests on campuses across the nation, which requires those of us whose teaching is committed to intersectional analysis and activism to re-evaluate our pedagogy and diversity work. Using Ahmed's (2012) research on diversity, this paper centers the protests at MU to explore the problematics of symbolic and institutionalized diversity at primarily white institutions, and the challenges, as well as the strategies, that lay ahead for teaching in the time of Trumpism.

### Teaching Transformation in Turbulent Times

- Elisa Glick, University of Missouri

Drawing on my experience as a women's and gender studies/queer studies professor at a large Midwestern public university, as well as an organizer

of the faculty walkout in support of #ConcernedStudent1950, I examine the challenges and opportunities facing antiracist, feminist faculty who seek to create spaces for dissent and subvert supremacist epistemologies in an environment that is increasingly suspicious and polarized. Weaving together theory and practice—what happens inside and outside the classroom—I deconstruct the framework of "diversity" and share my own strategies for creating complex and transformative conversations about difference, identity, and community.

## #stayWoke: New Approaches to Feminist Pedagogy

- Zakiya R. Adair, The College of New Jersey

Feminist pedagogy asks that teachers acknowledge power asymmetries and teach in a manner that deconstructs these power asymmetries in both content and form. But often feminist scholars or those who wish to incorporate feminist pedagogy are tasked with the added burden of institutional opposition and emotional labor. How can educators incorporate radical emotional empathy in the classroom in ways that do not marginalize the student or the professor? Incorporating recent political and cultural events, this paper will provide a theoretical discussion of radical emotional empathy and highlight the ways it can strengthen feminist pedagogy.

## Resisting Erasure and Silence Through Activist Teaching and Learning: Naming and Addressing "Intersectional Failures" as Praxis Projects

- Jamie Lynn Palmer, University of Georgia

From #blacklivesmatter to #sayhername, the importance of standpoint and activism to the theoretical engagement of privilege and oppression, visibility and invisibility, and human rights is clear. Some standpoints, particularly those of queer women of color, are continuously erased reproducing "intersectional failures." Interrogating intersectionality theory and activism through these movements, I have constructed an

"intersectional failure" syllabus that requires students to hone tenets of intersectionality as theory and praxis to identify and create space to examine these failures in our own lives. The syllabus culminates in praxis requiring students to name an intersectional failure and propose a set of actions.

## Acting UP: Teaching in Times of Intolerance

- Elba C Moise, University of Washington, Seattle

The tumultuous political climate has created openings for an increase in intolerant actions on university campuses, which can significantly impact learning, level of engagement, and a sense of belonging for instructors and students. Within higher education, there is a separation of theory and praxis, which leads to a disconnect between activism and education (hooks, 1984). Theater as pedagogy for freedom-making can address this gap by creating space for dialogue and community interventions. This paper critically examines how the Theater for Change program utilizes theater as a pedagogical tool for supporting faculty, staff, and graduate students teaching during times of intolerance.

## 235. Performance Studies Interest Group Business Meeting

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
CHASE**

## 236. Mama's Baby Turns 30: Spillers, Violence, and the Resilience of Black Flesh

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOLIDAY 1**

This roundtable was organized by black queer and trans scholars who employ the work of Spillers (1987) and explore the complicated violence/resilience dialectic that surrounds the "seared, divided, ripped-apartness" of the black (non)human in the Americas. Blackness in America is born of violence. We examine notions of wounded fungible

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

flesh, the tenuousness of black rage and dystopianism, the limits of captive bodies in sites of settler-colonialism, and “ungendering” as a mechanism for resilience in black performance. The hallmark text helps us understand the indelible psychological scars tattooed upon black flesh and the ways agentic self-making resist oppressive structures of white cisgender patriarchy.

## PRESENTERS

- Tiffany Lethabo King, Georgia State University
- Ashley Coleman Taylor, Emory University
- Savannah Shange, The University of Pennsylvania
- Derraiz Carter, Portland State University
- Taryn Danielle Jordan, Emory University
- C. Riley Snorton, Cornell University

## 237. Disability Justice: An Intersectional Framework

8:00AM - 9:15AM

HILTON BALTIMORE  
HOLIDAY 2

## MODERATORS

- Elizabeth Currans, Eastern Michigan University
- Liat Ben-Moshe, University of Toledo

## PARTICIPANTS

### *Application and Denial: The Role of Contemporary Mental Illness Frameworks in the Lives of Women of Color*

- Sabine Bickford, Eastern Michigan University
- The ways in which we discuss mental illness often waver between the medical and social models, as well as conflicting frameworks of identity and agency. Women of color occupy specific niches within these frameworks that serve to both enforce them and expose them as rooted in larger systems of oppression (Erevelles, Minear, 2010). I will examine modern institutionalization and treatment of women of color with mental illness (Erevelles, Minear, 2010;

Ben-Moshe, 2011) and conclude with an argument for a relational and race-acknowledging model of mental illness, based in Alison Kafer's relational/political model of disability justice (Kafer, 2013).

### *A Psychic Attack on Black Women*

- Samantha Campbell, Eastern Michigan University

I will explore the effects of shame, microaggressions, and stereotypes on black women's mental health (Harris-Perry, 2011) through a disability justice lens, and how white allies can work to eliminate their own biases and create space for healing and solidarity. I will use a theoretical framework to outline “the strong black woman myth” and its danger as “a misrecognition of African-American women” (Harris-Perry, 2011). I will then outline a departure from individualistic thinking (Johnson, 2001), and the internalized white supremacy behind knee-jerk reactions to conversations around race (Doane, 2004), in order to begin addressing the harms inflicted on black women.

### *Sterilization Abuses of Disabled People*

- Micaela Stevenson, Eastern Michigan University

I am interested in discussing historic and modern sterilization abuses of black disabled women in the United States. Rickie Solinger documents the sterilization of “feeble-minded” women in the United States, primarily poor and black women (2007). Modernly, disabled black women experience forced sterilization according to Human Rights Watch (2011). I will document the history and modern implications of forced sterilization of disabled black women using disability and reproductive justice frameworks. In using a reproductive justice framework, I will discuss how human rights relate to sterilization abuses as Luna discusses how reproductive justice argues for human rights (2010; p. 2).

### *The Flint Water Crisis: Reframing the Discourse*

- Kira Lin Dallaire, Eastern Michigan University

Three years after the initial environmental disaster in Flint, Michigan, where almost an entire generation of children were poisoned by lead in their drinking water, I look back to examine the discourse surrounding the Flint Water Crisis. Neurological impairments directly linked to this man-made disaster are being reframed in a medical model ideology that situates disability as inherent, biological, and natural – and therefore nonpolitical. I argue that an intersectional, political/relational model of disability (Kafer, 2013), could provide a helpful framework in re-imagining the future for the children of Flint and other areas affected by environmental destruction.

## 238. Baltimore Youth Organizing Project: Building Power in West Baltimore

8:00AM - 9:15AM

HILTON BALTIMORE  
HOLIDAY 3

This roundtable brings together members of the youth-led social justice advocacy Baltimore Youth Organizing Project (BYOP) to discuss their methods for organizing: building relationships, storytelling, and power mapping. BYOP, which emerged in 2015 after the civil unrest in the city, has as its goal to build political power among teenagers, ages 14-19. BYOP organizers will highlight their work for the local elections in 2016: a listening campaign, including one-on-ones with 400 teenagers; a house meeting with 80 youth; a public forum with the top five mayoral candidates, 200 youth, and 800 adult participants; the development of a youth agenda.

## MODERATOR

- Elsa Barkley Brown, University of Maryland, College Park

## PRESENTERS

- Samirah Franklin, Baltimore Youth Organizing Project
- Moneria Baker, Baltimore Youth Organizing Project

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

- Jada Johnson, Baltimore Youth Organizing Project
- Diamon Harrison, Baltimore Youth Organizing Project
- Kelly Quinn, Baltimore Youth Organizing Project

## 239. Challenging Hierarchies in Higher Ed

**8:00AM - 9:15AM**

HILTON BALTIMORE  
HOLIDAY 4

### MODERATOR

Jill Richards, Yale University

### PARTICIPANTS

#### *A Critical Look at Higher Education Policies Surrounding Intimate Partner Violence in the Black Community*

- Taylor Barry
- Alexis Alvarez

This paper uses a predominantly white university as a case study to explore the intersections of race and gender as it pertains to intimate partner violence in African American college relationships. The U.S. Department of Education mandates that college campuses must implement universal gender-based harassment policies. These institutional policies overlook underlying stigmas surrounding black sexuality, thus making it increasingly difficult for black women to report. This paper builds off of Kimberlé Crenshaw's theory of intersectionality and examines the ways in which intersectionality should be reimaged on college campuses to change the dominant discourse of existing Title IX policies.

#### *Campus-Based Women's Center Staff Negotiating Racial Identities: A Critical Phenomenological Study*

- Amber L. Vlasnik, University of California, San Diego

This paper explores findings from a critical phenomenological study about

women's center employees negotiating racial identities in their work. Focusing on race as an acknowledgement that intersectional practice "sometimes requires contingent, race-only methods for antiracist results" (Luft, 2009, p. 100), the paper offers new perspectives for theory and practice.

## *Dissenting Knowledges in Neoliberal Academy: The Case of Intersectionality*

- Sirma Bilge, Universite de Montreal, Sociology

Understanding intersectionality both as a critical power analytic and social justice praxis, this paper addresses a set of issues regarding its depoliticizing within the neoliberal university. Seeking specifically to answer how race gets erased in much of the contemporary (feminist) intersectionality research and teaching, it unpacks our academic practices that contribute to the whitening of this initially insurgent knowledge firmly rooted in black feminist thought and activism, and suggests possible avenues to reclaim its counter-hegemonic and transformative potential.

#### *When the 3Ds Don't Include the Cs: Reaching An Analysis of Cultural Competence in WCU's Bystander Intervention Training*

- Erin Hurt, West Chester University

Bystander trainings, now offered at many higher education institutions, were created by anti-violence groups who sought new ways to solve the old problem of sexual violence on college campuses. Thought data indicates that this adopted approach is having a positive affect, but what happens when bystander trainings lack cultural competence, and thus fail to adequately prepare participants to intervene in situations that play on deeply held values? This paper analyzes the Green Dot Bystander Intervention Program at West Chester University to demonstrate how bystander trainings attempt, but also fail, to address deeply held social and cultural beliefs and values.

## **240. Genealogies of Terror: Revisiting Violent Narratives and Vestiges of Disposability**

**8:00AM - 9:15AM**

HILTON BALTIMORE  
HOLIDAY 5

### MODERATOR

- Adela C. Licona, University of Arizona

### PARTICIPANTS

#### *No Photography Allowed: A Sensorial Analysis of Violent Performative Acts in the Operation Streamline Courtroom*

- Gloria Negrete-Lopez, The University of Arizona

United States (im)migration policies enact violent performative acts that define certain (im)migrant bodies as criminal. Operation Streamline (OSL) (2005), is an "assembly-line mass prosecution" program created by the Department of Homeland Security (Lloyd et al., 2014). Implemented in 2008 by the U.S. Border Patrol Tucson Sector, OSL functions in part by using practices of spectacle such as shackling as symbolic assertions of power by the state (de Genova, 2013). This paper argues that the State's prohibition of photography is a violent performative act of erasure through an examination of sensorial registers of the OSL courtroom.

#### *"Esta Locura Tiene Raíces": The Grief and Causes of Disruptive Rhetoricians*

- Alejandra I. Ramirez, University of Arizona

The adjectives of non-normative, Brown, and vocal critics of the University are characterized as threatening, insatiable, and ravenous. Unhuman.

This paper follows the practices of The Latina Feminist Group to reveal the precariousness and traumas of graduate students. This testimonio recounts events during my first-year of graduate school that included a white male graduate student telling me that the first time he saw me, I "scared the shit out of" him. Taking up the work of Juana Maria Rodriguez and Bernadette Calafell helps to answer

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

what happens when we speak our truth with our bodies and language.

## *Concerning Rigor: On Brownness and Disrupting the Neoliberal University*

- José Manuel Santillana, University of Minnesota

From reformatory schools to institutions of higher education, students of color have served different purposes, none of which have been fully invested in the joy, self-determination, and critical education of Brown and Black students. Using comparative analysis, autoethnography, and counter story-telling, I will examine: 1) The different ways graduate students of color have been violently diminished and racialized within the neoliberal university; 2) How all factions of the university replicate and maintain elitist and oppressive power structures under the gaze of diversity, inclusion, and rigor; and 3) The ways that graduate students of color disrupt these power structures.

## *Violent Entanglements and (Be)longings: Anti-Black Constructions of Citizenship in Resistance Narratives*

- Ruben Zecena, University of Arizona

Citizenship studies have been instrumental for revealing the role of the nation in the governance of life and death. However, cultural historian Saidiya Hartman puts citizenship into crisis by demonstrating the entanglements between citizenship and slavery, where Black fungibility and abjection are necessary for the construction of the nation. I argue that migrant 'resistance' narratives, as framed by the 'DREAMer' movement, depend on the criminalization of Black bodies in order to (be)long to the nation. To challenge the lure of 'resistance,' I make use of undocuqueer activist documents and trace what I call an 'undocuqueer movida' (Sandoval).

## **241. Leadership at the Intersections: Women of Color Directors and Chairs in Women's, Gender, and Sexuality Studies**

### **PROGRAM ADMINISTRATION AND DEVELOPMENT CONSTITUENCY GROUP SPONSORED SESSION**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOLIDAY 6**

This roundtable brings together women of color to discuss the specific challenges we have experienced as directors of programs in Women's, Gender, and Sexuality Studies. Given the historical marginalization of women of color within Women's Studies, the growing number of women of color in leadership positions represents important progress. However, women of color still face unique challenges navigating the intersections of race, gender, and other systems of power in such positions that are often not discussed. By beginning a dialogue about our experiences, we seek to develop greater interchange and stronger support for women of color in director level positions.

### **MODERATOR**

- Christa Craven, College of Wooster

### **PRESENTERS**

- Patti L. Duncan, Oregon State University
- Yi-Chun Tricia Lin, Southern Connecticut State University
- Shannon J. Miller, Minnesota State University, Mankato
- Vivien Ng, University at Albany, SUNY

## **242. Feminism and Activism Interest Group Business Meeting**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOPKINS**

## **243. Feminism is Burning/ed-out: Hurt, Trauma and Bitter-Sweetness in China's Queer/Feminist Activisms**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
JOHNSON A**

### **MODERATOR**

- Sasha Su-Ling Welland, University of Washington

### **PARTICIPANTS**

#### *Feminist Resister? Commodification of Victimhood in Chinese Young Queer/Feminist Activisms*

- Shana Ye, University of Minnesota

This paper examines how young queer/feminists fail to address issues of cultural and discursive capitals and privilege, therefore perpetuating class inequalities in exercising strategies such as utilizing global social media and networks. It argues that the production of figures of the "martyr" and "heroic resister" in feminist media advocacy is complicit with, rather than challenging, neoliberal logic of global patriarchy and frames gender inequality at the cost of addressing class and transnational power hierarchy. This paper calls for a critical reflection on the epistemic violence of claiming victimhood and radicality in feminist mobilization.

#### *A Transnational Analysis of Chinese Feminist Organizing*

- Yingyi Stephanie Wang, University of Washington

This paper tries to understand how feminist organizations reproduce inequalities within democratic structures, and how age, seniority, and sexuality intersect and play out in the process of organizing. By understanding what is negotiable and what is non-negotiable in feminist organizing, I try to explore how global geo-politics, international funding mechanisms, combined with Chinese collectivist ideology, shape and co-opt Chinese feminist and LBT organizing.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *From the Political to the Personal: An analysis of the Structurelessness Reality of Chinese Feminist Activism*

### ■ Chiyu Lin, University of Toronto

In 1972, Jo Freeman published an article that explained how the emphasis of leaderlessness and structurelessness in the women's liberation movement were to the detriment of movement and its participants. Almost 50 years later in mainland China, similar issues are re-emerging. This paper examines how, under semi-structurelessness, personal relationships, rumors, and dramas affect the China's feminist movement and the power relations within it. It further discusses the knowledge re-production processes of the movement within this complex context.

## *Solidarity or Intersectionality? – A Chinese Feminist Debate over the Women's March*

### ■ Yiyu Tian, University of Washington

After the Women's March in Feb. 2017, intense debates occurred among Chinese feminists both in China and America on the legitimacy of intersectionality in this movement of solidarity. Based on the analysis of online commentaries by Chinese feminists as well as my own participation in these discussions, this research reveals Chinese feminists' different attitudes towards intersectionality in activism such as the inclusion of race, class, and sexuality agendas, and discusses what "feminism" means for Chinese feminists in different geopolitical locations.

## **244. Forced Issues: Reading the Trauma of Migration Then and Now with Hortense Spillers**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
JOHNSON B**

### **MODERATOR**

### ■ William Paris, Pennsylvania State University

### **PARTICIPANTS**

## *Hortense Spillers, Black Life, and the Critique/Creativity of "Ungendering"*

### ■ William Paris, Pennsylvania State University

This paper will develop a reading of an often unremarked passage in Hortense Spillers's "Mama's Baby" essay where she seems to position the traumatic site of the slave as a still "unclaimed richness of possibility" (2003; p. 215). This controversial claim needs to be read in the light of Spillers's understanding of how slavery/the slave ship "ungendered" black women and men. The forced migration of the Middle Passage, I will argue, allows us to conceptualize "Black life" as a mode of critique and creativity that cannot be assimilated to the State.

## *From "Ungendering" to "Uncitizenizing": Between the Borders of Home and Exile*

### ■ Desiree Valentine, Pennsylvania State University

It is urgent that we consider how traumas of Brown undocumented immigrants can find an affinity with the traumas of Black life in the United States. Discourses around the maternity and criminality of these Brown bodies highlights the violent and exclusionary tensions at the heart of U.S. citizenship (Cisneros, 2013). Incidentally, Black women are also figured not as "mothers" but as irresponsible generators of crime. In both cases an exclusion from dominant gender norms and the pathologization of kinship structures is effected. These affinities, I argue, will allow for an understanding of what it means to be at home in exile.

## *Patriarchy as Justification for "Uncitizenizing": The Case of Muslim Refugees*

### ■ Saba Fatima, Southern Illinois University Edwardsville

The current refugee crisis from Muslim majority countries has not only generated fear among many Americans for our national security, but has also led to growing anxiety about 'their' values slowly undermining 'ours.' Here, I focus on the way that the concern of patriarchy faced by Muslim women serves to justify the handling of Muslim refugees as a threat to the well-being of the state. Such discourse, as Cisneros notes, "betrays

the always-already perverse nature of the alien body in general as a racialized, anti-citizen body," leading to "backwards uncitizenizing" (2010, p. 302-303).

## **244B. Black Feminist Disability Studies**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### **MODERATOR**

### ■ Reshawna L. Chapple, University of Central Florida

### **PARTICIPANTS**

## *Black Women Subjectivities and Mad Studies Praxis in the Era of #Blacklivesmatter and #Sayhername*

### ■ DeShay Thomas, Arizona State University

This paper is a response to the emergent field of Mad studies and recent claims about its connection to black feminism and intersectionality. With an emphasis on Subtheme Three: Revisiting Intersectionality, the questions to be explored are: What role do black women as mad subjects and knowledge producers have in mad studies scholarship? In what ways do black women with psychiatric disabilities, or who are living with mental distress, broaden our understanding of intersectionality, power, subordination, and social justice? What social justice work in black feminist and mad praxis is present in the era of #blacklivesmatter and #Sayhername?

## *Crippling the Mammy Stereotype: Disability Perspectives on Race, Gender, and Care in The Ride Together*

### ■ Shannon Walters, Temple University

This paper explores the mammy stereotype in the graphic-written memoir, *The Ride Together*. To care for an autistic family member, a white American family employs an African American domestic worker named Dorothy, who is portrayed in stereotypical mammy fashion. I focus on scenes in which Dorothy is present and absent in the memoir, examining visual and written portrayals in relation to the

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

historical context of the mammy and current disability studies approaches to race. My goals are to complicate notions of dependency work with considerations of race, gender, and sexuality, and to point toward resistant readings of the mammy stereotype.

## *From the Toxic Breast: Race, Disability, and Breastfeeding in Baltimore City*

- Laura Abbasi-Lemmon, University of Maryland

In this presentation, I begin with the stories of two women from Baltimore (one black and non-disabled, the other, white and disabled) who were both told that their breast milk was "toxic" and a danger to their newborn children. As a result, neither breastfed their child. To see who can find support for breastfeeding and who may be declared "toxic" I will consider breastfeeding narratives from the local breastfeeding resources. I will explore how discourses of race and disability intersect in varying definitions of "toxicity" and how they shore up assumptions about certain breastfeeding women's "toxicity."

## *Highlighting The Housing Experiences of African American Women with Disabilities*

- Angel Love Miles, University of Illinois

Do black disabled lives matter? Black advocates with disabilities have been critical of the tendency towards erasure of disability in narratives about, and social justice agendas responding to, African American victims of state sanctioned violence and inequality (Thompson, 2016). The purpose of this paper is to highlight the social locations of African American women with disabilities. The feminist intersectional disability framework utilized reveals the interconnectedness of race, class, gender, and disability structures as they are expressed through the housing experiences of African American women with physical disabilities.

## **245. Healing Justice: From Trauma to Wholeness**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

Our newest film and dialogue project, "Healing Justice: Cultivating a World of Belonging," explores the meaning of justice. Part of what is required to address and transform urban communities trapped in centuries-old cycles of mistreatment, disinvestment, violence, trauma, and negligence is an infusion of radical healing into our current justice practices. We need to engage in dialogue that tackles our over-reliance on incarceration. We must ask questions about punitive versus restorative forms of justice. What are the alternative roles radical healing can play in providing meaningful opportunities for steering young people away from crime and into becoming viable community members?

### **PRESENTER**

- Shakti Butler, World Trust

## **246. Carnal Insurgencies: Decolonial Engagements with Nonconforming Affects, Kinship, and Belonging**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

### **MODERATOR**

- Eddy Francisco Alvarez, Portland State University

### **PARTICIPANTS**

#### *Witnessing Faithfully and the Intimate Politics of Queer South Asian Praxis*

- Shireen Roshanravan, Kansas State University

This paper considers how the organizational emphasis on "seeking acceptance" in South Asian communities-of-place reproduce the colonial/modern dichotomy of the "accepting progressive/modern" versus the "unaccepting backward/traditional"

South Asian family of origin. Drawing on queer South Asian cultural productions (Izaat Collective, 2015; Dutchoudhury and Hartman, 2015), organizational events, and South Asian familial narratives, I show how the practice of "witnessing faithfully" (Lugones, 2003) as a commitment to affirm another's multiplicity shifts the focus of queer South Asian praxis from a project directed at changing parental attitudes to a loving process that is accountable to the interdependence of intergenerational community-defined wellbeing.

## **Beyond Benevolent Violence: Trans of Color and the Decolonization of Affect**

- Pedro Di Pietro, Syracuse University

Drawing upon decolonial feminisms (Lugones, 2007, 2011), theories of ignorance and affect (Lugones & Price, 1995, 2010; Seigworth & Gregg, 2010), and trans of color analysis (Riley Snorton & Haritaworn, 2013; Al-Walid, 2010), I engage the intersection of biopolitical projects and transnormative affects. Exploring lgbtq counterpublics at work within the public sphere (Gaycation, airports, checkpoints), I document cognitive dispositions that suppress complexity, multiplicity, and opacity as they relate to trans and transing embodiments. Finally, I introduce the notion of "benevolent violence" to make sense of culture practitioners whose reliance on Western-centric affects absolve them of epistemic and intersubjective responsibilities.

## **247. Transnational Feminisms: Trans(ing) Negative Affect**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

### **MODERATOR**

- Miranda Joseph, University of Minnesota

### **PARTICIPANTS**

#### *Trans Rage: Necropolitics and Becoming*

- Hilary Malatino, Pennsylvania State University

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

This essay develops an archive of trans rage, exploring the relations between structural violence, medical pathologization, embodiment, and negative affect. Trans rage vividly dramatizes the anti-vitalist tendencies at work in trans negotiations of the body within necropolitical milieus that expose TGNCI folks to debility and death (Mbembe, 2001; Snorton and Haritaworn, 2013). Centering the work of trans and gender non-conforming artists of color, this essay examines the function of negative affect in trans forms of becoming, exploring the role that rage plays in our explorations of what bodies can do.

## *Lost Causes: Gender Outlaws and Critical Negativity*

- David Rubin, University of South Florida

This paper analyzes the centrality of negativity to sociality and subjectivity in two award-winning documentaries on intersex and transgender medicalization: Grant Lahood's *Intersexion* (2012) and Annalise Ophelian's *Diagnosing Difference* (2009). In both documentaries interviewees turn to the themes of aggression, hostility, and other negative affects as they parse their understandings of medicalization and resistance. Examining the relationships between the colonial-modern sex/gender system, racialization, and national context articulated in these films, I argue that *Intersexion* and *Diagnosing Difference* reorient our assumptions about gender variance by foregrounding the gender outlaw and critical negativity as lost causes for biomedicine and social justice alike.

## *Global LGBTQI Activism and the Production of Intersex and Transgender Speciation*

- Erin Leigh Durban-Albrecht, Illinois State University

This paper details intersex and transgender speciation in Haiti, based on multi-sited ethnographic research since 2008. It documents how this process of defining and delineating "intersex" and "transgender" is related to interventions by U.S.-based global LGBTQI human rights organizations,

which started conducting work in Haiti during earthquake relief efforts in 2010.

## **248. Hashtag Activism**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

- Jennifer Freeman Marshall, Purdue University

### **PARTICIPANTS**

#### *#CareFreeBlackGirl?: Exploring Hashtag Activism and Social Media Contributions to Black Women's Strong Black Woman Embodiment and Mental Health*

- Alexis Stanton, University of Michigan

The Strong Black Woman (SBW) schema is central to Black womanhood—rooted in Black women's strength and resilience (Settles, Pratt-Hyatt, & Buchanan, 2008). While embracing SBW is believed to be helpful for Black women's survival and self-efficacy, it has also been linked to diminished well-being. Using quantitative survey methods, I empirically examined the role of social media in Black women's negotiations of SBW. Through investigating Black women's hashtag (#carefreeblackgirl, #blackgirlmagic, and #blackgirlsrock) and black-oriented blog use, we can understand how Black women's engagement in race-related social media contributes to their well-being and potentially buffers negative impacts of SBW embodiment.

#### *#WhenBlackLivesMatter: Gender and Contested Representations of Black Suffering on Twitter*

- Erin Stephens, George Mason University

The Movement for Black Lives offers a case study of how social media has become a meaningful arena for representing and interpreting social suffering. The hashtag #BlackLivesMatter has become as a powerful symbol, online and offline, for representing police-related black death as part of a long struggle for racial equality. Through an examination of

online debates over the representation and interpretation of cis and trans black death, this paper illuminates the gendered and racialized dimensions of claims-making on Twitter and asks, "how have online claims-making related to #BlackLivesMatter challenged or re-inscribed white supremacist and patriarchal framings of black death?"

#### *A Calling of Names: Black Women and Witness as Protest Tradition*

- Kimberly Thomas McNair, University of Southern California

My paper presentation comes from a chapter of my book manuscript in progress, "Cotton Framed Revolutionaries: T-shirt Culture and the Black Protest Tradition." In this paper, I will discuss the African American Policy Forum's #SayHerName social media and merchandise campaign. I argue that #SayHerName challenged the exclusion of cis and trans women and girls as victims of police-community violence in the broader movement for black lives. I do this through an investigation of how these t-shirts and social media campaign helped intervene in policy and public debate surrounding extrajudicial murder of black people in the United States.

#### *Black Deaths Matter? Sousveillance and the Invisibility of Black Life*

- Mia Fischer, University of Colorado, Denver
- Katherine Mohrman, University of Minnesota

This article examines the shooting of Philando Castile, and his girlfriend, Diamond Reynolds's decision to film his death at the hands of the police, in order to explore the potential of live-streaming applications as a form of "sousveillance" that can expose white supremacy from below. In highlighting the political economy constraints that limit the dissemination of such images, we argue that the geographic and historical contexts of these videos, as well as their integration into social justice movements, are critical for deploying them as effective tools that challenge racial inequality and make black life matter, not just black death.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 249. Imagining Black Girlhood through Politics, Poetics, and Collective Praxis

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

### PARTICIPANTS

#### *Remembering to #SayHerName: Performance, Pedagogy, and the Politics of Mourning*

- Durell M. Callier, Miami University

"Remembering to #SayHerName: Performance, Pedagogy, and the Politics of Mourning" examines the ways Black youth and specifically Black girls/women read as queer subjects encounter, survive, and resist violent death. Reflecting on the staged play of Tell it! A Contemporary Chorale for Black Youths' Voices, and the recent deaths of Baltimoreans Mya Hall and Korrin Gaines, this paper illustrates lessons learned through performance. Specifically, this paper explores the gendered fact of racialized violence, examining and foregrounding the declarative statement and question of our moment and movement exemplified by #BlackLivesMatter—do they, which ones specifically, and when?

#### *Cartography of Black Girl Spirituality in Saving Our Lives Hear Our Truths, SOLHOT*

- Porsche Garner, University of Illinois Urbana Champaign

In this paper the author defines Black girl spirituality and explores its nuance within the context of Saving Our Lives, Hear Our Truths (SOLHOT), a collective organized around the lives and experiences of Black girls. Through the use of ethnographic methods, this paper concludes that Black girl spirituality shows up as spiritual activism in SOLHOT through its rituals and practices. Further, Black girl spirituality is expressed through songs created in SOLHOT during the public campaign of Black Girl Genius Week.

## *"Not All of Us Are...": Black Girl Lessons on Being Reliable*

- Dominique C. Hill, Oxford Community Arts Center

Unique, a 16-year-old self-identified Black girl, during a workshop asserts, "not all Black girls!..". Her exultation incited a chorale of voices to offer examples of how in fact all Black girls did not "fill in the blank." This auto ethnographic essay reflects upon lessons on being "Black girl reliable." Together, this essay highlights lessons from a Black girl celebratory space and a particular teaching/learning experience with Black girls. Overall, this essay contributes to the work of feminist pedagogy in education, cultural and studies and curriculum, gender studies, and the burgeoning field of Black Girlhood Studies.

## *"Take Your Time, Girl!": A Praisesong for Black Girls Who Refused to Give Up Their Black-Girl Time*

- Tammy Owens, University of Minnesota

Black girls learn the value of time at early ages. They also learn that their race, gender, and class negate their abilities to negotiate time or "take their time" during defining moments in their girlhoods, such as the transition from black girl to black woman or mourning the lives of childhood friends. In this essay, I use Black Feminist Thought to put my black-girlhood story of learning what I call "black-girl time" in conversation with media reports on three recent incidents of violence against black girls and women who made the dangerous decision to take their time.

## *Legibility, Obscurity and Power: Shimmer as an Aesthetic of SOLHOT*

- Jessica Robinson, University of Illinois, Urbana Champaign

This paper engages the ways in which Black girlhood as practiced and theorized through the SOLHOT (Saving Our Lives, Hear Our Truths) collective, allows for a visioning (way of seeing) of the ways in which reimagining alternative relationships to power,

subvert and evade hegemony. Through engaging SOLHOT practices and Black feminist artists as theorists, this essay will introduce and theorize the concept of "shimmer" as an aesthetic of SOLHOT. "Shimmer" considers legibility and obscurity to complicate need for representation and visibility of Black girls' work and play while engaging an embodied sensing of the collective as a praxis of freedom.

## 250. Racial Justice, Sexual Liberation, and Gender Self-Determination

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

### MODERATOR

- Donna Thompson, Chandler-Gilbert Community College

### PARTICIPANTS

#### *From "Gender Insanity" to "Social-Justice Bullying": A Queer Critique of the Right's Critique of Queer Critiques*

- Liz Montegary, Stony Brook University

This paper examines the career of Robert Oscar López, an English-professor-turned-children's-rights-advocate. López is well-known among rightwing circles and hatewatch groups as the spokesperson for adults raised by LGBT parents who, after enduring allegedly traumatic childhoods, oppose LGBT equality. Recently, he denounced student-led BLM actions for the "hypocrisy" of their alliances with queer/trans activism: by targeting professors of color who hold conservative views on gender/sexuality, students endanger the people they claim to protect. I take López as my starting point for developing a queer critique of the right's attacks on/appropriation of progressive rhetoric around "diversity," "safe spaces," and "academic freedom."

## *No Social Purity Here: Sappho as Queer Anti-Racist Protest*

- Kiki/Kerrie Welsh, University of California Santa Cruz

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

This paper explores the racialization of the figure of the Greek lyric poet Sappho in early cinema (1896-1931). I argue that the cinematic Sappho mobilized racialized queer associations to strategically contest the white supremacist heterosexual male gaze best exemplified by the sentimentalized racism of D.W. Griffith's Birth of a Nation. My research suggests that this queer anti-racist discourse was effectively pushed from the screen in the 1930s with the Hollywood Production Code's dual prohibition on perversity and miscegenation. Recovering such suppressed queer histories of resistance to white hetero-patriarchy enables new possibilities for co-struggle and futurity.

## **Protections and Problems with Umbrellas: An Analysis of Intersectional Identities in the Transgender Movement 2000-2017**

### ■ Stephanie Bonvissuto, Stony Brook University

Umbrella terms such as "transgender", 'women' and even "Feminism" imply a particularized membership in service of a social movement's broad political agenda. Under such canopies, emergent homogeneous narratives are saliently located over heterogeneous identities. How does this universalizing dynamic influence intersectional identities beneath an awning of "unity" and "affinity"? Are the needs of intersectional identities being served through the collective identification of social movements? Utilizing Foucauldian analysis, I interrogate the relationship between intersectional and collective identities in the transgender movement from 2000-2017 to examine this influence of universalization upon minority racial and gender identities.

## **251. In the Trenches, On the Street: Theory, Activism, and Justice**

### **8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

### **MODERATOR**

### ■ Nikki Lane, University of Maryland

### **PARTICIPANTS**

## **Facing the Impact of Structural Discrimination: Welfare Reform 20 Years Later**

### ■ Lauren Broussard, Columbia University

This study explores the health impact upon black American women of 1996 welfare reform that began the Temporary Assistance for Needy Families (TANF) program. This investigation will utilize the concepts of intersectionality and antisubordination as well as Marxist and black feminist theories to highlight the discriminatory effect of social policies and how that discrimination is specific to the intersecting misogyny and racism impacting the lives and health of black women (Roberts, 1991; Monnat, 2008). Critical analysis of discriminatory social policies is the focus of my efforts to highlight structural discrimination faced by black women and disrupt these forms of subordination.

## **Black Queer Ethnographies and Radical Epistemologies of Sex**

### ■ Marlon Murtha Bailey, Arizona State University

This paper examines what ethnographies on Black queer gender and sexual subjectivities illuminate about resiliency and strategies of survival deployed by Black queer people who are poor or working class in their struggle against racist and homophobic discourses that underpin institutional HIV/AIDS prevention research, policies, and politics. Drawing from black feminist and queer of color theories, this paper considers how black queer ethnographies reveal radical counterhegemonic epistemologies of Black gay sex, pleasure, desire, and love by and about everyday Black queer people.

## **Food Studies Didn't Prepare Me for Death: Grief and Black Feminist Praxis in the Study of Food Access**

### ■ Ashanté M. Reese, Spelman College

This paper explores the tensions between the possibilities of liberation and the corporeal manifestations of precarity. I explore the death of

a research respondent, with whom I developed a friendship while conducting fieldwork on food access and food justice in Washington, D.C. I reckon with the questions his death evoked about grieving, dis/connections between theory and praxis, and the role of black feminist epistemologies in framing and experiencing grief. I contend with "unexpected death" in the context of the public extrajudicial murders of Black people in the U.S. and consider the possibilities and limits of grieving in and through fieldwork.

## **252. Performing Queer Resistances**

### **8:00AM - 9:15AM**

**HILTON BALTIMORE  
LATROBE (LCD)**

### **PARTICIPANTS**

## **Cuir Purgatory: Brujeria as Resistance to Homophobic Violence in Felipe Orsonio's Inferno Variete**

### ■ Rae Langes, Northwestern University

This paper examines similarities and differences between sexual exceptionalism in the U.S. and México vis-à-vis an analysis of Inferno Variete, a multi-media, cabaret-style performance by Querétaro-based artist Felipe Orsonio presented during Chicago's Rapid Pulse International Festival in 2015. Grounded in performance theories that center embodiment and aesthetics, I argue that Orsonio's genderbent deployment of la bruja (the witch) and brujeria (witchcraft) throughout Inferno critiques homophobic violence, exposing its complicity with misogyny and racism dating back to the colonization of the Americas, and troubling the respective, and often competing, sexual exceptionalisms claimed by both México and the U.S.

## **El mismo: Chocquibtown's Trans-genre Performance and the Transing of Gendered, Racialized, and Nationalized Boundaries**

### ■ Daniela Gutierrez Lopez, Indiana University

Framed by queer of color critique, in this paper I analyze the movements (geographical, musical/rhythmic,

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

physical) of an Afro-Colombian funk, hip-hop music group: ChocQuibTown. As a driving question, I ask: how does the performance of the song "Cuando te veo" in four genres within their latest album animate distinct languages and/or translations that express and share different ways of being in the world (in terms of gender, race, sexuality, ability, class, citizenship, spirituality, among others)? I propose that as non-nationalistic (racialized) forms, non-hegemonic systems gain visibility and audibility "within" and "outside" the nation, rendering transnational personhoods and relationships funky.

## ***Saltando en el charco: The Parahuman Work of Trans Women in "Mala Mala"***

- Judith Rodriguez, University of California, Irvine

This paper situates the representation of trans women in the Puerto Rican documentary *Mala Mala* within the bordered discourses of the tropicalized body and Afro-Caribbean personhood. While the documentary depends on the Atlantic Ocean as a metaphor for entrapment, I read this representation as a contemporary Trans-Atlantic manifestation of Puerto Rican/Venezuelan trans activist and drag queen Sylvia Rivera's parahuman resilience/resistance. As such, this paper illuminates formations of will in the face of enduring violence for Caribbean diasporic trans women.

## ***Shade and Survival: A History of House and Ball Culture in 1980-1990 New York City***

- Victor Bene, Pitzer College

This paper reexamines the forgotten histories of New York City's House and Ball subculture in 1980 to 1990. These years immediately preceded the debut of Jennifer Livingston's *Paris Is Burning*. Following Marlon Bailey's research on the kinship ties in House and Ball culture, this paper produces a history of a foundational period within this movement (Bailey, 2005). I will argue that Black Transgender people's best practices of survival play an integral role in understanding these histories. I will conclude by reflecting on how these

practices of survival connect House members to various histories of maroon resistance throughout the diaspora.

## **254. Graduate Student Resume Review and Mentoring**

**8:00AM - 4:00PM**

**HILTON BALTIMORE  
PACA**

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.

## **255. Deep Roots Rising: Rhizomatic Awakenings from the Combahee River**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
PEALE A**

Deep Roots Rising Collective is an emerging collaboration among educators and scholars. We arrive at the collective with an urgency to consider how we can experience multi-, inter-, and trans-disciplinary approaches to our scholarship grounded within critiques of empire. In this presentation, we consider the Combahee River as geography, but also a life force for our work together. The Combahee River winds through the land and offers nutrients, and is also symbolic of a collective mobilizing force of women of color, canonized in *This Bridge Called My Back*, as it carries the legacies, and the voices, of women of color coalition work.

## **PRESENTERS**

- Elizabeth Silva, University of Utah
- Linnea K Beckett, University of California, Santa Cruz
- Wanda S. Pillow, University of Utah
- Roxanna Curiel, University of Utah

## **257. Race and the Posthuman Turn: Grounding Our Feminist Methodologies**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
POE AB (LCD)**

## **MODERATOR**

- Priti Ramamurthy, University of Washington, Seattle

## **PARTICIPANTS**

### ***Narrating the (Non)Human in the BP Oil Spill***

- Logan N. O'Laughlin, University of Washington

This paper explores the utility of a hybridized intersectional/assemblage framework to critique extractive industries. I adapt the theoretical work of Puar (2009), Jackson (2013), and Kim (2015) to examine how the environmental violence against Black residents of Louisiana is articulated through and against violence against nonhuman animals. I explore this seemingly contradictory phenomenon in three films: *Deepwater Horizon* (2016), a disaster film on the experiences of the mostly white rig employees; *Vanishing Pearls* (2014), a documentary on the post-spill struggles of the Black oystermen; and *Saving Pelican #895*, a sentimental story of the rehabilitation of an oiled pelican (2011).

### ***Land and Literary Formation in Brandy Nālani McDougall's The Salt-Wind: Ka Makani Pa'akai***

- Leah Rubinsky, University of Washington

This paper examines the parallels between landscapes and bodies in Native Hawaiian scholar Brandy Nālani McDougall's collection of poetry *The Salt-Wind: Ka Makani Pa'akai* (2008). Using Anzaldúa's (1987) concept of embodied multilingual identities and Million's (2009) framework of "felt" Indigenous epistemologies, I analyze the ways in which McDougall describes land and body as living forms linked together through both an indigenous cultural

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

mythology and the impact of settler colonialism. This paper addresses questions of how this land-body connection subverts colonial ideas of Hawaii and Native Hawaiians as passive and exploitable.

## Race and/as Subduction

- Regina Yung Lee, University of Washington

Jemisin's text deploys a speculative estrangement of racialized respectability politics as incomplete survival tactic to re-present intersectional accounts of being Black in contemporary U.S. culture. Intersectional analysis of Jemisin's novel necessarily addresses how controlling the geological flow of the physical world has racialized contours, even as the social order reformulates these abilities through narratives of the monstrous other. I use André Carrington's analytical diffraction of race through genre conventions (2016), and Wendy Chun's concept of "Race and/as Technology" (2012), to discuss how race is imbricated into geophysical process in a dystopic, yet strangely familiar, American continent.

## 258. This Bridge Called My Tumblr: Social Media and Activism

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 341

### Moderator

- Claudine Taaffe, Vanderbilt University

### Participants

#### Can Social Media Transform Labor Activism? Exploring the Case of Women Garment Workers' Organizing in Bangladesh

- Nafisa Tanjeem, Lesley University

Drawing on the case study of the 2013 Rana plaza collapse in Bangladesh, my paper examines how social media defines what it means by labor rights and activism for women garment workers in the Global South. I specifically explore how women workers and labor rights activists negotiate with factory owners, governments, and corporations in the virtual space of social media and

what roles these negotiations play in influencing their physical realities. I analyze how social media-inspired labor activism creates various layers of inclusion and exclusion by replicating or subverting gender, race, class, and nationalist hierarchies of physical organizing spaces.

#### Doubly Oxymoronic: Virtual Assembly in Islamic and Mormon Feminisms and their Response to Rape Culture

- Mary A. Widerburg, Texas Tech University

This paper explores the social impact of two U.S.-based online religious feminist communities mediated through blogging: AltMuslimah, an online magazine/blog centered on Islamic feminist issues and Feminist Mormon Housewives, a blog discussing Mormon feminist issues. I offer a comparative analysis of the two communities' activism in response to sexual violence and rape culture within their respective religious communities and in national and global contexts. I argue that these communities' activism demonstrates the possibility for and efficacy of online platforms in facilitating assembly and activism for communities that may be viewed as fringe by both mainstream feminists and their religious communities.

#### Locating Women of Color Feminist Tumblr in the Radical Woman of Color Social Movement Tradition

- Jennifer Alzate Gonzalez, University of Michigan

This paper studies the emergence on social media of a new generation of women of color theory and activism. Specifically, it shows how women of color feminist Tumblr uses the languages and genres of the internet—like memes and viral videos—to carry on the legacy of landmark texts such as This Bridge Called My Back. Reading Bridge alongside popular Tumblr pages such as angrywocunited and wocinsolidarity, I track the digitization of the politics and praxis of radical women of color feminism. By doing so, I hope to show its continued vitality as a dynamic, contemporary political force.

## 259. Ruptures of Power: Queer Politics and South Korean Imaginaries

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 342

### Moderator

- Timothy Gitzen, University of Minnesota

### Participants

#### Politics of "Later": Queer Politics and The Quest for a Korean Global City

- Hyun-Chul Kim, University of Toronto

This paper geohistorically examines queer politics in South Korea since the mid-2000s by tracing how the citizen governments have continued to postpone or cancel human rights regulations. In considering three factors—a heavily liberalized local infrastructure, globalized human rights standards, and the eagerness to be a global city (Oswin, 2012)—I demonstrate how these threads intertwine with the politics of "later" that contributes to the growing precarity and discrimination of sexual minorities (Povinelli, 2011; Song, 2014). I argue that this politics of "later" is strengthening given the lack of alternative modes of infrastructure and city making predicated on developmental futurity.

#### What Gets under the Skin: Social Experiences and Health of Korean LGB Adults

- Horim Yi, Korea University

This paper explores Korean lesbian, gay, bisexual adults' social experiences and their association with health outcomes based on the quantitative data from 2016 Korean Lesbian, Gay, & Bisexual (LGB) Adults' Health Study. Based on the minority stress model (Meyer, 2003), I investigate how discrimination and victimization are associated with the health and wellbeing of Korean LGB adults. I argue that the poor health status of LGB adults derives from the hostile Korean social climate where there is low general acceptance of sexual minorities as well as a rapidly growing anti-LGBT movement (Yi and Kim, 2016).

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## #QueersAgainstIslamophobia: A South Korean Rejoinder

- Timothy Gitzen, University of Minnesota

This paper ethnographically explores the emergence of the movement "Queers Against Islamophobia" in South Korea in the wake of increased domestic and global Islamophobia. I argue that Queers Against Islamophobia marks a new mode of queer politics in Korea aimed at disrupting the trans-national regime of tolerance (Brown, 2006), explicitly mobilizing the discourses of M4BL and Boycott, Divestment and Sanctions for campaigns and direct action. This new mode of queer politics channels growing disenfranchisement and precarity in Korea and the world (Povinelli, 2011; Allison, 2013), and situates issues of Islamophobia, immigration, racism, and even terrorism, within a queer political framework.

## Double Closet, Double Deportation: The Shrouded Voice of Undocuqueer Korean Americans

- Ga Young Chung, University of Illinois, Urbana Champaign

I examine how undocumented Korean American activism (un)intentionally discriminates against undocuqueer Korean American youth, reproducing the desired model minority citizen (Espiritu, 2008; Glenn, 2011) within a South Korean heteronormative framework. Focusing on the relations to power that generates the ideal citizen-youth, I investigate how this activism's rhetoric and strategy mobilize some to represent themselves as "docile immigrants" (Puar & Rai, 2002), namely heterosexuals. I argue that the activists' emphasis on "family values" to mobilize against mass deportation strengthens heteronormative familism, while undocuqueer Korean American's precarity (Allison, 2013) unsettles the heteronormativity of immigration.

## 260. Disability Access as Feminist Praxis at NWSA and Beyond

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 343

In recognition that truly intersectional social justice work and feminist freedom making must attend to disability access, this workshop provides information and action points on enacting accessibility in presentations, scholarship, academic and student life, and activist events. Participants will: (1) reflect on access as a value of feminist praxis, (2) explore access scenarios, and (3) create a sustainable space where discussion can continue beyond the conference (e.g., a node on the already-existing "Composing Access" site). This workshop is for people new to feminist disability studies and interested in enacting disability accessibility as part of a larger intersectional feminist ethos.

### PRESENTERS

- Ashley Mog, University of Kansas
- Krystal Cleary, Tulane University
- Angela M. Carter, University of Minnesota
- Hailee Yoshizaki-Gibbons, University of Illinois at Chicago
- Jessica Rae Waggoner, Indiana University
- Margaret Price, The Ohio State University

## 261. A Poetic Moment a Poetic Time. Voices from Within.

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 344

### MODERATOR

- Mel Michelle Lewis, Saint Mary's College of California

### PARTICIPANTS

#### "Loving You is like a Battle...": Elevating Black Consciousness through Poetry and Hip Hop

- Laureen Adams, Claremont Graduate University

In this paper, I reflect on my work as a Black feminist educator at a Bronx middle school and an Oakland high school. As part of my English Language Arts curriculum, I carefully selected poems, verses, and raps that spoke to issues of race, class, gender, and

oppression. These texts were not always well received by students. Therefore, I highlight the ways in which I attempted to teach intersectionality through poems, spoken word, and hip hop and the varying degrees of resistance which it met and discuss the breakthroughs in students' reading, writing, and voices.

## Black Like Me. Girl Like Me. Me Just Me.

- Latoya Williams, Claremont Graduate School

This paper draws upon the poetic voices of nine middle school Black girls in Oakland, CA. These budding feminists were mentored by South African Performance Poet/Author Natalia Molobatsi in a quest to give voice to the compounded traumas that they had experienced at an early age and continued to experience. This nine-month project came on the heels of the #Sayhername initiative and the absence of poetry in schools taught from a Black Feminist perspective. The author will highlight performances and draw conclusions about the next steps that the young poets requested in their literary work.

### Voices from the Continent

- Natalia Molobatsi

Despite the large amount of poetry being published and organised for live stage performances by women in post-apartheid South Africa, there is very limited poetry on national media such as TV and radio. The author will use gate keeping theory to deconstruct this phenomenon through spoken word performance in addition to presenting narratives from contemporary Black South African feminist poets.

## 262. Intersectional Pedagogy in the Red Zone

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 345

### MODERATOR

- Jenn Brandt, High Point University

### PARTICIPANTS

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## **A Red Resistance: Native American Studies in the Women's Studies Classroom**

- Cari Carpenter, West Virginia University

In this paper I address one approach that has proved effective in the WGST classroom: a focus on the complex terrain of twenty first-century American Indian political existence including specific texts, digital resources, and activities. Native American Studies has particular cache in an Appalachian region, where non-natives can relate to stereotypical representations and class inequality. While from a NAS perspective it is important to educate students about the unique political sovereignty of federally-recognized tribes, in a time of sanctioned attack on the rights of women and people of color, it is useful to consider where the two populations meet.

## **Teaching in the Context of Anti-Academic Provocation**

- Cris Mayo, West Virginia University

The LGBTQ+ Center is engaged within a context where conservative dissent uses tactics that make productive engagement challenging. We work harder on coalitions and to critically approach dissenters (Reagon, 1983). We are challenged with how to take up provocative invitations that are, perhaps, not invitations at all and turn them into more substantive discussions and, at the same time, to encourage "world traveling" (Lugones, 1987). In short, we are trying to develop pedagogical approaches that forestall trolling or provide more institutionally grounded justifications for studying about and learning in a context of diversity, however uncomfortable that may be (Boler, 1999).

## **Self-Reflection as Covert Activism in the Research Composition Classroom**

- Nancy Caronia, West Virginia University

In a time of alternative facts, the composition classroom can be a contested and contentious space. Copy and paste becomes the alternative to context and reading is an exercise in confirmation bias. Self-reflexive writing can assist students in examining racist,

homophobic, xenophobic, and sexist beliefs. In fostering self-reflection from invention exercises to peer review, students confront their biases and work habits (DeSalvo, 2000; Royster & Kirsch, 2012). These self-reflections can be used productively in small group discussions and one-on-one meetings. They empower students who have been silenced and offer all students the opportunity to break through compartmentalization and confirmation bias.

## **263. The Intersectional Feminist Classroom**

**8:00AM - 9:15AM**

**BALTIMORE CONVENTION CENTER  
ROOM 346**

### **MODERATOR**

- Voichita Nachescu, Rutgers University

### **PARTICIPANTS**

#### ***Building An Intersectional Classroom***

- Elizabeth Jean Stigler, University of Kansas

Intersectionality is, arguably, a word that is prominently featured across Women's Studies Department's syllabi, course catalogues, and websites. But is intersectionality being casually deployed as the latest buzzword on our campuses? As a white, cisgender female presenting person, I am invested in asking critical questions of my own pedagogical training and classroom strategies. This presentation invites a discussion about the frustration, challenges, and discomfort that often accompany vigilant dedication to an intersectional classroom.

#### ***Intersectional Assemblages: Shifting Alliances in Feminist Classrooms***

- Julie Kubala, Georgia State University

In racially diverse gender studies classes, such as in Atlanta, teachers must be attuned to shifting anxieties in discussions of both U.S. racism, especially anti-Blackness, and transnational gender justice. At times, these anxieties may manifest through alliance formations that work to unite students in opposition to some mythical "other," such as the oppressed "third-

world" woman or the abject racialized subject. In order to intervene in the ways these alliance formations may perpetuate othering narratives, we must think intersectionality and assemblage together, to draw attention to such formations as both fluid and sticky.

## ***Taking intersectional Insights Seriously as a Way to Diversify Physics, Math, and Computer Science***

- Angela Johnson, St. Mary's College of Maryland

Women of color are rare in undergraduate math and computer science programs, and virtually absent from undergraduate physics. Intersectional analyses show why: the norms of typical departments fit the cultural skills of affluent White male students and marginalize women of color. But professors in one liberal arts college have established a different set of cultural norms: work hard and practice; work together; be friendly. Professors actively establish these norms and also take feminist, anti-racist public stances. I will describe these norms and actions to show the power of intersectionality when used as an analytic tool.

## ***Testimonios of an Instructional Assistant Latinx Professor: Kneading Intersectionality in the WGS Curriculum***

- Tanya Diaz-Kozlowski, Illinois State University

In this paper the author shares testimonios (Cruz, 2012) from a four year public state university classroom in the Midwest that examine three pervasive barriers to teaching students the ontological, epistemological, and material significance of intersectionality (Crenshaw, 1991, 2016). Diaz-Kozlowski offers three approaches to mediating those barriers that speak to the necessity of kneading (Anzaldua, 1990) intersectional feminist pedagogies and diverse student participation to revitalize curriculum and dismantle systems of privilege and inequality.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 264. Teaching #BlackLivesMatter with Film and Video

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 347

In this roundtable, educators build on and extend conversations about #BlackLivesMatter to discuss how we can use film and video in our teaching to facilitate difficult conversations about race and racism within intersectional frameworks. Roundtable participants draw on their experience in the classroom to offer practical and theoretical pedagogical reflections: they focus on using specific media, how they have crafted syllabi and lesson plans, and the challenges they have faced in teaching this topic.

### MODERATOR

- Agatha Beins, Texas Woman's University

### PRESENTERS

- Melissa Ooten, University of Richmond
- Jameka Hartley, The University of Alabama
- Daryl Adkins, Independent Scholar
- Megan Spencer, University of California, Santa Barbara
- Poe Johnson, University of Texas, Dallas
- Whitney A. Peoples, University of Michigan

## 265. Revisiting Social Reproduction in the Context of Transnational Feminisms

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 348

Contestations within the January 2017 Women's March on Washington illustrate ongoing contradictions about labor within intersectional organizing: whether sex work activists can be recognized as feminist organizing (Mock, 2017); also how to frame demands for equal pay alongside acknowledgments that white women's participation in the workforce takes place through racializing immigration

and labor policies that produce immigrant women as undervalued and precarious. This roundtable addresses such contradictions by revisiting feminist theories of race, gender, and social reproduction.

### MODERATOR

- Alexis Lothian, University of Maryland, College Park

### PRESENTERS

- Tracey Deutsch, University of Minnesota
- Arlen Austin, Brown University
- Beth Capper, Brown University
- Aren Aizura, University of Minnesota

## 266. Deviance and/as Defiance, Part 1: Queering Black Mothering in the Age of State Violence

### WOMEN OF COLOR CAUCUS SPONSORED SESSION

8:00AM - 9:15AM

BALTIMORE CONVENTION CENTER  
ROOM 349

Under a new federal administration in 2017, Black mothers are feeling the material and ideological pressures and violence of state-sanctioned anti-blackness. As Black people around the country mobilized by the Movement for Black Lives continue to resist narratives that cast Black people as "deviant," this panel asks how we might embrace the lessons of queer Black mothering as a way to defy the very foundations of white supremacist patriarchy within the state, and to envision a future of liberation not just for their own children, but for all children.

### MODERATOR

- Karsonya Wise Whitehead, Loyola University Maryland

### PARTICIPANTS

#### *Persistent Insurgency: The Defiance of Queer Black Mothering*

- Lydia Kelow-Bennett, Brown University

To be a Black mother in this time is to live with the imminence and immanence of the death of Black children—and still, to persist. Under these conditions, Black mothering as a choice makes little "sense" under the logics of white supremacist heteropatriarchy, and yet many Black mothers still choose it. Through personal reflection, this paper extends Hortense Spillers's notion of "insurgent ground" in the context of Francis Beale's argument about the rights and responsibilities of Black mothers, calling attention to the queer potential of Black mothering that centers deviance/defiance as a source of power.

## *Queering Black Freedom: Black Mothering Under State Repression in the African Diaspora*

- Jenn Marcella Jackson, University of Chicago

- Alyisia Mann Carey, University of Chicago

Mothering amidst anti-Black violence requires a break with traditional forms of parentage especially where it concerns Afro-Diasporic women. The authors understand Black mothering as a queer, social-political phenomenon that draws on Cathy Cohen's notion of "queerness" as a site of transformational politics. The authors center narratives of Black-people-who-mother, creating, transforming, and maintaining families despite violence and Black Death. We propose a framework that conceptualizes Black mothering as a form of resistance to trans-temporal and trans-spatial manifestations of anti-Black violence and genocide transnationally. Thus, the Mothering-while-Black offers a site for new frameworks of Black life and liberation.

## *Mothers with Guns: Gender, Violence, and Black Power Ideologies*

- Mary Amanda McNeil, Harvard University

In The Black Panther newspaper, Emory Douglass repeatedly invoked the image of the revolutionary Black mother—a child in one arm and a shotgun tucked behind the other—in

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

his illustrations. But how can we move beyond such romanticized images of "mothers with guns"? This paper will historicize the activist writings of Black Power mothers and Black welfare rights activist mothers of the late 1960s and 1970s, examining how they conceptualized their experiences of interpersonal and state violence and integrated these experiences into coherent ideologies of self-defense and mothering as revolutionary praxis.

## *At the Intersection of Hope & Nope: Black Mamademics and the Embodiment of Feminist Futurities*

- Stephanie Troutman, University of Arizona

Black mamademics are feminist scholars whose work in the academy (and in homes) disrupts mothering norms and academic practices in favor of redefining relationships for personal liberation and promotion of education as the practice of freedom. Their work creates emotional and intellectual possibilities across a variety of spaces. Exhibiting an ethic of sankofa, our labor adheres to and diverges from standard definitions of motherhood—eschewing respectability politics, but rooted in Black justice and affirmation frameworks. This paper explores our unique positionality conceptualized via radical motherwork to discuss ways of being that trouble, blur, complicate, and breach the public and private spheres.

## **268. Raising the Race: Black Career Women Redefine Marriage, Motherhood, and Community**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
RUTH**

This roundtable critically engages the book, *Raising the Race: Black Career Women Redefine Marriage, Motherhood, and Community* (Barnes, 2016). In the ethnography, Barnes develops "strategic mothering" as a framework which acknowledges that decisions concerning career and family are deeply rooted in black women's collective historical struggles. Prioritizing

Black women's own concerns and priorities, the discussion focuses on the impact of the age of precarity, the tension engendered by the perception of individual choice, the impact of the Movement for Black Lives, and communal experiences of stress and resilience.

### **MODERATOR**

- Bianca C. Williams, University of Colorado, Boulder

### **PRESENTERS**

- Riche' Daniel Barnes, Endicott College
- Heather Hewett, State University of New York, New Paltz
- Carolette Norwood, University of Cincinnati
- K. Melchor Quick Hall, Fielding Graduate University

## **269. Feminist Masculinities Interest Group Business Meeting**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
STONE**

## **270. Contingent Faculty Interest Group Business Meeting**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
TILGHMAN**

## **271. The Free Black Women's Library: Birthing Community, Liberation and Joy**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
TUBMAN A**

The Free Black Women's Library is an interactive traveling library that features a collection of 600 books in every genre written by Black women. The library pops open once a month in a large variety of public spaces throughout NYC such as parks, museums, churches, and community centers. The library also features readings, performances, workshops, film screenings, and critical conversations. This social art project centers and celebrates the brilliance,

creativity, diversity and resilience of Black women by providing community access to our art, our work, and our literature.

### **PRESENTER**

- Olaronke Akinmowo, The Free Black Women's Library

## **272. Cash Poor or Incarcerated: Movement Building Via Transformative Praxis**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
TUBMAN B**

### **MODERATOR**

- Patricia Darling, Metropolitan State University, Minnesota

### **PARTICIPANTS**

#### *A Much Needed Transformation in Higher Ed*

- An Garagiola Bernier, Hamline University
- Patricia Darling, Metropolitan State University, Minnesota

Cash-poor students struggle to find affordable and sustainable access to meet basic needs such as food. Many institutions of higher learning are still not aware that there is real hunger on their campus. The first part of the panel presents a qualitative study of a college resource center founded and run by interns who use their own experiences to reclaim their agency and transform the lives of others. By breaking the patterns that separate us from one another, they are mending their community (Canty, 2017) and providing the nonacademic sustenance needed for student success while breaking the stigma of poverty via transformative education.

#### *Inside, Outside, Upside Down: Transformative Education Inside and Out*

- Patricia Darling, Metropolitan State University, Minnesota

Many people believe that crimes should be punished, criminals deserve harsh treatment, and felons are bad people. They do not know the racial composition of the incarcerated. To get reform on

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

this issue, hearts and minds have to be educated, and made aware of injustice and how to do advocacy. Focusing on Mass Incarceration in research writing, students absorb Michelle Alexander's THE NEW JIM CROW and prison memoirs while a maximum security prison class studies literature. The three groups interact via the teacher.

## **Gender Studies in Year of Trump**

- Dawn Rae Davis, Monterey Peninsula College

An assessment of the resiliencies and survival skills that teachers and students will need in the onslaught of the Trump administration's attacks on core values at an idyllic West coast community college. Applying teaching to awaken and transgress for the survival of Gender Studies in an era of scarcity.

## **Building Equity in Community College Setting**

- Joyce Coleman, Century College

After a career as Director of Correctional Education in Oregon and California and social work with Texas inmates with mental and physical disabilities, my current position as Vice President of Enrollment Management at Century College takes on the challenge of building an equity-literate community. I will discuss barriers to personal and institutional transformation experienced while expanding a resource center to create a community-wide network of material and personnel resources to help students transcend racism issues and poverty, including some of the institutional roadblocks which affect decision making and relationship building.

## **274. Complicating White Fat Feminisms: Pedagogy, Praxis, and Programming**

### **FAT STUDIES INTEREST GROUP SPONSORED SESSION**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
BRENT**

This panel speaks to the ways that fat bodies are impacted by and interact with institutions with power, including

government nutritional programs like WIC, which disproportionately impact and surveil the lives of women of color. Even concepts such as food deserts become rooted in the sociopolitical and many times reify racist notions of health disparities and the lived experiences of fat people. Thus, this panel critiques modes of educating about fatness and fat bodies while providing counterpoints to a fat studies rhetoric that has been traditionally rooted in whiteness.

### **MODERATOR**

- Candice Casas, University of North Carolina, Greensboro

### **PARTICIPANTS**

#### ***Fatness, Government Oversight, and Pragmatism in the WIC Office***

- Katherine Mason, Wheaton College

This talk examines "childhood obesity epidemic" discourse—and its surprising absence—in the Women, Infants, and Children (WIC) program. As a federal program tasked with improving health among low-income mothers and children through nutritional supplements and education, WIC policy formally seeks to eliminate "obesity;" in day-to-day practice, however, WIC nutritionists almost never tell clients to lose weight or call children "overweight" or "obese." While this apparent silence arises because of a counseling strategy designed to elicit client consent to hegemonic body norms, I argue that this strategy also produces space for alternative discourses about child health and needs to emerge.

#### ***Teaching Fat Feminisms and Body Positivity: Intersectionality as Activist Embodied Pedagogy***

- Katie Manthey, Salem College

A critique of the body positivity movement is that it is dominated by white, middle-class, small-fat, cisgender women. While not the same as "fat activism," this speaker advocates for "body positivity" as a way for students to enter fat feminisms. This speaker discusses their experiences creating an upper-level women's studies

course titled "Fat Feminisms: A History of the Body Positivity Movement" at a women's college with a diverse student population. Through a series of vignettes, they theorize and activate intersectional embodiment by focusing on moments where their own identities (fat, queer, white, cisgender, middle class) had to be acknowledged.

#### ***Fatness, Gender, Food Lifestyle Writing and Food Justice Movements***

- Kathleen LeBesco, Marymount Manhattan College

How are fat people positioned in the rhetoric of lifestyle food writing vs. the rhetoric of food justice movements? I compare the ideological premises of these rhetorics, noting which tends to take for granted the gendered nature of poverty vs. which pins an imagined decline in foodways on women's liberation from the kitchen. Furthermore, I analyze framing of "obesity" in both discourses, whether resulting from environmental factors or individual failures of will. I explore what is at stake in these formulations and point a way forward for food justice work that is intersectional and that exploits solidarities with fat activism.

#### ***Watch your Weight!: Ideologies of Infodemiology***

- Diane Price Herndl, University of South Florida

Epidemiologists now use big-data mining of social media to track disease vectors and natural disaster response, a practice called "infodemiology," and work is moving forward on using such big data mining techniques to intervene in the so-called "obesity epidemic." When we read infodemiology against the discourse of the biocitizen, we discover that social media postings and online help-seeking can be used against the most vulnerable women to characterize their behavior as threats against the state that must be "solved" by their subjection to diet- and pharmaceutical-industry interventions. We must develop both a discourse and actions to resist such oppression.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 275. Black Feminists Literatures and the Future

9:30AM - 10:45AM

HILTON BALTIMORE  
CALLOWAY AB (LCD)

### PARTICIPANTS

#### *Her Black Life Mattered: Excavating Anna Julia Cooper, Modernity, and Her Vision of an Imagined Future*

- Sakena Young-Scaggs, Arizona State University

Anna Julia Cooper's seminal text, *A Voice from the South*, sets her in the center of the radical reassessment of Modernity and an appropriation of its progressive contributions. Central to this effort is a reexamination of Cooper's clash with Modernity, her strategies, and lived experience in service to the progress and livity of the race. I aim to excavate her life and writings not in a biographic critical analysis alone, but rather in an applied phenomenological historical context. My project takes Cooper from club woman to a methodological resource to doing justice where Black lives matter equitably with all lives.

#### *Like the Stars With the Light of a Future Tense: Blackness, Oceanity, and Epistemologies Otherwise*

- Heidi Andrea Restrepo Rhodes, CUNY, Graduate Center

Aracelis Girmay's *the black maria* (2016) is a collection of diasporic poems grieving the conditions of blackness, migrant struggle, and the lives that succumb to the swallow of the sea, but also celebrating the sea as that which subtends black life all around. I read Girmay's poems through what Christina Sharpe calls "wake work" to think together the conditions of black life, oceanity, and space—within and against the current global, phobogenic, onto-epistemological order of racialized violence, as a labor of the bringing-into-being of yet-unimagined and/or yet-unrealized formations of freedom and the forms of life from which they could emerge.

## *The Future of Freedom: Speculative Dystopia in Ntozake Shange's Sassafrass, Cypress & Indigo*

- Angela Rovak, University of Oregon

In 1977, the Combahee River Collective wrote in their statement, "If Black women were free, it would mean that everyone else would have to be free" (18). The questions of if and how black women can be free preoccupies much of black feminist literary production. In Ntozake Shange's 1982 novel *Sassafrass, Cypress & Indigo*, a speculative feminist utopia calls into question whether women of color would be free in a matriarchal future. Cypress's dream demonstrates that the lineage of suppressing black women's freedom persists without a direct and conscientious interrogation of the intersecting ideologies of race and gender.

## 276. Dialectics of Pornography and Democracy- Theoretical and Pedagogical Explorations

9:30AM - 10:45AM

HILTON BALTIMORE  
CARROLL A

### MODERATOR

- Debjani Chakravarty, Utah Valley University

### PARTICIPANTS

#### *Hegel and Pornography: Feminist Readings of 'Lordship and Bondage' in Latin American Erotic Writings*

- Rocio Pichon Riviere, New York University

After the restoration of democracy in Argentina there was an editorial explosion of erotic literature that had been written during the dictatorship as a form of resistance. Why was eroticism a response to totalitarianism? This paper analyzes texts by an Argentine writer exiled in Mexico who wrote "erotic literature" while she was also writing on Hegel's *Phenomenology of Spirit* and the production historical memory. I demonstrate that her reflections on pornography and eroticism are inseparable from a phenomenological

meditation about the Hegelian themes of "recognition" and the "dialectic of bondage and lordship" as a means to redefine political subjectivity.

#### *Sunny Leone! Re-negotiating Bollywood, Body, and Aesthetics in Neoliberal India*

- Ahonaa Roy, Indian Institute of Technology Bombay

My paper examines the politics of agency and its manifestation in the context of transnational mobility and new forms of representations, as essentially highlighting the context of an Indo-Canadian Hollywood porn star, Sunny Leone and her much-discussed entry to Bollywood. Leone and her cinematic representation mark a radical shift in the conventional imagery (re) presentation: reconciliation of a porn actor to a benign image of a Bollywood heroine, allowing us to interrogate the contemporary Bollywood cinema in the light of postcolonial ideas of sexuality and sexual citizenship, further building the grammar of "cultural liberation" and Leone's positionality vis-à-vis Indian cinema.

#### *When Discussions on Pornography and Presidential Politics Intersect: Some Feminist Pedagogical Reflections and Strategies for Current Times*

- Debjani Chakravarty, Utah Valley University

In this paper I reflect on difficult dialogue and teachable moments about politics and pornography. Students sometimes identify topics (e.g. gendered/sexed bodies, sex work, sex education, etc.) as "pornographic and offensive" as reasons to not engage. In a state where pornography is declared a public health crisis, this phenomenon of avoidance is becoming common. Yet, often students display lively interest in understanding and researching pornography, as well as engaging in discussion about the "propriety" of the first lady's past modeling career and the president's recorded words on "grabbing" women without consent. How can critical/feminist pedagogy refine and recast such conversations?

## **277. Feminist and Queer Praxis in "Sin City"**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
CARROLL B**

During this roundtable, Las Vegas students will present their feminist praxis capstone projects rooted in feminist of color and transgender and queer theory, original research, data collection, and analysis. Topics are intersectional and focus on multidimensional struggle experienced in the state of Nevada, and Las Vegas in particular. We will present an assessment of the resources and needs of undocumented students, trans/non-binary students, survivors of sexual assault, and sex workers. As part of the completion of the project, we present the work to the university administration and Las Vegas community, and offer university-and city-wide policies and projects needed for equity and inclusion purposes.

### **MODERATOR**

- José Manuel Santillana, University of Minnesota

### **PRESENTERS**

- Anita Revilla, University of Nevada, Las Vegas
- Desire Galvez, University of Nevada, Las Vegas

## **278. Undergraduate Student Caucus Business Meeting**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
CHASE**

## **279. Critical Intersections: Age, Color, and Sexuality**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
DOUGLASS (LCD)**

### **MODERATOR**

- Peg Cruikshank, Independent Scholar

### **PARTICIPANTS**

#### *Racism, Heterosexism, and Homophobia: Challenges in the Lives of Older Black Lesbians*

- Imani Woody, Mary's House for Older Adults, Inc.

Lesbians of African descent have experienced racism, heterosexism, and homophobia. For many Black lesbians in U.S. culture, becoming older or being perceived as old marks the beginning of another chapter of oppression. They may begin to wonder, "When did I get old?" "What will happen now?" "Will I have enough resources in my old age?" "Will I become physically or financially dependent?" Dr. Woody will discuss the narratives and subsequent analysis offered by her research regarding the complexities of Black aging lesbians in the aging and LGBT communities generally and in the African American and African American lesbian communities specifically.

#### *The Significance of Critical Gerontology in Understanding Intersections of Lesbian Aging*

- Peg Cruikshank, Independent Scholar

The common use of the summarizing abbreviation LGBT leads to underrepresentation of each individual group. Especially in aging studies the LGBT designation risks oversimplifying complex issues. A more fundamental problem is that U.S. researchers in LGBT aging uncritically accept the aging paradigm that characterizes mainstream gerontology, which perceives aging as a disease/problem or process that is bodily and individual. Feminist gerontologists challenge this narrow view through their interdisciplinary work in aging and the humanities, recognizing the crucial significance of an intersectional approach. The insights of critical gerontology are imperative for understanding the aging of lesbians, especially lesbians of color.

## **280. Dislocating Disposability, Negotiating Resistance**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
HOLIDAY 1**

### **PARTICIPANTS**

#### *Performing Visibility: Young Womanhood and the Paradox of Passing*

- Anastasia Todd, Arizona State University
- Heather Switzer, Arizona State University

Those who self-identify as having an invisible disability—a physical or mental embodiment that is non-normative, yet unmarked on the body—share "a common experience structured by the disbelieving gaze of the normate" (Samuels, 2003, p. 245). Tasked with negotiating accommodations and "proving" disability status, invisibly disabled subjects disrupt existential linkages between impairment and visibility. We utilize qualitative interviews with invisibly disabled young women to question how they inherently inhabit norms designed to exclude them and negotiate the "problem of passing" as normate, in a cultural context in which postfeminist discourse covers over misogynoir, hetero-cis-sexist, ableist erasure, and disposability politics.

#### *Young Trans Women of Color (Re)creating Visibility on YouTube*

- Rachel Reinke, Arizona State University

In addressing their experiences of systemic oppression in YouTube videos, non-normative trans youth make affective disclosures and resist, reinforce, and create new discourses of trans visibility online. These spaces of possibility are particularly important for young trans women of color, who are often hypervisible to state institutions, but whose lived experiences are rarely seen or heard in mainstream outlets. Tackling questions concerning self-medication, intersections of transgender identity and religion, and struggles with mental health, videos from these young folks present transphobia, racism, classism, and ableism as inextricably linked, and

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

compel us to understand trans youths' lived experiences in complex ways.

## 281. Making Collaboration "Work" in Women's Studies

9:30AM - 10:45AM

HILTON BALTIMORE  
HOLIDAY 2

Forty years since the Combahee Collective, we bemoan the continued marginalization of collaboration as a critical mode of feminist inquiry. This panel critiques Women's Studies programs and departments for unproblematically embracing disciplinary logics of valuing and evaluating feminist "work." Panelists will critique the outdated, unhelpful, and unproductive disciplinary logics, and suggest ways in which Women's Studies program and departments can revalue and re-evaluate "feminist" work.

### MODERATOR

- Sara Giordano, University of California, Davis

### PRESENTERS

- Neda Atanasoski, University of California, Santa Cruz
- Aimee Bahng, Pomona College
- Jennifer Hamilton, Hampshire College
- Banu Subramaniam, University of Massachusetts, Amherst
- Kalindi Vora, University of California, Davis

## 282. Friendship, Anti-Racism, and Communities of Resistance

9:30AM - 10:45AM

HILTON BALTIMORE  
HOLIDAY 3

### MODERATOR

- Sonja Thomas, Colby College

### PARTICIPANTS

#### *Friendship, Anti-Racism, and Complex Communication*

- Jo Trigilio, Simmons College

Using components of feminist standpoint

epistemology, especially Collins's concept of the outsider within, and the work of Lugones on complex communication, this paper argues that through a specific form friendship—one that is achieved, not given—resistant subjects may begin to form relational identities that allow us to see and hear one another and engage in "loving connection toward liberation" (Lugones, 2006, p. 79). Four epistemologically significant features of friendship (trust, care, shared activity, and love) are key for providing the opportunity for the complex communication necessary for building communities of resistance among subjects understood as multiple.

#### *Friendship-Love Moves Us from an Individual Here to a Shared There: Witnessing, Trusting, and Honoring the Other's Knowledge as Our Own*

- Jessie Turner, University of South Florida
- LaTisha Hammond, The George Washington University

This paper considers how friendship-love moves us from our different cultural epistemologies toward witnessing, trusting, and honoring another's knowledge as our own. Jessie, raised white, now identifies as multiracial, and LaTisha is a black queer woman. As individuals, LaTisha's and Jessie's epistemologies are both embodied, but are also confirmed by theory from bodies that mirror their own; Lorde nourishes LaTisha, as do Moraga and See for Jessie. In order to consider, and re-consider, our respective ways of knowing, we further use hooks's (2000) position on love, Scherr Salgado's (2004) "misceg-narration," and Lugones and Rosezelle's (1995) considerations of sisterhood and friendship.

#### *Moving beyond Conflict: Re-shaping Collaboration and Intersections*

- Patricia Pedroza Gonzalez, Keene State College

This presentation extends the dialogue on the complex crossroads among feminist theories and intersections of gender, race/ethnicity, sexuality, class, etc. My argument has foundations in my

theoretical mothers: Lorde, Hill Collins, Combahee River Collective, Crenshaw, Anzaldua, and Fernandez. A racial colonization is still operating as a norm in our daily professional relationships. When we theorize diverse ways of knowing, we may produce oppositional ways of thinking, and we embody ways of living among conflicts and collaborations. We must collaboratively theorize the mechanisms of analysis we produce inside such crossroads. In doing so, we pursue our healing, exercise agency, and reconstruct our subjectivity.

## Coalition Building Across Undergraduate Friends

- Gill Wright Miller, Denison University

Returning from the Women's March on Washington, strategies were needed to keep 400 undergraduates connected across difference. Lugones and Spelman suggest that friendship could collect us if white women addressed their privilege. They claimed this strategy engenders friendship while maintaining difference. I will argue that safeguarding this individuality will not go far enough toward encouraging the necessary trust to form a functioning coalition. It is not the recognition of "my voice/your voice" that will collect us, but rather the recognition that our problems are interrelated. Thus, I propose similarity supersedes difference so that empathy can supersede friendship.

## 283. "We Were Building a Revolution": Lessons from Baltimore's Feminist Collectives in the 1970s

9:30AM - 10:45AM

HILTON BALTIMORE  
HOLIDAY 4

In the 1970s, socialist feminists in Baltimore established a vibrant counterculture: urban communes and collectives, women's therapy groups, a feminist bookstore, a child-care center, the People's Free Medical Clinic, a food co-op, a coffee house, and Women: A Journal of Liberation, a national feminist publication. Living and working together, these women forged important modes of liberatory practices.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

In this roundtable, some of the women from these movements will be joined by the scholars involved in collecting their oral histories, in order to discuss the strategies used in their movement making and to help envision a continued inclusive feminist freedom.

## MODERATOR

- Jodi Kelber-Kaye, University of Maryland, Baltimore County
- Elizabeth Morrow Nix, University of Baltimore

## PRESENTERS

- Jodi Kelber-Kaye, University of Maryland, Baltimore County
- Elizabeth Morrow Nix, University of Baltimore

### 284. In Search of the Black Maternal: The Politics of Black Maternity and/in (the) Movement(s) for Black Lives

9:30AM - 10:45AM

HILTON BALTIMORE  
HOLIDAY 5

## MODERATOR

- Mireille Miller-Young, University of California, Santa Barbara

## PARTICIPANTS

### *The Katrina Lexicon: The Illegible Linguistics of the Black Maternal Force*

- Jas Riley, University of California, Riverside

Scholars such as Jared Sexton and Sara Kaplan depict black death and black maternity as contiguous and informative of a predatory rendering of black women's labor which expands revelations on the relationship of blackness and biopower. However, such depictions of black maternity mire the concept and its connotations in the rubric of labor that maintains the modern state. This essay explores the genealogy of the language of black maternity and its etymological and material roots in death to consider its liberatory possibilities for groups who occupy conditions of blackness.

### *Unpacking Pariah(s): The Black Queer Feminist Liberation Plot and the Politics of Black (Sexual) Articulation*

- Shoniqua Roach, University of Oregon

This essay contextualizes Dee Rees's feature-length film, *Pariah*, within the emergence of a genre that I theorize as the black queer feminist liberation plot (bqlfp). I argue that the bqlfp predicated black lesbian visibility on the production of dominant narratives of black maternal sexual regression and limits understandings of how black queer subjects facing homophobia and/or black heterocentrism have historically enacted black sexual freedom. In so doing, I encourage more finer-grained examinations of black lesbian representation, imploring critics to investigate not just what is visible on-screen, but the narrative tactics and logics that work to secure black lesbian visibility.

### *Entanglements of Grief, Welfare, and Black Motherhood*

- Rhaisa Williams, Washington University, St. Louis

In this paper, I examine black women's Welfare Rights campaign ephemera and Mamie Till Bradley's radical decision to hold a four-day public viewing of her slain son, Emmet, to develop a conception of what I term black maternal grief. Departing from definitions of grief as a psychological response to a traumatic event, I theorize Black Maternal grief as 1) civil rights era black women's attachments to daily acts of living that negotiated the necropolitics of state violence and 2) as performative currency built upon the visual, sonic, and embodied actions of black women collapsing, convulsing, and shouting as they passed Emmett's coffin.

### 285. Presidential Session: Prison Abolition, Mass Incarceration, and Black Feminism: What's the Connection?: 20th Anniversary of Critical Resistance

9:30AM - 10:45AM

HILTON BALTIMORE  
HOLIDAY 6

Black feminists have been in the forefront the fight against mass incarceration and the prison industrial complex for decades, many operating within an abolitionist framework. How does their feminist politics inform abolition and how has this been evident in the work of groups like Critical Resistance, founded in 1997 and INCITE: Women of Color Against Violence, founded three years later? Moreover, what are the ruptures and continuities in today's Movement for Black Lives' call for "a world without police"?

## PRESENTERS

- Angela Davis, University of California, Santa Cruz
- Beth Richie, University of Illinois, Chicago
- Mariame Kaba, Project NIA
- Asha Rosa Ransby-Sporn, BYP100

### 286. Indigenous Peoples Caucus Business Meeting

9:30AM - 10:45AM

HILTON BALTIMORE  
HOPKINS

### 287. Transgressive Sexualities in Early Modern Capitalist, Carceral, and Colonizing States

EARLY MODERN WOMEN INTEREST GROUP  
SPONSORED SESSION

9:30AM - 10:45AM

HILTON BALTIMORE  
JOHNSON A

This panel confronts the historical social forces at work in confining, restraining, and marginalizing disruptive sexualities that are seen as transgressive to the powers of colonizing and capitalistic states. Drawing from disability studies, postcolonial theory, literary history, and French cultural studies, together these papers interrogate how capitalism and colonial expropriation methodically subjugate women and queer folk and appropriate their labor. Using feminist philosophy to understand how historical "race-thinking" and gender relations contributed to the modern world, this

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

panel asks, what are the intellectual, creative, and cultural gains contributed by the physical, racial, and sexual diversity of these early modern states?

## MODERATORS

- Jessica C. Murphy, University of Texas, Dallas
- Kris McAbee, University of Arkansas, Little Rock

## PARTICIPANTS

### *Anorexia and Opting Out: Disability and Asexuality in Early Modern Texts*

- Simone Chess, Wayne State University

This paper explores situations in early modern texts in which disorderly eating and its bodily effects enable characters to articulate asexuality as a sexual and romantic preference. While the stakes of eating disorders are high risk, the acts of starving to the point of wasting is a way for characters to articulate a queer preference for asexuality, and to model how that asexuality might be put into practice in a culture oriented toward (hetero) sexuality, marriage, and reproduction. Using the model of "disability gain," this paper argues that, if anorexia is a disability, it is one that enables queer practice.

### *Consumption and Constraint as Subversion in The Roaring Girl*

- Kimberly Guy Reigle, Mars Hill University

The Roaring Girl's Moll Cutpurse, based on real-life cross-dressing criminal Mary Firth, takes center stage in a patriarchal system of exchange where women's bodies are commodified. She uniquely understands the mercantile system of consumption and constraint, which allows her to subvert social norms in exchange for her freedom from economic and marital restrictions. Unlike other women in the play, who allow money and sexual desire to control their lives, Moll maintains control, vowing a commitment to single life in order to subvert the very system that gives her status as unmarried virgin its worth.

### *Sorcery and Sovereignty: Policing Gender, Sexuality, and Race in the Colonial Witch-Hunts*

- Ashley J. Bohrer, Hamilton College

This paper seeks to interrogate the raced, sexualized, and gendered dynamics of witch hunts by focusing on colonial Latin America. An intersectional reading of the early modern witch-hunts, firmly grounded in an anticolonial framework, reveals the historical and ideological importance of witch-hunting for the development of the modern systems of policing gender, sexuality, and race. The witch functioned as the prototype of racialized, sexualized, feminized degeneracy in the European colonial imaginary, operating as the testing ground for many of the policies of gender policing, racial segregation, and sexualized social control that would form the basis of modern colonial capitalism.

### *Enclosing Femmes Folles in the Colonial French Caribbean*

- Ashley Williard, University of South Carolina

This paper examines the multiple and intersecting axes of exclusion in the colonial French Caribbean. The analysis centers on a 1777 proposal to enclose women considered unfit for, even threatening to, colonial society. This proposal represents an effort to intern "femmes folles," a term used to conflate female madness and sexual deviance, in Martinique. Throughout their discussions of "deviant" colonial women, officials reveal attempts to prevent French settlers from entering into mixed-race unions with (enslaved) women of African descent. Changing norms of femininity and new conceptions of race thus transformed the stakes of Foucault's grand renfermement in the colonial Caribbean.

### **288. This is What Democracy Looks Like? Intersectional Critiques/Critiques of Intersectionality at the Women's March**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
JOHNSON B**

## MODERATOR

- Cara Wallis, Texas A&M University

## PARTICIPANTS

### *Affect, Intersectionality, and the Women's March on Washington*

- Vanita Reddy, Texas A&M University

This paper examines the role of affect and emotion in women of color feminist engagements with the Women's March on Washington. It takes up Audre Lorde's concepts of feminist rage, Sara Ahmed's discussions of feminist killjoys and affect aliens, and the "affective turn" in feminist cultural studies more broadly in accounting for the appearance of "Love Trumps Hate" posters, the call among and to women of color to "opt/lean out" of the March, speeches by Palestinian American activist Linda Sarsour and nine-year-old girl immigrant rights activist Sophie Cruz, and the role of the Black Lives Matter "Say Her Name" project.

### *Intersectionality and Processes of Becoming in Movement Activism*

- Jessica Gantt Shafer, Texas A&M University

This paper engages with theories of affect, identification, and assemblage to understand the participation of diverse voices in the Women's March on Washington and sister marches in Austin and Dallas. Based on interviews and participant observation at the three march sites, the paper links participants' multiple entry points to the march – often expressed in terms of gender, race, sexuality, and generation – to participants' felt qualities of embodiment, expressed as emotions and intensities around the march as movement. The paper highlights the utility of Puar's (2012) "becoming-intersectional assemblage" theory to understand processes of becoming in individual and societal transformation.

### *El Pueblo Unido Jamás Será Vencido: Reimagining "The People United" and Struggles for Justice in the Trump Era*

- Nancy Plankey-Videla, Texas A&M University

While intersectional theorists highlight how gender, race, class, and sexuality are interwoven into structures of domination, little attention has been given to legal status. This paper focuses on how

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

undocumented Latina labor activists and their children experienced the Women's March in Austin, Texas. Although surrounded by a sea of mostly white women, the labor activists, paradoxically, experienced hope that opposition to President Trump could be translated into political solidarities (Cohen, 2010) that recognize the multiple oppressions of undocumented families and the interconnections between privilege, power, and empowerment.

### ***Organizing Intersectionality: Bounded Emotionality and Organization of Possibility and Change***

- Jennifer Mease, James Madison University
- Eliana Huffman, Gender and Work Research Collective

While critics have addressed the successes and failures of organizers' focus on intersectionality at The Women's March on Washington, few emphasize individual experiences of intersectionality as an organizing principle. Using Mumby and Putnam's (1992) "Bounded Emotionality" as a feminist critique of organizational rationalities, we reframe supposed "failures" of the March's intersectional potential as a reflection of masculine organizational norms, and locate the potential of "organized intersectionality" in the experience of tensions, connections, and commitment to social change. The analysis is grounded in six autoethnographic accounts (from diverse gender, sexuality, and racial identifications,) and 30 interviews conducted at the march.

### **289. Queerer than Queer**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

#### **PARTICIPANTS**

##### ***Memetic Mutation of Bisexuality and Non-Monogamy Throughout World Folklore and Myths***

- Michelle Ashley Gohr, Arizona State University

In this paper I interrogate and trace the history of heteronormative thinking through cultural evolutionary analysis of world folklores and mythologies that have shaped our contemporary understanding of fluid sexualities as linked with non-monogamy. Through symbolic analysis of world mythologies, the paper explores heteropatriarchal folklore and its migration across cultures and time as a key colonizing force of contemporary understandings of sexually fluid identities. Finally, I argue that decolonizing contemporary sexual fluidity requires looking to the histories of black and indigenous sexual cultures and transgressive sexual practices in order to attack racialized capitalist valuation of straight monogamous sex and pleasure.

### ***Nomenclature Conflict: Intersex/DSD Community in Japan***

- Keiko Irie, Kyushu International University

This paper deals with the intersectionality of intersex/DSD (disorders of sex development) movement in Japan. To explore this issue, this paper focuses upon the usage of nomenclature in intersex community in Japan by analyzing social media discourse. In 2016, "DSD" is used in the main discourse, while using "intersex" is mostly accused. In conclusion, the specific tendency comes from the U.S./English centered intersex movements and the Japanese background of giving priority to political correctness.

### ***What Happened to You?: Online Dating, Hookup Culture, and Asexuality***

- Christina Marie Kopper, Boise State University

Asexuality is central to considering intersectional sexual imaginaries in relation to liberation. Despite recent research (Chasin, 2013; Gupta, 2015), asexuality is understudied. I present exploratory findings from an online, semi-structured survey of AVEN (Asexuality Visibility & Education Network), showing how college students imagine, define, and desire while identifying as asexual in a highly heteronormative, hypersexual culture.

I also consider how online dating sites become arenas for challenging stigmas surrounding asexuality and negotiating romance. How do asexual-identified people navigate and understand hookup culture? Do AVEN members display intersectional understandings of marginalization/invisibility/pathologization? Are these strategies linked with other facets of intersectionality?

### **290. NWSA Meets Signs 40 Years after Combahee**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

Panelists will present the results of two digital humanities projects mapping and interpreting the intellectual and scholarly trends in the field as represented by articles published in *Signs: Journal of Women in Culture and Society* and by papers and workshops given at the annual NWSA conference over the past 40 years. Panelists will compare topics, themes, frameworks, and methods over time and discuss the utility and limits of digital analysis. Panelists will provide tips for using the data for research, teaching, and movement building, and will highlight the topics of race, intersectionality, and resistance.

#### **MODERATOR**

- Mary Margaret Fonow, Arizona State University

#### **PRESENTERS**

- Sally Kitch, Arizona State University
- Mary E. Hawkesworth, Rutgers University
- Danielle Taylor Phillips-Cunningham, Texas Woman's University
- Andrew Mazzaschi, *Signs: Journal of Women in Culture and Society*
- Samantha Vandermeade, Arizona State University
- Wallace Jack Hudson, Arizona State University

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 291. Building Bridges in the Age of Black Lives Matter: Jewish Feminism & Intersectionality

JEWISH CAUCUS SPONSORED SESSION

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

Following the CRC statement, Barbara Smith also co-authored *Yours in Struggle: Three Feminist Conversations on Racism & Anti-Semitism* (1984). *Yours in Struggle* launched the ongoing dialogue on Jewishness, intersectionality, and solidarity. Extending that conversation, this panel revisits intersectionality by asking: How can analyzing Jewishness and anti-Semitism enhance feminist approaches to racism, Islamophobia, ableism, and sexism, and vice versa? How are feminist Jews and gentiles practicing real-world solidarity in the age of Trump? And how have Jewish feminists uniquely theorized intersectionality? The four papers build on work by Ella Shohat, Melanie Kaye/Kantrowitz, Marla Brettschneider, and Hannah Arendt alongside many others.

### MODERATORS

- Abby Suzanne Gondek, Florida International University
- Jonathan Bransford, The Ohio State University

### PARTICIPANTS

#### *Intersections of Oppression and Resistance: Arendtian Plurality and Power*

- Gina Husting, Boise State University
- Lisa King, Edgewood College

We examine post-election Antisemitism and Islamophobia through Arendt's feminist-agoristic theory of democracy: oppression operates through marginalization of non-dominant perspectives in public spheres, eradicating the multiple voices that necessarily exist in any human community. We follow Butler in linking this theorization to Arendt's position as an exiled Jew. Finally, we apply notions of plurality to post-inaugural Women's

Marches. Thanks to long-term feminist intersectional work, these marches embraced a broad range of political issues, calling for solidarity/coalition across experiential and identity-based differences. In the emergence of genuinely plural political activism lies hope for challenging Trump's foreclosure of (in Arendt's terms) democratic worldmaking.

#### *Jewish Feminist Theorizations of Intersectionality: Addiction, the "Deviant" Disability*

- Sharon Leder, Feminists Against Academic Discrimination

I use Jewish intersectional feminism to examine addiction and disability. Disability Studies often omits addiction, amid debates on whether addiction is "voluntary" or sociomedically based. The movement for Black lives has uncovered how racial/class biases define addiction as "Black crime," while "white" narratives of opioid epidemic trigger research into addiction as disease. Building from these insights, I analyze how multiple stigmas still block addicted women, LGBTQIA people, Jews, and people of color from seeking recovery. Disability Studies must challenge these stigmas and advocate resistance—for example, supporting interfaith, multicultural 12 Step programs, and legalizing medical distribution.

#### *Blurring Lines and Building Bridges: Tikkun Olam, Intersectionality, and Feminist Praxis*

- Danielle Roth-Johnson, University of Nevada, Las Vegas

In this autoethnography, I explore how intergroup solidarity led me to embrace intersectionality and the Jewish idea of Tikkun Olam ("repairing the world"). My embodied self and experience blur traditional categories: As a white woman of uncertain Jewish descent, I was deeply molded by Black mentors in my youth, and spent years immersed in Middle Eastern communities. I analyze these experiences through Ella Shohat's framework from *Taboo Memories, Diasporic Voices* (2006). Shohat questions the binarism that "puts on hold

everyone else who does not fit" in pre-established categories (Shohat, 2006, p. 3), inviting us to destabilize these categories and pursue unexamined connections.

### We Are Activists and We Do Not Keep Silent

- Penny Rosenwasser, City College of San Francisco

Drawing on Melanie Kaye/Kantrowitz's book, *The Colors of Jews*, along with the Combahee River Collective's work, I will also present my own (white Ashkenazi) Jewish feminist activism as an intersectional example of connections between anti-Semitism, racism, and Islamophobia. From my book, *Hope into Practice, Jewish Women Choosing Justice Despite Our Fears*: "Speaking out against crimes targeting our people, we speak out just as strongly against crimes targeting others. Whenever we say NO—to...racism and Islamophobia, ...hate crimes and bullying, the scapegoating of immigrants...[and Jews]—we break a consensus built of fear/greed/ignorance; we encourage others to openly resist, to lead."

## 292. Race, Art, and Social Media: The Visual and Virtual Politics of Gendered Violence

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

### MODERATOR

- Barbara Shaw, Allegheny College

### PARTICIPANTS

#### *Mob Violence in Digital Environments*

- DaMaris B. Hill, University of Kentucky

Danielle McGuire argues that, after the fall of slavery, former slaveholders and their sympathizers used violence and terror to reassert control over the social, political, and economic agency of freedpeople. This paper questions whether the rise of online technology, and social media has created a new brand of lynching that I classify as cyber lynching. Cyber lynching appropriates racism, mob mentality, and information architecture in order to publicly

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

humiliate or create a social death. I will specifically explore these questions about "Alt-right" cultural performance using celebrities such as Leslie Jones as a case study.

## **A Seat At The Table: A Repetitive Narrative of Abuse**

### ■ Ka'Lyn Coghill

Social media platforms such as Twitter, Facebook, Instagram, and Snapchat have options to block, mute, and report accounts that harass others. Unfortunately, research shows that policing problematic behavior takes time (that social media companies do not want to invest in). When harassers are confronted (or punished), the harassed users may be open to more retaliatory violence elsewhere online. The objective of this study seeks to understand what can be done to protect the "vulnerable" users—particularly Black women who are often ignored, including Leslie Jones and others.

## **Margaret Cho's #12daysofrage: Sexual Violence and the Violence of Virtual and Neoliberal Activism**

### ■ L. Ayu Saraswati, University of Hawai'i, Manoa

This paper critically analyzes the neoliberal discourse that informs Margaret Cho's online feminist activism, and in particular, her feminist goal to end sexual violence against women and achieve healing. Specifically, it analyzes 1,926 tweets with the hashtag #12daysofrage that Cho started as a way to invite women to tell their stories of sexual violence. In this paper I take a theoretical journey to understand the ideological work of these tweets and the epistemological problems of such a Twitter campaign. This paper also exposes the promises and problems of carrying out feminist activism in virtual and visual spaces.

## **Exhibit BE: The Art of Displacement**

### ■ Hee-Jung Serenity Joo, University of Manitoba

This paper examines Exhibit BE, a public art installation set in a housing project abandoned after Hurricane Katrina. Numerous artists gathered to transform, temporarily, one abandoned apartment each, before it was demolished a few weeks later. I focus on Asian American artist Candy Chang's unit, a visual storytelling of a blind African American woman who once lived there. I trace a politics of displacement through this unique public art exhibit: the history of the original apartments, its abandonment, the idea of creating art to be demolished, and the ethical—and aesthetic—responsibilities of telling other people's stories.

## **293. Resisting Neoliberal Historiographies: Excavating Black Women's Voices Across Transnational Boundaries**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

### ■ Laini Kavaloski, State University of New York, Canton

### **PARTICIPANTS**

## **Looking Backwards: Toward a Revised Historiography of the Suffering Black Female Body**

### ■ Ashley Byock, Edgewood College

The liberal rights that founded U.S. nationalism required a disincorporation of black voices, particularly black women's voices. While twenty-first-century re-presentations of slavery in the early republic continue to pursue a narrative of liberation, black women's bodies continue to bear the final figurative burden of this imagined reunion and reincorporation. As thinkers and as educators, it must be our project to work backwards through literary and cultural bridges (notably film adaptations of slave narratives), through the many representations of suffering black women's bodies, to reveal the liberalist structures and presuppositions that continue to constrain our historiographic imagination.

**Elizandra Souza, Raquel Almeida, Jenyffer Nascimento: Corporeal Poetics of Resistance and Solidarity in 21st Century São Paulo**

### ■ Sarah Soanirina Ohmer, Lehman College

Part of a comprehensive look at 21st century Black women writers in São Paulo, this analysis of selected poems outlines three Black Brazilian women's poetry as corporeal narratives of intersectional resistance. I trace connections between womanist principles, erotic power, and the role of Black women's poetry as a source—not muse—for transformative bridges of local and transnational community resistance. This presentation connects existing work on Black lives and corporeality in Black Studies, Women and Gender Studies, with Literature by Women in Brazil that demands attention to and is created from Black lives in Brazil.

## **Weaving Memory into Presence: Protest and Transformation in Latin American Visual and Performance Art**

### ■ Leah Strobel, University of Wisconsin, Sheboygan

This paper will examine Latin American performance artists and poets who revisit and reenact in their works the traumas of sexual violence within the contexts of colonialism, slavery, war, and global capitalism. Their art becomes a means through which memory is given corporeal and literary presence, in a way that uses the constant movement of desire to piece together the silences resulting from the shocks of history. What is more, beginning from the precarity of the human condition, they provide a model for the working through of trauma that weaves a resilient community that honors Black and Indigenous lives.

## **294. Space & Place: Engendering Resilience**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

### **MODERATOR**

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

- Tanya Saroj Bakhr, San Jose State University

## PARTICIPANTS

### *Aboriginal Women and Colonial Violence in the Canadian Context*

- Elisabeth Paquette, University of North Carolina, Charlotte

The decolonial feminist politics of Sylvia Wynter provide a rich set of resources for deconstructing the history of colonial violence against aboriginal women in Canada. I turn to her work in order to analyze historical and contemporary examples of the perpetuation of this historical violence and how the nation-state of Canada continues to marginalize these communities. Finally, I discuss some of the solutions she proposes to colonial violence.

### *Combahee Calling: Re-Visioning Harriet Tubman in the Black Feminist Imagination*

- Kishi Animashaun Ducre, Syracuse University

Recent scholarship on Harriet Tubman presents compelling arguments for theorizing about the Black feminist imagination and the experiences of contemporary Black mothers living in urban areas. I begin with a summary of prior research that relied on community mapping and photovoice among Black mothers in the US and in the Caribbean. Results revealed that these women who lived in environmentally-degraded areas deploy distinct spatial strategies to maximize benefits while minimizing risks in their daily lives within their communities. Those results suggest the need for theorizing about a Black feminist imagination which merges ideas about agency, space, race, and gender.

### *Marginalized Yet Resilient: Mississippi Hurricane Katrina Black Women Survivors*

- Ophera Davis, Wellesley College

Mississippi Black Women Survivors have been marginalized since Hurricane Katrina hit. Despite the trauma after the catastrophe, the women in this longitudinal study via womanist ideology rejected the notion of human disposability, envisioned life beyond their vulnerable condition, and have

moved forward via human agency and resilience to rebuild their lives.

### *Structural Violence as Urban Renewal Policy: A Look at Gentrification and the Forced Relocation of Black Women within and across Cincinnati Jim Crow Neighborhoods*

- Carolette Norwood, University of Cincinnati

In 1969 Johan Galtung introduce reciprocal concepts of structural and direct violence. Structural violence is defined as systematic or institutionalized policy that gives shape to social structures, and unevenly inflicts harm onto some groups while simultaneously protecting the interest of other groups. Gentrification or urban renewal policies have caused enormous demographic and spatial shifts in urban Black populations within and across the Cincinnati "Jim Crow" Neighborhoods. Black Feminist Theory is used to analyze qualitative data drawn from 30 in-depth interviews with African-American women. I explore gendered experiences and perceptions of urban erasure and the re-imagined pathology of the 'hood.

### **295. The Spirit of the Matter: Conjuring Other Worlds in Art and Activism**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

#### **MODERATOR**

- Sika Dagbovie-Mullins, Florida Atlantic University

#### **PARTICIPANTS**

##### *Black Matter/ing at Standing Rock: An Activist Poiesis*

- M. Shadee Malaklou, Beloit College

This paper argues that ecological or earth-matter violence, as the violence of the Anthropocene, is an antiblack violence, enlisted in this particular moment at Standing Rock against indigenous interests but housed in the White (Master's) house. The paper draws out connections between the movement for black life and the

movement to halt construction on the Dakota Access Pipeline to argue that indigenous rights, unlike black rights but like black lives, don't seem to (cannot possibly) matter in a world in which spirit and matter are severed—a metaphysical and metapolitical violence that makes indigenous rights irrelevant and black lives fungible.

### *Re-Foliating the World: Grounded Spirit in Four Activist Artworks*

- Jane Caputi, Florida Atlantic University

Linda Hogan (Chickasaw) calls out the genocide/ecocide against indigenous America: "Our world changed from one where every place and thing mattered and was loved, into a world defoliated, where nothing, human or other, mattered." I analyze four activist artworks: "Berta Vive, COPINH Sigue" (an unsigned poster commemorating murdered Honduran activist Berta Cáceres); "Fruit of the Poisonous Tree," by Kevin Sampson, connecting M4BL and environmental justice; "Protect Our Mother Earth #NODAPL," by Erica Pretty Eagle Moore; and "Don't Frack with Me," by Favianna Rodriguez. Each affirms an indigenous "Mother Earth" ethic of grounded greening spirit and inter-relationality.

### *The Listening Heart*

- Michele Stanback, Union Theological Seminary

This presentation utilizes womanist theology and indigenous epistemology to offer a creative intervention, an Afro-Native futuristic children's story and now film written by Storae Michele, co-inspired by artist Edyka Chilomé. The protagonist, a child healer, Ix Chel lives in the 2nd axial time, where a global rise of women leaders counteracts the individual, local, and predominately masculine era previously experienced. Ix Chel heals through listening and one day hears an ancient expression, love. This work [re]mythologizes the story of black women's bodies—socially, emotionally, and spiritually, ritualizing—listening, community, and self-care through a new consciousness of integrity, including of spirit/matter.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 296. Women of Color, Borderlands, and Indigenous Feminisms: Reflections on the Combahee River Collective Statement

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)

Frontiers is publishing a roundtable to commemorate the 40th anniversary of the Combahee River Collective Statement (CRCS) and its ongoing significance for feminist praxis. Goeman, Keating, Perez, and Benson will reflect on how the CRCS was foundational for their personal and intellectual journeys as feminist scholars. They also will analyze the significance of black intersectional feminism for indigenous, Chicana/Latina, and women of color feminisms.

### MODERATOR

- Kristen Kolenz, The Ohio State University

### PRESENTERS

- Mishuana Goeman, University of California Los Angeles
- AnaLouise Keating, Texas Woman's University
- Laura Elisa Perez, University of California, Berkeley
- Krista Benson, Grand Valley State University

## 297. "See the Best in Me": Using Photovoice to Showcase Black Girl Magic

9:30AM - 10:45AM

HILTON BALTIMORE  
LATROBE (LCD)

This workshop will describe participatory action research (PAR) with Black girls. Taking as a starting point a community-based photovoice project created by the panelists, the workshop will explore the use of art to support advocacy for social change. Participants will engage in discussions regarding the use of youth PAR to challenge negative stereotypes about Black girls.

### PRESENTERS

- Britney Brinkman, Chatham University

- Ashley Lauren Dandridge, Chatham University
- Kelsey M Johnson, Chatham University
- Samantha Marino, Chatham University
- Whitney Ringwald, University of Pittsburgh

## 299. Citation Politics and Practices: Re-centering the Intellectual Labor of Women of Color

9:30AM - 10:45AM

HILTON BALTIMORE  
POE AB (LCD)

With boundaries and alliances more explicitly forced today by digital dissemination, this roundtable examines how an embrace of intersectional theory has led to an effacement of a long genealogy of women of color scholarship. We collectively reflect on the circulations of intersectional theory in relation to the lack of deep citation of the scholarship of women of color. When and how has the mainstreaming of the intersectional paved the way for their work to be usurped or sidelined by the voices of white and/or male scholars? When has it led to powerful collaborations or transformation of fields?

### MODERATOR

- Christen A. Smith, The University of Texas, Austin

### PRESENTERS

- Aimee Carrillo Rowe, California State University, Northridge
- K. Melchor Quick Hall, Fielding Graduate University
- Naomi Greyser, University of Iowa
- Linh Hua, Loyola Marymount University
- Maria Inez Velazquez, The Ohio State University

## 300. Reframing and Reimagining Narratives of Injustice

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 341

- Katie Hogan, University of North Carolina, Charlotte

## Rewriting Violence and Trauma: Teaching the Poetics of Wanda Coleman and Claudia Rankine

- Anne Rashid, Carlow University

The Civil Rights Movement and the M4BL have documented and resisted over half a century of violence towards African Americans. Many African American poets have wrestled with the trauma of witnessing this violence toward black bodies and have turned this loss into a resistance against structures of power, especially white supremacy and police violence, and the inherent white privilege in these structures. This paper will explore how Wanda Coleman and Claudia Rankine rewrite this violence and subsequent trauma and the difficult conversations about race, violence, human agency, and resilience that emerge in response to teaching their poetry.

## Reframing the Narrative: Teaching Hanan Ashrawi's Poetics of Empathy

- Sigrid King, Carlow University

Hanan Ashrawi is well known as an advocate for Palestinian self-determination, leader of the Palestinian Legislative Council, and founder of MIFTAH. Like M4BL leaders, she often focuses on rewriting negative stereotyping narratives about her people by giving voice to their experiences. Early in her career, Ashrawi wrote poetry about the vulnerability, trauma, and displacement Palestinians experience, drawing on empathy from her readers to reject the notion of human disposability. This paper examines how students explore Ashrawi's activism and analyze two of her poems in order to understand her poetics of empathy in response to the trauma of the Palestinian people.

## To Write a Different Story: First-year Composition as a Practice of Restorative Justice

- Karyn Z. Sproles, United States Naval Academy

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Research on stereotype threat reveals the difficulty of constructing an identity free from internalized narratives about race, gender, and class that stifle alternatives. Guided journaling and personal essays in first-year composition classes expose internalized narratives and foster agency and increased resilience. Essay exploration of first memories, names, and family stories reveal guiding narratives. Jean Rhys's *Wide Sargasso Sea* and Marlon James's *A Brief History of Seven Killings* rewrite accepted narratives of race, gender, class, and imperialism, helping students imagine how to reframe their own stories and find their own voices, allowing them to write a different story for themselves.

## 301. Black Feminist Literary Scholarship in Praxis

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 342

### MODERATOR

- Venus Evans-Winters, Illinois State University

### PARTICIPANTS

#### *June Jordan's Affective Environment*

- Jamie Ann Rogers, University of California, Irvine

This paper argues that Black feminists such as Audre Lorde and June Jordan began developing theories of affect in the 1960s that foreground intersectional racial and gendered configurations as necessarily conditioning human and non-human relationality. Focusing on Jordan's unpublished novel, *Okay Now*, and unpublished manual on land reform, the paper argues that Jordan's work offers interrogations of affective relations with built and natural environments that prefigure the contemporary "affective turn" in critical theory. Such an argument serves, in part, as an exposition of the under-acknowledged intellectual labor of Black feminists, as well as an introduction to nascent Black feminist ecocriticism.

#### *Reconstructing Black Girlhood from Stories to Selves*

- Janaka Bowman Lewis, University of North Carolina, Charlotte

This paper will look at how black girlhood is defined in literature of the nineteenth to twenty-first centuries with particular attention to how and why black women authors look at themselves as girls. Outside of the categories assigned within (and even outside of) the institution of slavery or within various movements toward freedom and liberation, how does black girlhood operate as a way to claim citizenship and rights to one's own identity?

#### *Remembering the Fourth Demand: June Jordan's Legacy of Black Language/ Black Feminist Teaching*

- Carmen Kynard, John Jay College

Inspired by June Jordan's canonical essays, I examine key moments in June Jordan's writings as critical points of entry for race-radical Black feminisms in college writing classrooms, language pedagogy, and anti-racist education (Jordan, 2002; 1981). I look closely at her early writings about teaching that are rooted in the specific context of the City University of New York and its mass-scale and radical racial restructuring of higher education (Gumbs, 2014; Rogers, 2012). I reclaim a critical history for higher education where June Jordan compels an alternative vocabulary and theoretical framework for social change in educational institutions.

#### *Reproductive Justice in African American Women's Novels: Ward's *Salvage the Bones* and Bennett's *The Mothers**

- Mary Thompson, James Madison University

In *Abortion, Choice and Contemporary Literature*, Judith Wilt argues that abortion functions as an element of plot, reflecting a narrative tension around a woman's exertion of control or her resistance to control. This paper extends Wilt's analysis to an examination of Jesmyn Ward's

*Salvage the Bones* and Brit Bennett's *The Mothers*, to call for a reproductive justice lens rather than a narrow focus on abortion and plot.

#### *Toward a Poetics of Solidarity: Audre Lorde, Adrienne Rich, and the Politics of Intersectionality*

- Megan Behrent, NYC College of Technology, CUNY

In this paper, I focus on the political thought of Audre Lorde and Adrienne Rich, arguing that years of debate and collaboration had a profound impact on their work as they developed a politics and poetics of solidarity that emphasizes the necessity of intersectional feminisms. Drawing on archival research and their published work, I contextualize their political development within larger debates about race, class, and sexuality within the Women's Liberation Movement, focusing on debates that emerged at the 1979 "Second Sex" conference and the 1981 NWSA conference—and on the pages of *Chrysalis: A Magazine of Women's Culture* (1977-1980).

## 302. Black Spirit Matters to Black Liberation

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 343

### MODERATOR

- Mysia Anyse Anderson, Brown University

### PARTICIPANTS

#### *Metaphysical Dilemmas: Black Women, Violent Exploitation, and the Possibilities of Freedom*

- Aisha K. Finch, University of California Los Angeles

This paper examines the experiences of black women in the reconfigured world of capital and empire that marked the postemancipation and Reconstruction eras in the Caribbean and the U.S. South. It asks what forms of psychic and bodily fugitivity enabled black women to cultivate the sacred interior,

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

the spiritual body, and ultimately, black life. How did these women imagine the "impossible," and create spaces for joy, self-love, and spiritual connection? This paper highlights some of the ways in which black diasporic women presented an insistent refusal to the permanent state of death and extraction that marked an anti-black world.

### ***The Promised Land: Gendered Paradigms of Survival in Black Liberation Theology***

- Mariam Youssef, Claremont Graduate University

In this paper, I will examine the gendered paradigms of survival that emerge in Black Liberation Theology. The survival paradigms used by Black Liberation Theology speak powerfully to the long history of racism and discrimination suffered by Black Americans. I will review two prominent paradigms of survival in Black Liberation Theology—Exodus and the Black Christ. Both of these paradigms are constructive to Black survival, but also rely heavily on sexist and homophobic structures. They create important and necessary room for dialogue about survival, identity, and victimhood, all the while ignoring the misogynist and heterosexist assumptions upon which they stand.

### **303. Transcending National Bodies: Hemispheric Resistance to the State**

**9:30AM - 10:45AM**

BALTIMORE CONVENTION CENTER

ROOM 344

#### **MODERATOR**

- Natalia Villanueva Nieves, University of California, Santa Barbara

#### **PARTICIPANTS**

##### ***Being Dominican in Different Shades: Dominican Female Authors Challenge Dominican Ethnic Establishment.***

- Natalia Villanueva Nieves, University of California, Santa Barbara

Dominican female authors portray Dominican national and ethnic identity as a patriarchal construct that

sustains itself in the artificial dichotomy, Hispanidad-Indigeneity, and denies the bodies and subjectivities of black, female, and queer Dominicans. The authors question this identity construct, focusing their narratives on Afro-Dominican women's affects and everyday practices. By doing so, they not only open Dominican identity to subjectivities beyond Hispanidad and Mestizaje, but also a more comprehensive understanding of Latinidad; which does not lie in national and ethnic affiliations. Rather, it consists in a spectrum (white, light-brown, brown, dark-brown, black) that may facilitate transnational and trans-ethnic alliances.

#### ***Fluid Bodies in Fluid Stages***

- Yunuen Gomez-Ocampo, University of California, Santa Barbara

In Descripción de un naufragio (1975), Cristina Peri Rossi (Uruguay, 1941) uses the boat trip as a representation of a fluid stage, proposing an eloquent response to exile. In this poetry book, the free expression of female eroticism and homoerotic passion addresses how problematic are hegemonic systems such as patriarchy, masculinity, heterosexuality, and male privilege. The poetic characters are constantly revisiting multiple categories—such as gender, sexuality, class, and ethnicity. The different voices confront new ways to comprehend their own bodies, and they display a constant negotiation with their personal and social identities.

#### ***Félix Bruzzone's Los topos and the Argentine Left: Resisting the Normative Family***

- Aviva Kana, University of California, Santa Barbara

Analyzing Los topos by Félix Bruzzone, this presentation explores how transgender people are incorporated into the "Argentine family"—in both fiction and nonfiction—and used as a symbol to resist and critique the Leftist State. It examines how the turn to the left in Argentina, as well as its first elected female president, has led to a re-negotiation of the relationship between social justice, resistance, and the state. Under this Leftist state, those

who were traditionally defined through their opposition to state violence are forced to re-imagine their own narratives to prevent the State from homogenizing their experiences.

### **304. War, Refugees, and Trauma: Transnational Feminist Engagements with Historical Violence**

**9:30AM - 10:45AM**

BALTIMORE CONVENTION CENTER

ROOM 345

#### **MODERATOR**

- Charlie (Yi) Zhang, The University of Kentucky

#### **PARTICIPANTS**

##### ***Beyond the Modality of the Interview: Thinking Through a Feminist Ethics of Acknowledgment for War and its Afterlives***

- Lina Chhun, University of California, Los Angeles

Recently, I wrote: "...after conducting... interviews and being with family in Cambodia, I wonder if there might be something in even the open-ended... format that results in the predominant reproduction of hegemonic, frozen... narratives.... [R]ecent... experiences push me to think more deeply beyond the modality of the interview, towards other ways we might... hear those narratives we have only so far conceived of as silence." Keeping in mind an intersectional, feminist ethics of acknowledgement, what alternative accountings of violence might a shift beyond the interview as predominant means of understanding historical harm, yield?

##### ***The Politics of Reparation and Reconciliation Within and Beyond the State***

- Hosu Kim, College of Staten Island

This paper considers the feminist politics of reconciliation and reparation movements with respect to the population of birth mothers in South Korea. Post-1990s, feminist activists and scholars have long fought for restorative justice by demanding state recognition of past wrong-doing; this has led to

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

increased public awareness around sexual exploitation of local women under Japanese imperial state and U.S. militarism. Based on the historical significance as well as the limitations of reparation movements, this paper aims to propose a feminist political and discursive platform for the population of birth mothers within the State and considers alternative politics beyond.

## Rice and Mother Wounds

### ■ SeungGyeong Ji, University of Minnesota

My essay is about the mother wounds and intergenerational trauma after the Korean War. This essay is my whispers and murmurs. As Audre Lorde posits in Sister Outsider, we know that survival is not an academic skill. I take up the theory and methodology of 'radical vulnerability' (Nagar, 2014) in articulating woman of color scholarship and its stakes in transnational and intergenerational knowledge production. Drawing on Maria Lugones (2003), I contemplate my mother's wounds and intergenerational traumas related with subaltern feminisms (Ahluwalid, 2014), and pose a question about the normality of the mother and daughter relationship.

## 1000 Gifts of Decolonial Love

### ■ Ju-Pong Lin, Goddard College

"1000 Gifts of Decolonial Love" embeds instructions for folding paper cranes in a performance poem that weaves together the story of Sadako, a Hiroshima victim whose paper cranes came to symbolize peace; "climate colonialism" in Taiwan as witnessed through the endangerment of cranes; and folds historical liberation struggles into contemporary indigenous liberation and M4BL. In this performance, I will fold in the Combahee River Collective's original articulation of intersectional politics and decolonial analysis: "We realize that the liberation of all oppressed peoples necessitates the destruction of the political-economic systems of capitalism and imperialism..."

## 305. Reimagining Trans-National and Local Solidarities: Lessons from the Radical Transnational Research Seminar

**9:30AM - 10:45AM**

**BALTIMORE CONVENTION CENTER  
ROOM 346**

In March 2017, ten feminist scholars participated in the University of Michigan's Institute for Research on Women and Gender Research Seminar, "Radical Transnationalism: Reimagining Solidarities, Violence, Empire." This interdisciplinary seminar addressed how transnational feminism spatially centers the Global North, excludes African/American and the Americas, and temporally emphasizes post-1948 configurations. This roundtable features seminar participants who will briefly share how their work was informed and developed through the key questions of the seminar as well as new questions that emerged.

### MODERATOR

### ■ Karen J. Leong, Arizona State University

### PRESENTERS

- Judy Tzu-Chun Wu, University of California, Irvine
- Stanlie M. James, Arizona State University
- Maylei Blackwell, University of California Los Angeles
- Karen J. Leong, Arizona State University

## 306. Scientific Knowledge Production, Social Justice Movements, and Ways of Knowing in the Context of Gender, Race, and Nation

**9:30AM - 10:45AM**

**BALTIMORE CONVENTION CENTER  
ROOM 347**

### MODERATOR

### ■ Gwen D'Arcangelis, Skidmore College

### PARTICIPANTS

## Claiming or Contesting Truth: Feminist Activists Interface with Population Sex Ratios

### ■ Rajani Bhatia, University at Albany

The unknowable account – that it is neither possible nor desirable to identify or quantify a reproductive practice – is central to the neoliberal zeitgeist. At its core is respect for privacy, liberty, and the rightness of individual choice. API reproductive justice advocates have come to embrace the unknowable account as anti-abortion forces in the U.S. appropriate sex ratios, purporting to know what these numbers tell us about racially marginalized and stigmatized groups. I trace how feminist mobilizations varyingly incorporate or dismiss population sex ratios in response to the political contexts they face.

## Environmental Science, Racial Technology, and Population Control

### ■ Jade S. Sasser, University of California, Riverside

Environmentalist proponents of population control in the 1960s and 1970s drew on ecological science to support women's voluntary access to family planning in the U.S., even as they called for coercive population control in the global South. This paper explores this contradiction, analyzing the concept of carrying capacity as both scientific knowledge and racial technology. It also highlights the role of whiteness in environmental and feminist reproductive rights activism against the backdrop of growing visibility of forced sterilizations of women of color.

## Reframing Risk, Health, and Security: Nurses Challenge the National Smallpox Vaccination Program of 2002

### ■ Gwen D'Arcangelis, Skidmore College

This paper explores the way that critical actors can re-work hegemonic scientific knowledge for liberatory ends. Specifically, this paper uses a transnational feminist lens to unpack the stance critical nurse organizations took against the Bush Administration's Smallpox Vaccination Program in 2002, and discusses their critique of the Program as placing undue risk on marginalized nurses (frontline nursing, where the highest concentration of women of color nurses are concentrated) and as

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

furthering an imperialist war agenda. The paper highlights their tactical deployment of scientific data on vaccine risks and an anti-imperialist analysis to support their critiques.

## 307. State Killing: Queer and Women of Color Manifestas against US Violence and Oppression

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 348

Building on the United States' long history of violent policy and policing, the Trump Presidency intensifies political practices of disunity and the devaluing of peoples who have made "America" and who precede its founding. This roundtable was conceived as an invitation for scholar-activists to launch manifestas that retrieve histories we need and resist the futures we face under President Donald Trump and his administration's racist, misogynist, Islamophobic, and anti-immigrant agenda. Each roundtable participant will deliver a passionate, oppositional, and visionary manifesta that articulates a blueprint for resistance to white supremacy, epistemic violence, social death, and state projects of disposability.

### MODERATOR

- Lisa Duggan, New York University

### PRESENTERS

- Karma Chávez, University of Texas, Austin
- Caitlin Gunn, University of Minnesota
- Annie Hill, University of Minnesota
- Dominique Johnson, University of Pittsburgh
- Amber Kelsie, University of Pittsburgh
- Ersula Jawanna Ore, Arizona State University

## 308. Modes of Liberation: (Re)imagining Possibilities of Queer, Race, and Being

9:30AM - 10:45AM

BALTIMORE CONVENTION CENTER  
ROOM 349

### MODERATOR

- Kellie Herson, Arizona State University

### PARTICIPANTS

#### #TheBlackout: Rethinking Seflies, Queerness, and Anti-Racist Work

- Shahan Bellamy, Arizona State University

The social media movement "#TheBlackout" asked users to exclusively post/reblog pictures or selfies of Black users for 24 hours. This paper utilizes Matt Richardson's articulation of 'Black Memory' to examine queer participation during #TheBlackout. Ultimately, I argue that the circulation of selfies during the movement is an exemplar of the quotidian methods Black folks use to produce acts of self-love, subversive narratives, and moments of recognition. Moreover, Black users 'queering' hashtags serves as a reminder of the queer nature of Blackness and the need to remember those lost in the past, and those being lost in the present (Richardson).

#### Soft Utopias: Saya Woolfalk's Sensuous Worldmaking

- Xavier M. Watson, Indiana University

This presentation considers matter, affect, and identity in the works of multimedia artist Saya Woolfalk, who is best known for her futuristic toyings with the themes of hybridity, race, sex, and humanness. While in residence at the Studio Museum in Harlem (2007-2008), Woolfalk continued to architecture No Place, a plush and sensuous multimedia world that challenged and reimagined assumptions about biology, race, power, and environs. I argue that contending with Woolfalk's imaginative worldmaking geometrizes the radical potential of creative expression to craft utopic futures by subverting hegemonic logics of domination.

#### #SheHasSpoken: Making Space in Online Queer Drag Performances

- Cassandra M. Collier, Arizona State University

Within popular representations, there is often a slippage between drag

artists and trans\* identities. Using the transphobic mini-challenge fallout from RuPaul's Drag Race as an entry point, this paper seeks to understand how the queer community attempts to navigate these fissures online. I center the margins by focusing on transgender past-contestant Carmen Carrera, by examining her calls for solidarity and her navigation of the precarity of trans\* bodies in the queer community. I contend that a "methexic queer media" emerged, forcing audiences to engage in conversation through replies/comments, and thus have the potential to be challenged/confronted to think differently.

## 309. Queer, Feminist, Disabled and Online

9:30AM - 10:45AM

HILTON BALTIMORE  
RUTH

### MODERATOR

- Rawshan E Fatima, University of Dhaka

### PARTICIPANTS

#### Online Feminism and #TERFLogic: Examining Online Feminist Communities, Trans Inclusion, and TERF Debates

- Jessica Herling, Virginia Tech

- Megan Nanney, Virginia Tech

Previous research notes disputes within physical feminist spaces such as festivals and collectives between trans-inclusionary and trans-exclusionary feminists, but little is actually known about the actual logics that are utilized by "gender critical" or "TERF" proponents in the name of feminism online. This study draws on over 2,812 comments and emails from two different feminist social media spaces a women's college alumni network and a scholarly women's studies listserv—to examine the similarities and differences trans-exclusionary feminists draw upon to rationalize their TERF logic(s) in these debates.

#### Practicality and Possibility: Social Media use among Young Women with Physical Disabilities

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Viki Peer, University of South Florida

Based on interviews with women with physical and mobility disabilities, this paper focuses on how these women use social media to create social networks of support with other people with disabilities all around the world. These women use a particular private online forum to discuss disability-related social justice issues, share experiential knowledge, offer support to other members, and collaborate for social change. Social media allows for increased communication and interaction between people with physical and mobility disabilities, which expands possibilities for solidarity and social transformation.

## *"By Telling Your Story, You Become Human": African American Youth Cultivating Individual Transformation and Social Empathy via Digital Storytelling*

### ■ Kristen Ethier, University of Chicago

This study presents qualitative findings from focus groups with 24 African-American youth who participated in South Side Stories, a digital storytelling workshop for heterosexual and same-gender-loving youth in Chicago. We find that the narrative and arts practices used in digital storytelling provide youth with needed space and skills to explore critical life events. In so doing, youth experience individual and collective transformation in their abilities to process challenging life-experiences, such as violence, racism, sexism, and homophobia. Findings highlight the importance of digital storytelling for helping marginalized youth to safely and creatively process life adversities and build empathic relationships with peers.

## *"Letting You into Something a bit more personal": Digital Storytelling & Intimacy among Queer Black Women*

### ■ Dominique M Adams-Santos, Northwestern University

The digital age has ushered in the proliferation of queer user-generated media. Given the historical exclusion and silence around Black women's sexuality, what are we to make of

digital storytelling among queer Black women? As audiovisual texts, I examine the strategies that fifty women deploy in telling their coming-out stories on YouTube. Preliminary findings reveal that queer Black women's use of intimate candor—the performative and rhetorical strategy of publicly revealing interior, and often sexual, aspects of the self—centers same-sex desire, articulates a vision of queer Black womanhood, and in doing so complicates the coming-out formula story.

## 310. Lesbian Caucus Business Meeting

9:30AM - 10:45AM

HILTON BALTIMORE  
TILGHMAN

## 311. From Protest to Innovation: Black Lives Action Coalition and the Imperfect Story of "Cultural Competencies in First Year Writing"

9:30AM - 10:45AM

HILTON BALTIMORE  
TUBMAN B

MODERATOR

### ■ Mara Holt, Ohio University

## PARTICIPANTS

### *Black Life Action Coalition: A Microcosm of the National Movement*

### ■ Jazzmine Zabriel Hardges-Garner, Ohio University

Several queer and female students went to Ferguson in August of 2014 and brought back a passion for change. After various actions against police brutality, students from various identities occupied the Student Center to mourn the life of Michael Brown and many other Black lives. In this moment, Black Life Action Coalition (B.L.A.C.) was formed and a cultural competency initiative began. Collaborating with women from the English department we are creating cultural competency outcomes in the first-year English courses as a way to ensure that all students could engage in conversations on race, gender, sexuality, and class.

## *Students of Color Initiating Change: A Curricular Experiment*

### ■ Mara Holt, Ohio University

As a Writing Program Administrator responsible for the first-year composition course, I worked with Speakers 1, 3, and 4 and other stakeholders across the university to integrate cultural competency outcomes into a required first-year composition course, which involved training TAs to facilitate difficult conversations about race and difference. Stakeholders included the Multicultural Center, the LGBTQ Center, the Office of Diversity, the Academic Advising Center, African American Studies, English Studies, psychology, and B.L.A.C. During the Spring term, we conducted a pilot study of five sections of first-year composition to try out the curricular reform and assess its effectiveness.

## *Out of the Classrooms and into the Streets, then into Committees: Building Organizational Memory and Resisting University Suppression*

### ■ Jolana Watson, Ohio University

B.L.A.C. developed a core group of women organizers who led the charge to create a cultural competency class. But Ohio University administrators were able to distract the movement by co-opting it into committees with no power, no funding, and no opportunity to create real changes. Eventually, most of B.L.A.C.'s core organizers graduated. For a moment, it seemed the movement was dead, until an opportunity arose among women in the English Department. Now, B.L.A.C. has broadened its focus to build a stronger, more intersectional movement on campus that has lasting potential.

## *Ally or Accomplice? Weaponizing Privilege and Building Relationships Beyond the "Ally" Badge*

### ■ Madeline Fitch, Ohio University

Through informal discussions with BLAC, I realized that the English Department could act autonomously to implement a cultural competency curriculum. We

began taking action together. My concern in this panel is to interrogate the role of white identity in this project. Considering the recent emboldening of white nationalist rhetoric, how do white people reject the notion of white identity, while working to undo the reality of white privilege? What is the difference between being an ally and being an accomplice? How can white people move beyond some kind of "ally" identity to act in real solidarity across lines of race and culture?

## **312. Transnational Disruptions Now and Then**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
BRENT**

"Transnational Disruptions Now and Then" aims to generate critical conversations about the role of transnational feminisms in times of neoliberal populism and precarity, when brown and black bodies are caught in the biopolitical machines of destructive and repressive forms of power. We offer a series of analyses of the Black Lives Matter movement, the Black Panther party and their transnational solidarities, as well as dissenting feminist movements during the Cold War, such as the Women's International Democratic Federation (WIDF), examining what global solidarities meant for such movements and what activists today can learn from their failures and successes.

### **MODERATOR**

- Srimati Basu, University of Kentucky

### **PRESENTERS**

- Brenda Flanagan, Davidson College
- Simona Fojtova, Transylvania University
- Roxana Galusca, Thomson Reuters
- Jade Polly, Davidson College
- Karen W. Tice, University of Kentucky

## **313. Friendship, Anti-Racism and Communities of Resistance, Part II**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

### **MODERATOR**

- Jo Trigilio, Simmons College

### **PARTICIPANTS**

*Race Work is all Women's Work: The Interracial Feminist Vision of Lucy Diggs Slowe, Howard University Dean of Women, 1922-1937*

- Tamara Beauboeuf, DePauw University

This paper examines how during her 15-year tenure as the first African American dean of women at Howard University (1922-1937), Lucy Diggs Slowe pressed her white colleagues in the National Association of Deans of Women to take up their load in race work. Drawing on her addresses to her white peers, and focusing in particular on her friendship with a prominent leader among women deans, Thyrsa Amos, I argue that Slowe labored in the spirit of Gloria Anzaldua's "la nepantlera," a change agent who crosses borders in the service of building new worlds of social justice.

*"A Justice Between Them": Audre Lorde & Adrienne Rich's Letters as Anti-Racist Praxis*

- Meredith Benjamin, Barnard College

In their letters to each other, Audre Lorde and Adrienne Rich often grappled with the challenges of a cross-racial friendship. In this paper, I suggest that their dialogue on issues of race influenced their work and mirrored larger debates and developments within U.S. feminisms, providing a valuable model of cross-racial friendship as a feminist and anti-racist practice. Furthermore, I argue that in their published work, Lorde and Rich found ways to turn the intimacy and emotional exchange that characterized their friendship toward the public sphere as a way of shaping community.

*Cowboys and Indians: Cross-Racial Friendships Between Indian Catholic Priests and Rural Montanan Ranchers*

- Sonja Thomas, Colby College

This paper looks at cross-racial friendships in rural communities in the US. The arrival of foreign-born Catholic priests to rural areas offers one very real example of cross-racial interaction in white rural America. Through a feminist analysis, I examine not just racial and cultural divisions, but also the fascinating ways in which parishioners and priests have stepped out of their racial comfort zones to forge lasting friendships. I argue that despite moments of initial differences between priests and parishioners, awe-inspiring cultural bridges have been created, and deep connections forged despite those differences, or even enriched by those differences.

*The Revolution Must be Intersectional: Assembling a "Social Justice League" in a Small College/Rural Town*

- Chih-Ping Chen, Alma College
- Prathim Maya Dora-Laskey, Alma College
- Deborah Dougherty, Alma College
- Stephany Slaughter, Alma College

At a small liberal arts college in rural Michigan, a cross-section of cross-racial faculty are moved to action by a spate of police and state brutalities against people of color in particular and populations of difference in general. Embracing the conversational spirit and structure of Lugones and Spelman in their piece "Have We Got a Theory For You" and Derek Stanovsky's approach of "speaking as, for and with each other," we will explore the essentializations, hegemonies, and intersectionalities of race, citizenship status, and familial origins/connections amongst us in order to unpack and improve our friendships, our pedagogies, and ourselves.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 314. Movement for Black Girls: Research, Connect, & Celebrate

11:00AM - 12:15PM

HILTON BALTIMORE  
CARROLL A

Academic scholarship as well as art, activism, popular culture, and social media have turned to concepts such as "black girl magic" to theorize and celebrate Black girls, therefore this workshop is dedicated to formalizing academic discourses about Black girls. This workshop on Black girlhood studies—an interdisciplinary and collaborative seminar on researching, archiving, and publishing on Black girls—provides opportunities to learn about the obstacles to research about and publishing scholarship on Black girls, network with other scholars, and locate new opportunities to build your Black Girlhood Studies research profile.

### PRESENTER

- Aria S. Halliday, University of New Hampshire

## 315. Radical Reproductive Justice: Intersectionality and White Supremacist Politics in the Age of Trump

REPRODUCTIVE JUSTICE INTEREST GROUP  
SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE  
CARROLL B

### MODERATOR

- Whitney A. Peoples, University of Michigan

### PARTICIPANTS

#### *Reproductive Justice in a Neo-Fascist Age*

- Loretta June Ross, Independent Scholar

Understanding white supremacy and its effects on gender and racial politics and organizing is imperative in this neo-fascist age of resurgence. Reproductive justice is a sturdy theory emanating from activist communities on the frontlines against racism, xenophobia, homophobia, transphobia, Christian

nationalism, and blatant sexism. This paper will discuss the origins and contemporary expressions of white supremacy and strategies women of color use to resist its impacts.

## White Women Using Reproductive Justice: Opportunities and Challenges

- Erika Derkas, New Mexico Highlands University

Although Reproductive Justice was an original framework created by African American women, its universality makes it possible and necessary for white feminists to apply its tenets to their lives and organizations. This paper will discuss the criteria for incorporating an RJ perspective in political activism and scholarly writing, based on the inherent universality and intersectionality of the global human rights framework.

## Defining Reproductive Justice and Public Health Advocacy

- Lynn Roberts, Hunter College

Reproductive Justice has migrated from community organizing strategies to affect decisions in Public Health departments around the country. This paper will provide a historical lens on the origins of reproductive justice, current applications of the RJ framework, where activists are taking it in practice, and present a case study of the New York City Department of Health and Mental Hygiene as it incorporates RJ into its public health programs.

## 316. Animal Studies/Animal Ethics Interest Group Business Meeting

11:00AM - 12:15PM

HILTON BALTIMORE  
CHASE

## 317. Disability and State Violence

DISABILITY STUDIES INTEREST GROUP  
SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE  
DOUGLASS (LCD)

This panel aims to bring feminist

disability perspectives to bear on contemporary conversations around state-sanctioned violence. In so doing, it departs from a rights-focused Disability Studies that views the state as a site of potential resolution, and instead highlights disability narratives and scholarship in which the state emerges as a site of carceral violence, exploitation, and systematic deprivation.

### MODERATOR

- Jina B. Kim, Mount Holyoke College

### PARTICIPANTS

## *Kept Out or Kept In: The Evolution of Nursing Homes into Racialized and Class-Based Spaces of Confinement for Disabled Elders*

- Hailee Yoshizaki-Gibbons, University of Illinois at Chicago

In this paper, I contend that nursing home care is increasingly a site of state-sanctioned social control and carceral violence for multi-marginalized disabled elders. Drawing on feminist disability studies and feminist gerontology, I analyze how gender, race, class, age, and disability play a role in who does—and does not—end up in nursing homes.

## *"Crack Babies" and the Making of Disability as Racial Damage*

- Lezlie Frye, University of Massachusetts, Amherst

In this paper I perform a close reading of popular, legal, and medical accounts of "crack babies" generated in the U.S. between the mid-1980s and 90s to demonstrate how disability became embedded in US racial projects over the last four decades—fundamentally enabling the disintegration of welfare, the expansion of the carceral state, and other forms of state violence. I argue that the medical discourse of disability became a newly-wielded, indispensable mechanism for policing black female sexuality, reproduction, and motherhood during this period.

## *Whose Rights, Whose Wrongs?: Mad Politics between Biopolitical Paternalism and Ordinary Maternalism in China*

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Zhiying Ma, University of Michigan

Drawing on long-term fieldwork on family involvement in mental health care and management in China, this paper examines the politics of rights claiming and blame assigning during the recent mental health legal reform. I will show that human rights activists used an ableist logic to reject any interventions to the rights-bearing individual. This approach ignored people's vulnerability, needs for dependency, and the structural inequality of resource access, thereby paving the ground for neoliberal state retraction. I will end the paper by considering future directions of mad politics in China (and possibly elsewhere).

## *"Designed to Abuse": Crip Trans Deviance and Carceral Sexual Violence*

## ■ Elias Vitulli, Mount Holyoke College

In 2012, the Department of Justice published their new National Standards to Prevent, Detect, and Respond to Prison Rape. This talk will analyze national and state-level PREA standards regarding trans prisoners and disabled prisoners through a crip trans analytic. I will contextualize these recent standards in a much longer history of penological, social scientific, and legal narratives about and practices regarding sexual violence in penal institutions and argue that penal administrators have long used sexual violence as a tool of control—a practice I call carceral sexual violence.

## *Abolition Dis-epistemologies: Against Carceral Feminism and Ableism*

## ■ Liat Ben-Moshe, University of Toledo

There are various critiques laid out against prison abolition, deinstitutionalization, and some disability activism: that this form of activism is abstract and does not focus on policy recommendations; that it only critiques but does not suggest specific solutions; and that it is a utopian vision of the world. Throughout this presentation I will demonstrate how such critiques can be conceptualized as strengths of these movements and frameworks for liberation. I will show how demands for specific solutions - especially those that

translate into demands of the State—often lead to the expanding and retrenchment of the carceral state.

## 318. Coalition Building Between Librarians and Activists Navigating Race in Feminist and Social Justice Movements

### LIBRARIANS TASK FORCE SPONSORED SESSION

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
HOLIDAY 1**

This session will examine how librarians and activists might approach the problem of news literacy, not as fake news but by asking activists to engage with a wider range of information sources. Participants will discuss how social justice activists read, share, and engage with news media about communities of color, and the role of social media in information dissemination in activist movements including #BlackLivesMatter, and feminist and women's movements inspired by the Women's March.

This interactive session would focus on strategies and solutions to increase news literacy about issues that affect people of color to create sustainable, intersectional social justice movements.

### PRESENTERS

- Pamela Mann, St. Mary's College of Maryland
- Megan Elizabeth Shulman, Jackson State Community College
- Cindy Ingold, University of Illinois Library
- Julia Nichols, Together We Will - Southern Maryland

## 319. Feminist Diasporic Strategies: African-American and Afro-Latinx Activism, Coalitions, and Collaborations

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
HOLIDAY 2**

Building upon the 40th anniversary of the Combahee River Collective statement and the 1977 Black feminist manifesto, this roundtable explores the uses and possibilities of collaborations, coalitions, and shared activism among African-American and Afro-diasporic scholar-activists. Rooted in a discourse of intersectionality, this panel looks at the shared histories of labor organizing; immigration, housing, and civil rights; feminism; and LGBTQ rights in communities with large African-American and Afro-Latinx populations. In doing so, the panel will examine the need for expansive definitions of blackness that will allow for innovative strategies for political activism and community-building.

### MODERATOR

- Nancy Raquel Mirabal, 1966

### PRESENTERS

- Premilla Nadasen, Barnard College
- Andreana Clay, San Francisco State University

## 320. "They Ain't Goin to Kill Me": Decolonizing Locations at a Predominantly White Institution

**11:00AM - 12:15PM**  
**HILTON BALTIMORE  
HOLIDAY 3**

What would a decolonized college or university look and feel like in practice? This question frames a roundtable discussion with faculty and administrators as we critically assess our use of a decolonial, equity-focused lens to enact a three-year project focused on transformative change at a primarily white liberal arts college. A tiered series of faculty and staff development programs requires participants to think about freedom-making within the academy that centers marginalized ways of knowing and being. This session will engage the audience about what freedom-making within academia can look like, both theoretically and through concrete pedagogical, curricular, and programmatic changes.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## MODERATOR

- Nicole Truesdell, Beloit College

## PRESENTERS

- Nicole Truesdell, Beloit College
- Lisa Anderson-Levy, Beloit College
- Catherine Orr, Beloit College
- Jesse Carr, Beloit College

## 321. The Meridians Project: Writing, Teaching, and Practicing the Art of Feminist Theory

### WOMEN OF COLOR CAUCUS SPONSORED SESSION

11:00AM - 12:15PM

HILTON BALTIMORE

HOLIDAY 4

In the spirit of recognizing and teaching resistance, this workshop is designed to create and share feminist pedagogical practices. Using the Meridians journal as a tool and recognizing that political and social activism has redefined the classroom, participants will write, model, and design Teach-In strategies and academic disruption tools that directly address this political and social moment of resistance and directly confront the issues of racism, sexism, intolerance, and bigotry. This workshop provides a space for voices that have been cut out to grow back and "pour out...songs" and words of resistance, of hope, and of liberation (Alicia Partnoy).

## MODERATOR

- Beverly Guy-Sheftall, Spelman College

## PRESENTERS

- Paula Giddings, Smith College
- Karsonya Wise Whitehead, Loyola University Maryland
- Janell Coreen Hobson, State University of New York, Albany
- Gina Athena Ulysse, Wesleyan University
- Ginetta E.B. Candelario, Smith College

## 322. Teaching Transnational Feminism at PWIs: Threats and Transformations of Feminist Classrooms

11:00AM - 12:15PM

HILTON BALTIMORE

HOLIDAY 5

This pedagogy workshop fosters conversation about the challenges and opportunities that transnational feminism opens up in the classroom. How do we identify the ideological threats one faces, especially on primarily white and conservative campuses? What concepts travel and under what circumstances? How do we dislodge the discourse of U.S. exceptionalism? In this workshop, we discuss strategies for thinking alongside students about the relationships between structures and agency. We explore the challenges for each of us, in our particular locations, to teach this material. We also consider how insights from queer and disability studies (and elsewhere) deepen conversations about transnational feminism.

## PRESENTERS

- Ashley J. Bohrer, Hamilton College
- Maureen McDonnell, Eastern Connecticut State University
- Margo Okazawa-Rey, Hamilton College
- Pavitra Sundar, Department of Literature and Creative Writing

## 323. AMC: Beyond Respectability: The Intellectual Thought of Race Women

11:00AM - 12:15PM

HILTON BALTIMORE

HOLIDAY 6

BEYOND RESPECTABILITY charts the development of African American women as public intellectuals and the evolution of their thought from the late 1800s through the 1970s. Eschewing the Great Race Man paradigm, Cooper examines the intellectual achievements of female thinkers and activists like Anna Julia Cooper, Mary Church Terrell, Fannie Barrier Williams, Pauli Murray,

and Toni Cade Bambara. Cooper identifies the processes that transformed these women and their contemporaries into race leaders, offering long-overdue analysis of their theoretical output. As Cooper shows, their work transformed race and gender discourse. It also confronted entrenched ideas of how—and who—produced racial knowledge.

## AUTHOR

- Brittney Cooper, Rutgers University

## CRITICS

- Kristie Dotson, Michigan State University
- Martha Jones, Johns Hopkins University
- Koritha Mitchell, Ohio State University

## 324. Poster Sessions

11:00AM - 12:30PM

HILTON BALTIMORE

EXHIBIT HALL

## PARTICIPANTS

### #BlackOrgsMatter: Towards an Afrocentric Organization Design for Black Millennials

- Jalyn Gordon, Independent Scholar

In the words of Molefi Asante, "we must aspire to more than shutting down; we must create, manufacture, and invent" (Asante, 1988). Previous scholars have made valuable arguments regarding the characteristics of an Afrocentric organization, but there is a gap in research regarding how specific age groups can put these characteristics into action. As a discussion of Subtheme Six, this paper seeks to answer the question, what is the most successful design for a Black millennial organization that incorporates African-centered thought and liberation strategies?

### Black Masculinities, Black Art, and Creating Space at the Table

- Ayanna Shambe, Arizona State University

Drawing from black feminist and critical race theory, this poster examines how music videos have begun the work of reconstructing and creating affirmative images of African-Americans in the

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

United States. This is explored by looking at the up and coming artist Jidenna, and how his depiction of masculinity and lyrics about masculinity deconstruct white scripts and black performances of black masculinity.

## ***Case Studies for Freedom Making: Teaching Group Collaboration in the Introductory Classroom***

- Lacey Bonar, West Virginia University  
Matthew Carter
- Megan McGee, West Virginia University
- Kalo C Sokoto, West Virginia University
- Briea St. Clair, West Virginia University
- Jennifer Kasi Jackson, West Virginia University

The intent of our work is to contribute to the development of effective feminist pedagogy in project-based learning contexts for general education classes. In this pilot study, we examined whether case studies are an effective method to teach communication skills and help students develop proactive strategies to execute team projects. Developing effective teamwork and collaborative practices are vital skills for students who aim to work in institutions, state level groups, funding agencies or grassroots movements for social change. Our poster provides specific strategies to achieve these aims in Introduction to Women's Studies classes.

## ***Challenging Notions of Race: Dominican American Women's Narratives During and Post College***

- Matthew James Graziano, Seton Hall University

The Dominican Republic is often described as the "cradle of Blackness in the Americas" (Torres-Saillat, 1998, p. 126). In United States, where Whiteness is the normalized standard and Blackness is the racialized "other," Dominicans challenged entrenched ideas about racial and ethnic identity. For second generation, college educated, Dominican American women, these challenges continue within and beyond college. To explore

these challenges, this poster uses the Listening Guide Method of Qualitative Inquiry (Listening Guide; 1989, 1992, 1995, 2006, 2011; Gilligan et. al., 2006) to uncover difficulties in defining individual identity narratives at the intersection of ethnicity, gender, higher education, and immigration.

## ***Digital Communities: The Archives of Lesbian Oral Testimony (ALOT)***

- Elise Chenier, Simon Fraser University

Today universities exercise more authority over LGBTQI2 cultural heritage resources than do community groups. How can university-based archives sustain a connection to the communities from which their collections emerge? How can they promote the collectivist, open-access values upon which community-based archives were built? With digital tools.

By enabling users to contribute and tag archival materials, alotarchives.org demonstrates how archives can bridge the gap between themselves and diverse users.

## ***End the Violence, End the Backlog***

- Taylor Marie Cooley, Frederick Community College

The number of backlogged rape kits that are going untested in the United States represents a staggering display of state neglect and violence toward women. By using a subjective approach as Sociologist Joel Best recommends, this poster will address the framing of the issue as an act of state violence toward women, explain current advocacy approaches, and explore proposed legislation.

## ***Faces of Domestic Violence: The Need for Intersectionality and Cultural Relativism in Addressing Partner Abuse***

- Melissa Julia Szurgi

This poster analyzes the Subtheme "Violence, Trauma, Agency, and Resilience" by putting an integrative lens on domestic violence, which is traditionally centered around lower- and middle-class, heterosexual white women (Bent-Goodley, Bograd). In

order to eradicate this one-dimensional, classic theme, a culturally-based, rather than universal, approach is needed in treatment services and research studies (Bent-Goodley, Williams and Becker). Additionally, we must begin to understand the structural, discriminatory, and often racist barriers facing women of color in accessing these services, including location of treatment centers (Bent-Goodley), language disparities (Williams and Becker, Bauer et al.), and the continued dominance of racial stereotypes (Bent-Goodley).

## ***Intersectional Black Womanhood: Analyzing the Digital Sociolinguistic Practices of Black Female Millennials***

- Erin L. Berry, The University of Maryland, Baltimore County

This poster explores emergent themes in transcripts from ethnographic interviews conducted with Black female millennials attending colleges and universities in Maryland. Utilizing the understanding that younger generations, including the generation known as millennials, have grown up in an era where digital communication and self-expression is the norm and "the virtual is real" (Sadler, 2012, p. 3), the politics of identity for marginal groups becomes pervasive. Even more fascinating are the intersectional identity negotiation practices that marginal groups like Black female millennials engage in as they cultivate themselves in resistant positionalities across race, class, and gender within these sociocultural digital landscapes.

## ***Kleenex for Breakfast: First Wave Punk, 21st Century Social Justice and Why Both Matter Today***

- Lea Tsamardinos, State University of New York, Albany

The sociopolitical aspects of first wave punk in Great Britain, and its involvement of women and women of color in a society that was especially stifling and hostile to the latter, bears great importance to social justice today. Its impact on bands such as Pussy Riot and their own sociopolitical impact on

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

feminism in turn, coupled with studies on the prominence of social media in activism, show why the fusing of punk's legacies, social media, and collective political action is needed in an increasingly dire political climate.

## *Of (the Feminist) Bureaucrats' Writing on the 'Other' Thai Women: A Reading through Postcolonial Feminist Lens*

### ■ Sinit Sittirak, Thammasat University

Based on the assumption that the bureaucracy not only administers but also 'produces knowledge' through its policies, this study will examine the Thai government's plan entitled, The Five Year Plan on Woman and Development (1982-1987), and its effects on women's lives, in particular on Pornpet Meuansri, a farmer who fought for her landrights. This plan will be read alongside Mohanty's essay, "Under Western Eyes" (1984). Structurally, this study is divided into three parts: "Under Western Eyes: Feminist Scholarship and Colonial Discourses"; Thai Bureaucrats and the Construction and Representation of (Rural) Thai Women in the National Development Plan; and its Critique.

## *Pauli Murray as a Black Eccentric Performer: History and Queer World Making*

### ■ Sarah Scriven, DePaul University

Pauli Murray (1910-1985) was a queer, black feminist, human rights advocate. In January 2017 the National Park Service named Murray's home a National Historic Landmark. As queer black feminist history is increasingly institutionalized, what are our feminist, freedom-making interpretative strategies? I imagine one such strategy by drawing from Francesca Royster's Sounding like a No-No: Queer Sounds and Eccentric Acts in the Post-Soul Era. I utilize this framework to insist that like eccentric Black Post-Soul performers, Murray self-consciously crafted her own historiography. This framework adduces the ways Murray finessed, performed, and preserved for the sake of Black eccentric "queer world-making."

## *Photography, Race, and the National Organization for Women (NOW) in the 1970s and 1980s*

### ■ Meaghan Beadle, University of Virginia

This poster explores the political implications of cultural practice. It examines how feminists deployed photography as a tool capable of shaping the trajectory of their movement, an account that sheds light on feminism's historic articulations as well as its contemporary iterations. NOW wielded photography as a tool of self-expression and visual consciousness-raising by creating a visual history of feminism that aimed to link women to one another and to activist foremothers in an unprecedented way. However, they also developed a visual message that created and maintained detrimental racial divisions, thereby narrowing their potential for success in the long run.

## *Revisiting Feminist Coalitions to Reimagine Feminist Future Dreams*

### ■ Rebecca J. Lambert, Oregon State University

The recent women's march in Washington D.C. highlighted a need to revisit the role that feminist coalitions play within feminist organizing and movement work. Although women of color were integral to the planning, the march was plagued with criticisms from the beginning that it only reflected white women. This paper will examine critiques of the march through the framework of feminist coalitions. 40 years after Combahee offered the largest protest in history; how will this moment be used for liberation and our feminist future? What are the consequences for our resistance if we cannot figure this out in this moment?

## *STOP with the "Saving" of Muslim Women*

### ■ Fatemeh Hosseini, Georgetown University

This presentation is an effort to critically engage with "feminist" documentaries addressing women, gender, and sexuality in the Middle East and North Africa. In doing so, it investigates the film titles on display at the NWSA's Exhibit Halls since 2001 on this topic. I argue that despite claims of solidarity and

sisterhood, the stories told about the bodies and lives of Muslim and Middle Eastern women perpetuate notions of victimhood and wretchedness. At best, these are unintentional contributors that promote a savior-complex. I advocate for a more nuanced and balanced portrayal of Muslim women at future NWSA conferences.

## *Site of Memory: Black Women's Geographies and #SayHerName Protests*

### ■ Daryl Adkins, Independent Scholar

According to Katherine McKittrick, black women's geographies confront geographies of domination. McKittrick suggests the struggle for and idea of freedom for black people is inevitably a concern about geography and spatial matters. This paper positions the #SayHerName movement within a black women's geographic analysis suggesting that #SHN provides historical and contemporary geographic clues of racial and sexual domination of black bodies. This paper offers a close reading of three photographs from the 2015 #SayHerName protest in San Francisco, argues #SayHerName protests are sites of memory that expose geographies of domination, and reimagines a world where all black lives matter.

## *Spatial Entitlement through Tagging: Latinx Youth Navigating Criminalization and Identity*

### ■ Kimberly Soriano, University of California, Santa Barbara

This study focuses tagging as a counter-space for Latinx youth and challenges the stigmatization and criminalization that is attached to tagging. Using intersectionality as a theoretical framework (Crenshaw, 1991) four oral history interviews were conducted. The data found that participants who identified as undocumented or transgender were marginalized by society; however, participating in tagging facilitated the negotiation and resistance of these imposed identities. Similarly, data showed that tagging helped participants question and challenge criminalization of

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

their identity as taggers. Furthermore, tagging provided participants with a counter-space that allowed for spatial entitlement (Johnson, 2013) within their gentrified neighborhoods.

## ***Teaching Women's and Gender Studies in Trying Times***

- Holle Canatella, Lock Haven University
- Linda Veazey, Midwestern State University

We propose the poster serve as a starting point for an interdisciplinary conversation about how Women's and Gender Studies courses can encourage feminist, anti-racist research and action in an emerging political atmosphere of xenophobia, racism, and misogyny. Renewed challenges to academic freedom, the prevalence of fake news, and personal safety are a few of the concerns to be faced, but these are issues to be negotiated in order to create a learning and research environment where they can be addressed.

## ***Troubling Transnational Solidarities: Disrupting Islamophobic Pedagogies***

- Lana Oweidat, Goucher College

In this poster session, I explore how the uncritical inclusion of Muslims' cultural artifacts that aims at promoting a sense of tolerance for the Other has contributed to fetishizing Muslims and their cultures. I argue that these democratic practices of inclusivity disguise imperialist discourses. As such, I propose pedagogical conceptualizations and practices that disrupt these racist pedagogies, which are contributing to troubling forms of solidarity.

## ***When Feminism Is Not Enough: The Intersectionality of Sex, Race, and Class within Feminism on the Black Female Body***

- Clarissa Francis

This paper examines the ways in which the intersectionality of race, sex, gender, and class have called for theories which are inclusive to black women and gender fluid women. These theories consist of black feminism, racial iconography, queer theory, and

womanism. While examining the works by Jennifer C. Nash and Mirelle Miller-Young on racialization of pornography and black women's representation in it, the researcher considers the ideological influences and similar scholars in the discourse around intersectionality, gender, embodiment, and performativity, such as Patricia Hill Collins, Judith Butler, and Kimberlé Crenshaw.

## ***Incriminating Women of Circumstance: The Gendered and Material Implications of the War on Drugs***

- Mary Morrissey, Simmons College

This project examines the gendered and material implications of the War on Drugs. It interrogates the carceral and non-carceral experiences of women, particularly those involved in intimate or familial relationships with male drug traffickers. Using intersectional materialism and legal scholarship as lenses, I argue that women's experiences in criminalized drug cases are inextricably linked to hegemonic gender roles and the gendered division of labor. An examination of non-carceral and carceral policies and case studies demonstrates how women's outcomes relate to reproductive labor, gendered expectations in their personal relationships, and their positions on the peripheries of the drug market.

## ***Women of Hopkins Art Installation: Creating Visible Change***

- Jeannine Heynes, Johns Hopkins University

Countless women who have changed the world were molded at Johns Hopkins, but many of us have not heard of them. In order to promote gender and racial equity, a grass-roots team used blank walls and empty space to illuminate the successes of our alumnae and women who worked and trained at Johns Hopkins. With most artwork on campus representing white men, we needed images of diverse women who could serve as role models for our community. With financial support from our Diversity Leadership Council, a 600 square foot art installation was commissioned highlighting 23 of Johns Hopkins's most accomplished women.

## ***"If I Control the Situation, I'm not Scared": Young Women's Descriptions of Sexual Safety***

- Harley Dutcher, University of Michigan

Young women are consistently encouraged to practice "safe sex." Using in-depth interviews with a group of young women, we examine the range of implicit and explicit labor required of young women to keep themselves safe and indeed, to feel safe. We analyze these accounts of safety to assess how contemporary safe sex messages intensify personal accountability and construct safety as a set of daily cognitions and behaviors, which largely fall outside of sexual encounters. We use interview material to develop a theoretical critique of the emotional and gendered labor that has become a normal part of young women's sexual development.

## ***"Yo, You a Faggy": Language and Symbolic Violence in the Baltimore African American Community***

- Steven Dashiell, University of Maryland Baltimore County

This poster discusses the word 'faggy' a symbolic source of violence and dominance via discourse used in the Baltimore African American community. I perform a preliminary discourse analysis of distinct uses of the word "faggy" in local online posts. I contend that a rigid subcultural hierarchy is supported through lexical practices that marginalize certain performances as offensive. The manifestation and perpetuation of this behavior, as symbolic violence accepted even by the indigenous LGBT community, gives the term more power than homophobic pejoratives (Thurlow 2001).

## ***Transgender Identity Disclosures via YouTube Narratives***

- Erin K. Phelps, Case Western Reserve University

This poster seeks to understand the experiences of individuals who identify as transgender and how they relay that experience to the American public via YouTube videos. Emerging themes

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

from the study include: Identifying as Transgender at a Young Age, Passing, Pronoun Usage, Happiness, Support Systems, and Sharing Journeys. This study was done in an attempt to not only further scholarship on transgender topics and issues, but to educate healthcare providers and clinicians.

## 325. Trans/Gender Variant Caucus Business Meeting

11:00AM - 12:15PM

HILTON BALTIMORE  
HOPKINS

## 326. Un/Naming Desire

11:00AM - 12:15PM

HILTON BALTIMORE  
JOHNSON A  
MODERATOR

- Donna Thompson, Chandler-Gilbert Community College

### PARTICIPANTS

#### *A Coda for Nothing and Nobody: Exploring Blackness, Queerness, and Pedagogies of Freedom*

- Durell M. Callier, Miami University

A Coda for Nothing and Nobody, explores how Black youth constructed as queer subjects by state apparatuses and sociocultural institutions encounter, survive, and resist premature death (Cohen, 2010). Engaging with women and queer of color theory, this paper interrogates how the queerness of Blackness works to erase certain subjects from contemporary political campaigns. Specifically, this paper explores the question embedded in #BlackLivesMatter—do they? and which ones?—through the cases of recently slain Baltimoreans: Mya Hall, Korryn Gaines, and Freddie Gray. Illustrating how discourses of sexuality structure value, this paper ultimately turns to Black queer feminist pedagogies which imagine otherwise.

#### *Endesha Ida Mae Holland and the Embodiment of Justice*

- Lisa Hinrichsen, University of Arkansas

Writing against the dominant tropes of speechlessness and secrecy that surround black female bodies, Endesha Ida Mae Holland's 1997 memoir of the civil rights movement, From the Mississippi Delta, deliberately draws on images of black embodiment to insist that black female materiality matters. In countering dominant disembodied histories of liberation, Holland provides a critique of the neoliberal "freedom" that has emerged thirty years after the civil rights movement, exposing in the process the affective and psychological costs of our putatively post-identity age and calling for a conception of racial justice that demands the elimination of misogynist violence.

#### *Fucking Whiteness: Desire, Shame, and the Negotiation of Intimacy by Black Women*

- Ayanna Dozier, McGill University

The "desire" for Black women's bodies is still intimately connected to the language of rights and property. This paper addresses how the flows of affect, specifically as it exists in shame and desire, are informed by what Frantz Fanon stated as the sociogenic principle. In this way, desire and shame are impersonal as they have their roots in the social historical. Building upon this thread of thought, this argument, through a cultural/sexuality studies lens, will unpack how aberrant affect, specifically shame, constitutes Black women's bodies and sexualities in the world.

#### *Narrative Disruption and the Desiring Gaze: What Do You Want from Me?*

- Rachel Stonecipher, University of Pennsylvania

This paper reads Carrie Mae Weems' The Kitchen Table Series (1990) as a visual critique of spectatorial complicity with narrative. This critique turns on the power of mutual gazes (romantic and authorial, in Weems's own direct gaze) to disrupt the narrative of the textual panels, which mock deployments of race and gender as "signs" of good or ill. Using the relational look as punctuation, Weems reveals

the spectator's work, "refus[ing]... to naturalize identity by concealing its external scaffolding" (Silverman, 1989; p. 58). I offer representations of the desiring mutual gaze as uniquely disjunctive to narrative, with implications for black queer studies.

## 327. B.F.T.T. The Thinking We Must Do in the Era of Black Lives Matter

11:00AM - 12:15PM

HILTON BALTIMORE  
JOHNSON B

Black Feminist Think Tank is a collaborative project comprised of several scholars working together to emphasize black feminism as a living, dynamic force for social change, political involvement, and intellectual labor. On this roundtable, members of the collective will address how think tanks can service movements, specifically contribute to continuing the work of the Combahee River Collective, as well as aid the efforts of the Black lives Matter Movement. Panelists will provide a deep engagement with histories of black feminism and feminist thought, as well as address insurgent intersections between black freedom, anti-carceral, Palestinian, and sexualities movements.

### MODERATOR

- LaMonda Horton-Stallings, University of Maryland, College Park

### PRESENTERS

- Dayo Gore, University of California, San Diego
- Sarah Haley, University of California, Los Angeles
- Marlon Murtha Bailey, Arizona State University
- Nadine Naber, University of Illinois, Chicago
- Sherene R. Seikaly, University of California, Santa Barbara

## **328. Native Resistance, Transnational Solidarities**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

**MODERATOR**

- Elora Halim Chowdhury, University of Massachusetts, Boston

### **PARTICIPANTS**

#### *"Cry out Loud!" Multiracial Organizing and Documentary Cinema*

- Alka Kurian, University of Washington, Bothell

Through an exploration of "Cry Out Loud," a documentary film focusing on racism against Africans in India, this paper investigates the parallels between racism and communalism in the US and India that discriminate against minority populations. It highlights the need for multi-racial organizing between the South Asian diaspora in the US and other communities of color, and collaboration with protest movements such as Black Lives Matter and Dream Defenders. This, it asserts, is all the more important during these deeply unsettling times when one's color of skin or name makes us suspect, professional aptitude or model minority stereotype membership notwithstanding.

#### *The Evolution of Resistance: Mythology, Literature, Performance*

- Shoba Sharad Rajgopal, Westfield State University

South Asia, as indeed much of today's world, has recently seen the rise of medieval right wing nationalist movements upholding regressive ideologies. And yet, simultaneously, one perceives the evolution of a literature of resistance against the hegemonic traditions of gender, class, and caste hierarchy that has challenged the dominant paradigm in the Subcontinent. I link it too to the revival of interest in the gynocracies of indigenous cultures, as revealed in the work of theorists like Paula Gunn Allen, which have inspired

resistance movements like that of the "Water Protectors" of South Dakota.

### *Poetics of Resistance, Poetry against Punishment*

- Shreerekha Subramanian, University of Houston, Clear Lake

From Combahee to M4BL, poetic orations are once again a site of critical deliberations that encode theory, testimony, and art. Slam poets flash a fist against power, perform a speech act against atrocity, and most importantly, offer principles to understand our bodies and our times. In Neiel Israel's spoken word, "When a Black Man Walks," or Marvin Hodges, Em Allison, and Tejan and Saidu Tejan-Thomas's "Da Rules" the poets speak to this precarity of black lives through a meta-lucid (Jose Medina, 2012) poetics that helps decode global carceral imaginaries and bring down new imperial walls brick-by-brick with the word.

### *Tamil Dalit Feminism: Forging a Transnational Aesthetic*

- Pramila Venkateswaran, Nassau Community College

Tamil Dalit women poets fight a multi-pronged battle against their caste, communal and gendered oppressions, class subordination, and the privileging of Tamil classical aesthetics. Works by Sukirtharani and Meena Kandasamy illustrate the boldness of Tamil Dalit feminism and show the transnational alliances between Black women's voices and Dalit women. As shown by activists like Ruth Manorama, by forging a new aesthetic, Dalit feminists assert their engagement with minority women's voices globally, thus re-centering the focus of global feminism.

### *Roshan Ara Begum: Performing Classical Music, Gender, and Muslim Nationalism in Pakistan*

- Fawzia Afzal-Khan, Montclair State University

The performance of classical music in Pakistan takes into account the ways in which the discourse of a

religiously-inflected nationalism and gendered, classed bodies collide and co-habit in the performative space of a political imaginary, where the role played by music is both constitutive and deconstructive of that history. Women singers' roles in such an enterprise are crucial, yet hardly understood or appreciated, and it is to their work and lives that we must turn to understand the importance of building solidarities across South Asia.

## **329. Can Logistical Populations Strike a Better Bio-bargain?: Examining Baltimore's Solidarity Economy**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

**MODERATOR**

- Cindy Gissendanner, Towson University

### **PARTICIPANTS**

#### *Altruism and Community Benefit: Applying Post-Capitalist Politics to LGBTQ Spaces*

- Varick Honeycutt, Towson University

Through involvement with a local non-profit organization, peer-support counseling for the LGBTQ+ population is examined through the framework of community economy. Using the work of J.K Gibson-Graham, the labor involved in peer-support counseling is designated as a non-capitalist class process. An intersectional standpoint is applied to the organization and its mission. This is done by applying the concept of weak theory to helping an oppressed community improve their mental health outcomes and to provide access to common resources aimed at improving the quality of life for LGBTQ+, homeless, and mentally ill persons in postindustrial Baltimore.

#### *Economic Spaces Occupied by African Immigrant Women*

- Martha Kakooza, Towson University

Using an intersectional lens that connects theory with practice, this paper examines care labor in immigrant communities and argues that social entrepreneurship is an

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

option for immigrant women as a means of striking a better bio-bargain within their communities. Elimu is a tutoring center that serves the African immigrant community in Baltimore and serves as a catalyst for social transformation within the broader community. On site observations and in-depth interviews document that Elimu not only educates young children of immigrants, but also caters to needs of entire immigrant families.

## **Feminists Take Back the Economy: Using Student Research to "Decolonize Radical Imaginations"**

- Cecilia Rio, Towson University

While Women's and Gender Studies students embrace intersectional theory, much of their work still clings to capitalist notions of the economy producing what Nancy Fraser calls "progressive neoliberalism." This paper explores how using a community economies framework helps to disrupt capital-o-centric logics. Through research, students not only recognize the growing importance of non-capitalist class processes in a post-industrial economy, but also find new ways of resisting neoliberalism. This radical awakening not only transforms their feminist intersectional frameworks, but also is shared throughout the undercommons.

## **330. Challenging Coloniality: Indigenous Activism in US and Canada**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

### **MODERATOR**

- Aidan Smith, Tulane University

### **PARTICIPANTS**

#### **Are We Asking the Wrong Questions about Race? Intentional Dialogues on Decolonizing Education from Different Positionalities**

- Kelsey Dayle John, Syracuse University
- Kimberly N. Williams Brown, Vassar College

What if educators have been asking the wrong questions about race? They

have been calling for more educators of color, but if education systems are a colonial legacy, then non-white bodies in schools become a colonial misnomer. This paper is an intentional dialogue between the two authors' positionalities using coloniality as a lens to address race in educational spaces. The authors foreground their positionalities to make evident the alliances and differences that come with raising a conversation of decolonization as it is experienced by black, Indigenous, transnational, women educators. How can educators decolonize institutions to make visible teachers of color?

#### **Feminist Freedom Dreams: Indigenizing Women's & Gender Studies in/for Canada's Treaty 7 Territory**

- Kimberly A. Williams, Mount Royal University

The talk will explore what the integration of Indigenous ways of knowing into classes and curricula might reasonably and practically look like for the broad interdisciplinary field of women's, gender, and sexuality studies. Using as a case study several courses that comprise the WGST Program at a mid-sized, public, liberal arts university in Western Canada, the talk will (1) consider program- and campus-based discussions as productive boundaries of difference and (2) explore the potential of WGST (often already a subcultural and subversive location within the neoliberal university) as contributing to an ongoing politics of indigenous resistance and resurgence.

#### **Indigenous Feminism on the Screen: Confronting Anti-Blackness, Challenging Settler-Colonialism**

- Elizabeth Rule, Brown University

This paper explores the sitcom, Mohawk Girls, as a site wherein anti-blackness among indigenous communities is critiqued as a legacy of settler-colonialism and patriarchy. The installation of patriarchal rule as an effort to dismantle indigenous nations proved central to the colonial project (Rifkin, 2011; Simpson, 2014) and unfolded alongside the

state-sponsored race-making of indigenous peoples through blood quantum (TallBear, 2013). This history reverberates within contemporary legal and social institutions, and drives the plot of Mohawk Girls. By analyzing the interplay between anti-blackness and the intersectional oppression of indigenous women, I explore the decolonial possibilities behind this indigenous feminist television production.

#### **Leaning into Culture : Overcoming Settler Colonialism in Spite of Living on a Reservation**

- Rebecca Morrow, University of Illinois, Urbana Champaign

Within "Subtheme Four: Engaging, Questioning and Transcending the State" this project examines the resistance and resiliency strategies of Native American women living on a Southern California reservation. I use an intersectional, feminist critique to apply a structural violence framework to women's experiences. As a site of settler colonialism, reservations illustrate an all-encompassing violence although I focus on intimate partner violence. I then explore how Native American women are re-engaging with cultural traditions and state and national activism. These resistance and resiliency techniques provide ways beyond reliance on the state to create equality and safety.

#### **ê-mâyikamikahk/Where it All Went Wrong: Canada's Rodney King and the Criminalization of Indigenous Life**

- Erin Morton, University of New Brunswick

Labelled by media as the "Rodney King of Western Canada," the 2016 murder of Colten Boushie, a young Cree man gunned down by a white farmer, was marked by the RCMP violence towards his mother, Debbie Baptiste, whose home was invaded and searched by police while she kept her son's dinner warm for him in the microwave. I use visual culture and media coverage of Boushie's murder to examine intersections of Canada's criminalization of Indigenous motherhood with police-led violence against Indigenous men.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Comparisons to King emphasize racialized divisions and Boushie's death and Indigenous-Black solidarities in the M4BL and Indigenous sovereignty.

## 331. Freedom Dreams under Occupation: Displacement, Resistance, and Solidarity in Palestine

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

Engaging the Subtheme, "Movement Building and Freedom-Making," the scholars on this roundtable draw from art installations, poetry, ethnographic fieldwork, and a constellation of disparate archives to take up questions of containment and im/mobility in Palestine while they simultaneously examine past and present modes of resistance and the fraught politics of solidarity. Building from work in feminist and queer studies, scholarship in Palestinian studies, and ethnographic fieldwork in Palestine, the roundtable participants explore the vexed and varied formulations of freedom dreaming under occupation, particularly as they relate to the freedom of movement, forced movement, and movement-building in Palestine.

### MODERATOR

- Dana Olwan, Syracuse University

### PRESENTERS

- Maryam Griffin, University of Washington, Bothell
- Evyn Le Espiritu, University of California, Berkeley
- Jennifer Lynn Kelly, University of Illinois, Urbana Champaign
- Sarah Ihmoud, Boston University

## 332. Misogynoir and Black Women's Humanity

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)

### MODERATOR

- Valerie Taylor, University of Nevada, Las Vegas

### PARTICIPANTS

#### *Controlling Images: How Awareness of Group Stereotypes Affects Black Women's Well-Being*

- Morgan C. Jerald, University of Michigan
- Elizabeth Ruth Cole, University of Michigan
- Lanice R Avery, University of Virginia

This study identifies the utility of comparative intracategorical methodology—comparisons made within a single group defined at the intersection of two or more marginalized groups—for research using an intersectionality framework. Using this approach, we investigated how the existence of stereotypes that are simultaneously racialized and gendered, focusing on what Collins (2002) has called "controlling images," affects Black women's mental health, self-care, and substance use. We also tested whether this association is moderated by racial identity. Stereotype awareness was both directly and indirectly associated with poorer health and self-care outcomes and more substance use.

#### *"Ain't I Woman": A Black Feminist Posthumanist Analysis of "Say Her Name" and "Je Suis Chien"*

- Chloe Diamond-Lenow, University of California, Santa Barbara

This paper draws on black feminist theories of the gendered and racialized boundaries of the human (Gusset, 2015; McKittrick, 2014; Weheile, 2014) to analyze the circulation of the #JeSuisChien and #JeSuisDiesel hashtags after the killing of a French police dog after the 2015 "terrorist attacks" in relation to the circulation of the #SayHerName and #IamTrayvon hashtags in the U.S. in response to the racist killing of black men and women in the U.S. Comparing the public call for mourning in these two cases reveals the intersectional constructions of the politics of dehumanization inherent within anti-black white supremacist nationalism.

## "Why You Gotta Be Like That?" Reconstructing the Narrative of the Black Lady Overachiever

- Janette Taylor, The University of Iowa  
Dorsy E Balossa

This paper explores written narratives of Black college women's reasoning and resistance to the politics of containment and the latest controlling image of African American women—the Black Lady Overachiever (Collins, 1998; Lubiano, 1992). This level of misogynoir has the potential to derail Black women's dream of an education and compromise their health. What are their thoughts about the newest form of surveillance as they are attending college to sustain or enter the Black middle-class? How do they navigate their multiple identities in an environment that often perceives middle-class Black women as a threat?

## 333. Celebrating Diversity in Girls' Media Studies

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)

### MODERATOR

- Angharad Valdivia, University of Illinois, Urbana Champaign

### PARTICIPANTS

#### *Mediating the Margins: Queer Girls and the Performance of Identity in Online Videos*

- Lauren S. Berliner, University of Washington, Bothell

This talk calls attention to the ephemeral and personal archive of videos created by queer girls in order to recuperate media empowerment beyond the normative, mainstream approach. Through textual analysis, I illustrate how the most visible and prominent videos ultimately function to locate queer youth identity in a discourse of oppression and violence, while some of those that are less frequently circulated facilitate more expansive possibilities for expression and representation. These videos both perform and circulate representation

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

of marginal positions, narratives, and experiences, creating affective and strategic queer feminist alliances that are activated through media exchange.

## *Tumblr's Sad Girls: An Alternative Community for Girls' Mental Health?*

### ■ Fredrika Thelandersson, Rutgers University

This paper examines the growing phenomenon of "sad girls" on the social media site Tumblr. Here teenage girls connect around mental illness by sharing their own experiences and engaging in collective fandom around representations of feminine sadness in popular culture. Using textual analysis, I explore the performances of self on the platform and discuss what they might mean in relation to postfeminist and neoliberal discourses of self-care, which are primarily focused on empowerment through consumption. Do the "sad girls" provide an alternative conceptualization of mental health, and can their community function as a supportive space for otherwise neglected subjects?

## *Elena of Avalor: A Latina Princess & the Celebrity Praise for Disney's Diversification*

### ■ Diana Leon-Boys, University of Illinois, Urbana Champaign

The research on Disney's princess culture is vast, but the ways in which princesses of color are portrayed needs further expanding as Disney continues its attempts to cater to audiences of color. Through discursive analysis of key episodes and online Latina celebrity praise for the series, this paper critically engages the complexities surrounding Disney's first Latina princess, Elena of Avalor. This paper addresses the implications of Disney's first Latina princess and argues that young Latina celebrities function as audiences and promoters of Disney's "diversification," and have a substantial influence on their fans.

## *Seed-folk, Black Women, Power and (Under) Representation*

### ■ Toni Powell Young, University of South Florida

Mediated notions of sustainable living are visually and rhetorically communicated within the limited discursive frames of competitive individualism and wealth—frames that are classed, raced, and gendered as wealthy, white, and male. As a result, Black women are underrepresented as producers and consumers of sustainable living culture. As nations consider the potentialities of global climate change, visibility and participation within green discourse has implications for national belonging and symbolic performance of citizenship. This work makes visible the ways that power and politics of absence function to marginalize women within sustainable living paradigms by shielding their contributions from view.

## *334. What's Missing? Feminist Critiques of Archival, Theoretical, and Institutional Absences*

### 11:00AM - 12:15PM

#### HILTON BALTIMORE KEY BALLROOM 4 (LCD)

What feminist issues concerning theory and practice are absent in the present moment? How do we practice intersectional scholarship and activism in the face of absences: archival, theoretical, and institutional? Participants address: how U.S. frameworks including intersectionality might be inadequate for transnational theorizing in Indian feminist movements; the continued absence of reproductive justice frameworks from public health efforts made on behalf of women of color; the illegibility of Indigenous women's writing within archives of early American literature; Caribbean feminist responses to archival absences that cannot be recovered; and lessons from Chicana feminist activist archive-building concerning decolonizing access

### MODERATOR

#### ■ Jocelyn Fenton Stitt, University of Michigan

### PRESENTERS

#### ■ Jocelyn Fenton Stitt, University of Michigan

#### ■ Sushmita Chatterjee, Appalachian State University

- Alanna L Hickey, Stanford University
- Laura Harrison, Minnesota State University, Mankato
- Maria Cotera, University of Michigan

## *335. "Impossible Desires:" The Past, Present, and Future of Women of Color Autonomous Publishing*

### 11:00AM - 12:15PM

#### HILTON BALTIMORE KEY BALLROOM 9 (LCD)

### MODERATOR

#### ■ Jennifer Robyn Gilley, Pennsylvania State University, Kensington

### PARTICIPANTS

#### *HUES Magazine and the Politics of Alliance*

#### ■ Elizabeth Groeneveld, Old Dominion University

HUES (1992-1999) was an internationally circulating multicultural feminist magazine, co-founded by Dyann Logwood and Tali and Ophira Edut. HUES offered an intersectional perspective on women that represented a range of identities and attempted to cultivate a politics of alliance among its readers that acknowledged and respected difference. Through its commitment to reaching all women, HUES challenged industry trends, which work in support of racial myths that undergird the notion of U.S. white national identity. In its broadest terms, this paper asks: what are the possibilities for and constraints on articulating feminist freedom dreams within the realm of commercial culture?

## *Ghost in the Machine: Kitchen Table Press and the Third Wave Anthology that Vanished*

#### ■ Jennifer Robyn Gilley, Pennsylvania State University, Kensington

In 1993, Kitchen Table: Women of Color Press was due to release an anthology titled The Third Wave: Feminist Perspectives on Racism that Barbara Smith and a multiracial coalition of editors conceived of as

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

launching third wave feminism on the foundation of anti-racist activism. However, it did not come out, and Kitchen Table folded in 1996. The ideological consequences of the book's disappearance were profound. By unearthing the publication history of this ghost anthology, I will illuminate both the power and the challenges inherent in radical women of color publishing and ultimately, how important it is for movement-building.

## ***Not Your Mama's Protest: Zines, Digital Publishing, and Movement Towards A Black Feminist Afrofuture***

- Aiesha Turman, Union Institute and University

As a form of protest—one that is an outgrowth of and a response to the cultural and historical trauma of the Trans-Atlantic Slave Trade—Afrofuturism acts as a culture in movement that empowers, harmonizes, informs, enacts movement goals, historicizes, transforms, critiques, and makes room for pleasure. By mining zine archives and small publications for work by self-identified Black women and Afrofuturists, I gauge how these forms of cultural production act as sites of intertextual emancipation. By centering the practice of Afrofuturism, I highlight how these works engage in the repair of the Black female self from systemic oppression.

## ***RedBone Press: 20 Years of Independent Black Lesbian/Gay Publishing***

- Lisa Moore, RedBone Press

RedBone Press publishes award-winning black lesbian and gay literature, and is grounded in this philosophy: Publishing books to change people's lives. Lisa C. Moore, founder and editor of RedBone Press, will discuss the 20-year history of the press, its black feminist underpinnings and genealogy, its mission, and the challenges and rewards of current-day independent publishing.

## **336. Composing, Decomposing, and Recomposing the Self through Art: Queering Notions of Nation and Identity through Performance.**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
LATROBE (LCD)**

### **MODERATOR**

- Anne Marie Butler, State University of New York, Buffalo

### **PARTICIPANTS**

#### ***Behind the Scenes: Reflections on the Paris-based Artist Collective Sister Sider: Les Voix Sont Libres!***

- Cae Joseph-Massena, University of Maryland, College Park

As a close knit community of artists and cultural activists intent on developing what we called collective afro-alternative feminist expression, we cofounded the artist collective Sister Sider: les voix sont libres! in order to build safe spaces of creative and political collaboration and performance. Through its artistic creation, performances, and participation in political activism and events, the collective sought to develop forms of expression that challenged systems of oppression within an intersectional framework, with a particular focus on afrofeminist concerns and queer inclusivity as well as decolonial and anti-capitalistic aesthetics as developed by Edouard Glissant's "art de la trace".

#### ***To Rupture: (De)composing and (Un)stabilizing Nation and Self***

- Jocelyn E. Marshall, University at Buffalo, State University of New York

Interested in how multiethnic writers and transnational feminists investigate, challenge, and redefine what constitutes nation, this paper explores the implications such compositions have on body and language. This project first investigates the use and effects of rupture as related to the (de)composition of nation and self with Cecilia Vicuña's

Sabor a Mi collection and filmed Red Coil performance. Then, Theresa Hak Kyung Cha's Dictee and performance still photographs are used to situate Vicuña's work and discuss different modes of rupturing, fragmenting, pluralizing, and (de)composing nation and self.

## ***Politics, Problems, & Possibilities: Princesses in the Art Room, Play Room, and Beyond***

- Courtney Lee Weida, Adelphi University

Fairy tale princesses span nearly all cultures and time periods. However, as noted by Maria Elena Solino, "the Walt Disney Studio . . . can be considered the most influential disseminators of all times, and in this role they have continued to maintain a status quo that remains essentially sexist and racist." I have endeavored to locate, (re)create and transform tales, histories, and images of princesses by co-creating a videogame and educational website. These resources highlight diverse histories without subtle messages about body image restrictions, heteronormativity, race misrepresentation, and "good" female behavior.

## ***Queer Phenomenology in Sarah Oppenheimer's W-120301***

- Cyle Metzger, Stanford University

This paper presents W-120301 by artist Sarah Oppenheimer, permanently on view at the Baltimore Museum of Art as a work of art that generates queer experiences that resist the hegemonic effects of architecture. W-120301 is a three-sided periscope, and the views through its apertures generate dissonances between the physical understandings of architectural space we develop by moving through its rooms. I argue that W-120301 forces us to find new ways of relating to existing architecture, and brings to our attention the power architecture has over our ability to conceive of ourselves as beings in the world.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 337. Crafting "Apertures toward freedom": Creative Strategies for Imagining and Enacting radical Change

11:00AM - 12:15PM

HILTON BALTIMORE  
PEALE A

### PARTICIPANTS

#### *Anna Julia Cooper's Double-Voiced Discourse: The Role of Humor and Wordplay in Intersectional Social Justice Work.*

- Vivian M. May, Syracuse University

Though often misread as straight-laced and "elitist," 19th-century Black feminist writer, educator, and activist Anna Julia Cooper regularly used humor to negotiate the double binds of discursive power. Using humor both as a pedagogical and political strategy, she called out "Angry Saxons" for their violent rage, created characters like "Arabella—Queen of the Drawing Room" to expose deep ties between white supremacy and True Womanhood, and devised nicknames for social justice strategies that wrongly pitted one marginalized group against others, as in the false opposition between race and gender she mocked in the "lawsuit" she named "Eye v. Foot."

#### *Wild Refractions and the "Cut of Continuity": Queer Possibilities for "Seeing/Feeling" in a Regime of Distortion*

- Adela C. Licona, University of Arizona

I consider a politics of perception at the threshold of the visible (Silverman, 1995), as pivotal to a sensate democracy (Butler, 2006). Specifically, I introduce a third-space practice, wild refracting, to focus on that which has been rendered singular. Wild refraction requires ways of "seeing/feeling" that refuse terrorizing fictions, reject limiting dichotomies, and attend to those invisibilized, overlooked, unseen, or objectified in the current regime of distortion. These queer practices, tied to the generative potential of the "cut of continuity" (Campt, 2012)

and a rejection of the sutured image, must include the affective and attend meaningfully to multiplicity.

## The Autopathographical Sojourn of Laurel Richardson's "After a Fall"

- Beth A. Ferri, Syracuse University

Richardson, a renowned feminist critical qualitative researcher, wrote *After a Fall* (2013) following an extended stay at a residential rehabilitation facility. Taking seriously her ideas about writing as a form of inquiry (Richardson, 1997; 2001), I examine Richardson's memoir as a form of critical, creative, and feminist "autopathography" that blurs distinctions between theory/embodiment (Couser, 1991) and troubles the "imagined edges" between auto/ethno and subjectivity/collectivity (Bridges et al., 2013, p. 587). Like Audre Lorde's *The Cancer Journals* (1997), Richardson, too, creatively intervenes in conventional feminist imaginaries and confronts the raced and classed politics of care.

## 338. Resisting the Medical Industrial Complex

11:00AM - 12:15PM

HILTON BALTIMORE  
POE AB (LCD)

### MODERATOR

- Brian R. Jara, Towson University

### PARTICIPANTS

#### *Arctic Hysteria: Pia Arke's Critique of Western Medicine*

- MaryClaire Pappas, Indiana University

Danish Greenlandic artist, Pia Arke (1958-2007), addresses Danish colonial history through evoking the psychological disorder, Arctic hysteria. Coined in 1892, Arctic hysteria was understood as a form of hysteria specific to Inuit persons in the Arctic region. Classified as a culture-bound syndrome in the DSM-IV, the "disorder" was defined as a dissociative episode following a series of "irrational" or "dangerous acts." In co-opting the theme in Arctic Hysteria, Arke critiques representations of the Greenlandic

Inuit populations in Western medical, ethnographic, and travel texts and attempts to undermine the colonial gaze through showcasing a feminist, indigenous subjectivity.

## Eugenist Sentences: Gender, Hypercriminalization and Fertility

- Megan J. Lee, University of Illinois, Urbana Champaign

This mixed-methods study employs demographic methods using incarceration and public health data and case law content analysis to address whether hyper criminalization and increased incarceration of poor women, women of color, and immigrant women influence fertility outcomes. Further, this study addresses whether demographic disparities in the fertility of women involved in criminal justice function as potentially eugenist practices. Finally, the content analysis addresses how efforts by state lawmakers potentially influence such practices. Preliminary findings suggest that the criminal legal system influences fertility vis-a-vis state institutions and gendered hyper criminalization.

## *Life-Times of Misoprostol: Transnational Reproduction, Off-Label Pharmaceuticals, and Axioms of "Health"*

- Cecelia Lie, University of California, Santa Cruz

Initially synthesized to treat gastrointestinal ulcers, misoprostol (Cytotec) is popularly known as an off-label abortifacient circulating in underground markets in Latin America. As a flexible, metamorphic pharmaceutical product, This paper traces the circulation of misoprostol as it transgresses and repurposes a variety of state, legal, medical, bodily, and temporal borders. While popular news and public health literature tend to depict these markets as a simultaneously dangerous and revolutionary "Third World" phenomenon, I explore how depictions of off-label misoprostol sales both contribute to and resist the corporealization of racialized risk and national security on the Black body.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *Medical Records, the State, and the Carceral Subject*

- Olivia Banner, University of Texas, Dallas

This paper considers press coverage of Sandra Bland's mental health, prison medical records, and state efforts to obtain her personal medical records as a route into considering what a Black feminist bioethics might have to offer current discussions about difference and information technologies, in particular health care IT.

## **339. Global Capital, Labor, and State Violence**

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER**

**ROOM 341**

### **MODERATOR**

- Melissa Forbis, Stony Brook University

### **PARTICIPANTS**

#### *Affective Economies in Los Angeles's South Asian Threading Salons: Between Sisterhood and Exploitation*

- Preeti Sharma, Department of Gender Studies

The beauty salon is represented as a place of luxurious body pampering, grooming, and sisterhood—absent dynamics of race, labor, and power. With South Asian threading salons growing as a site of beauty service from informal work at home to high-end chains at malls, the ethnic beauty practice of facial hair removal has established a diverse clientele and remains an entry job for South Asian migrant women in Los Angeles's immigrant service sector. Drawing from 18 months of ethnographic fieldwork, I explore dimensions of affective and intimate labor between co-workers and customers in terms of exploitation and new tools for resistance.

#### *Global Midwest: Black Women & Black Lives Matter*

- Jean Beaman, Purdue University

Through employing humanistic methods, our study will systemically

examine how Black Midwesterner women have (re)created Black identities and ideas of blackness, which in turn shape political engagement – as measured in grassroots activism, cultural production, electoral and mass political behavior, understanding of citizenship, and policy formation.

#### *"I Am Not a Casualty, I am a Warrior:" Tobacco Capitalism, Violence, and the Movement for Black Lives*

- Melinda Plastas, Bates College

In 2016, motivated by family members' struggles with tobacco, Ben Moody, a George Washington University undergraduate, produced the video Black Lives/Black Lungs. Taking up Saidiya Hartman's encouragement to contemplate the "resonances of slavery in the present," this paper explores the complex and particular histories of tobacco. A consideration of the arc of tobacco capitalism illuminates the criticality of tobacco to the historical and ongoing vulnerability and precarity of black life. Concomitantly, Audre Lorde's The Cancer Journal encourages a consideration of black feminist "resilience," or as Bonnie Honig offers "traits of survival," in the wake of neoliberalism.

## **340. Unruly Bodies**

**11:00AM - 12:15PM**

**BALTIMORE CONVENTION CENTER**

**ROOM 342**

### **MODERATOR**

- Jeremiah Favara, University of Oregon

### **PARTICIPANTS**

#### *Bodies, Borders, and Burqinis: Immigration Politics and the French State*

- Catherine Raissiguier, Hunter College

This paper explores the gender, race, class, and sexuality underpinnings of the 2016 burkini bans in France and the debates they have generated. The paper analyzes how material and discursive borders are produced through the deployment of local executive orders that aim to exclude certain forms of

subjectivities and bodily enactments within public spaces. By placing the recent burkini bans in relation to France's history of colonialism this paper examines how, in France, state and popular discourse about citizenship, secularism (*laïcité*), and immigration use gender and sexual tropes to racialize and exclude entire segments of French society.

#### *Body Positive Activism and Poetry Slam: The Valences of Rachel Wiley's Poetry*

- Elizabeth Schoppelrei, Pennsylvania State University

This paper explores the manifestations of Body Positive Activism within the spoken word poetry of Rachel Wiley. Incorporating segments from my own interviews with the poet, I interrogate the ways in which the poetry slam serves as a tool to combat prejudices among interpersonal relations. I also examine how the shift from performances in close-knit poetry slam communities to printed chapbooks and easily accessible YouTube videos influences Wiley's activism.

#### *Revisiting Feminism and Feminist Art in Pakistan*

- Sadia Kamran, University of Culture and Art

This study explores the contemporary art of Pakistan with an aim to cognize feminism and feminist art in the local context. The women artists stood up and protested against the Martial Laws, raised voices for women's rights, and—while challenging the prevalent ideological dominance of times—initiated the Women Art Forum as early as 1983. Since then they have made their presence felt in the social and political, as well as cultural, avenues on national and international levels. The study chronicles their efforts and the impact that they had on the socio-political and cultural avenues for times to come.

#### *The Zombie Biopolitics of Race and Gender*

- Bethany Doane, Pennsylvania State University

This paper examines two biopolitical narratives in order to politicize horror

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

as an affect/genre that threatens the gendered and racialized foundations of biopower. In both *Age of Iron* (Coetzee, 1990) and *Maggie* (dir. Henry Hobson, 2015), a biopolitical zombie figure emerges alongside issues of race and gender as a direct threat to social understanding of those categories. I focus my reading on how the white woman's body that is depicted as vulnerable, abject, and monstrous challenges the hierarchy of bodies within a biopolitical system.

## 341. New Paradigms for Social Justice

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 343

### MODERATOR

- Gwendolyn Beetham, University of Pennsylvania

### PARTICIPANTS

*Intersectionality and African American Trans Women: Redefining Womanhood and Envisioning New Feminist futures*

- Eve Lorane Brown, University of California, Santa Cruz

This theoretical paper examines the lives and experiences of African American trans women and boldly asserts that their experiences with racialized gendered stigma more closely connects them to their African American cis gender sisters than to other non-Black transgender women. This research boldly asserts that African American trans women must be seen and respected as women in society at large, and must be accepted and respected as women in and among African American communities. This work builds on the scholarly legacy of Intersectionality (Combahee River Collective, 1982; Crenshaw, 1993), and employs psychological data from a study on Stigma (Brown, 2017).

*The Status of Black Women in the United States: Data for Organizing*

- Chandra Elaine Childers, Institute for Women's Policy Research

- Elyse Shaw, Institute for Women's Policy Research

This continuously updated report expands the current literature on Black women's status across states and issue areas, analyzing data for all 50 states and the District of Columbia across six topical areas: political participation, employment and earnings, work and family, poverty and opportunity, health and well-being, and violence and safety. Some key findings include: Black women vote at comparatively high rates and had a higher voting rate than all other groups of men and women during the last two presidential elections, and eight out of ten (80.6 percent) Black mothers are breadwinners.

*Resistance, Removal, and Black Immigrants' (Lives Matter)*

- Tatiana Benjamin, University of Maryland, College Park

With Subtheme Six: "Movement Building and Freedom Making" as its catalyst, this paper explores how immigrant rights and social justice organizations are incorporating a growing and historically excluded Black immigrant population. I place the work of the UndocuBlack Network (UBN), Black Alliance for Just Immigration (BAJI), and the National Immigration Law Center (NILC) in conversation to examine what is at stake for Black immigrants, how each organization incorporates these growing and vulnerable populations, and to identify the factors that contribute to their marginalization.

## 342. How to Get a Book Published

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 344

This roundtable will provide information on academic publishing including advice on revising one's dissertation, how to find and select an appropriate publisher, the essential components of a proposal, and tips on how to increase the chances of getting published. A general overview of the peer review process, advance contracts, and the publishing process will be provided as well as information about

book series and working with series and acquisitions editors. This will be followed by a question and answer period.

### MODERATOR

- Kristen Elias Rowley, The Ohio State University Press

### PRESENTERS

- Alicia Christensen, University of Nebraska Press
- Josh Cerretti, Western Washington University
- Hilary Malatino, Pennsylvania State University
- Megan Sibbett, University of Oklahoma
- Lourdes Maria Torres, DePaul University

## 343. The War on Terror at Home

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 345

### MODERATOR

- Rose Elizabeth Gorman, NY Writers Coalition

### PARTICIPANTS

*Black and Muslim Bodies Transcend Bigotry Through Visibility and Solidarity*

- Hassanah El-Yacoubi, University of California, Riverside

Anti-Muslim racism cannot be discussed in isolation of anti-blackness and anti-Latino policies. I employ an intersectional feminist approach as the framework for understanding the combination of identities and experiences affected by anti-Muslim and anti-Black bigotry, which have produced new means of visible solidarity along the process. I argue that in this current political moment of surveillance granted by the Executive Order on the Muslim ban demonstrates the intersectionality of Muslim lives with Black lives and Latino lives, that together work in tandem as opposition to the structural violence they face.

*Restrictive Immigration Law as Gendered Institutional Violence: Making a Case for Open Borders*

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Kathryn L. Miller, Oberlin College

For immigrants facing IPV in the US, borders are brought home through abusers' threats of deportation and the state's willingness to carry out those threats. The coercive power of the state is lent to abusers as an integral aspect of their abuse. This paper analyzes the sociopolitical space in which this violence occurs, positing that it is an inevitable byproduct of restrictive immigration law. As such, it cannot be adequately addressed by expanding relief policies. Accordingly, it examines restrictive immigration law as a form of gendered institutional violence, one that can only be eliminated through a policy of open borders.

### *State Sovereignty and the Racialized Body in the War on Crime and the War on Terror*

## ■ Alexandra Magearu, University of California, Santa Barbara

This paper comparatively investigates the mechanisms of racialization employed in the War on Crime and the War on Terror in order to render Black, Arab, and Muslim bodies vulnerable through a politics of fear-mongering, the infringement of civil rights, arbitrary detentions, mass incarceration and deportation, police brutality, and the sexualization of torture. Building on the work of Jasbir Puar, Angela Y. Davis, and Michelle Alexander, I argue that the sovereign American state's project founded upon white supremacy is continuous with its transnational exceptionalism, particularly in its construction of zones of exclusion and exception with regards to racialized bodies.

### *Undocumented Solidarities: Interracial/ethnic Coalitions Against State and Religious Violence in a Trumped Era*

## ■ Daniela Gutierrez Lopez, Indiana University

Framed by the Combahee River Collective's radical black feminism, and the anti-sexist, anti-racist, anti-capitalist, anti-nationalist commitments of radical women of color feminisms, this paper explores the imperative for interracial/interethnic coalitions. Specifically,

it calls for the fight for the rights of undocumented immigrants within the xenophobic and Islamophobic Trump administration.

## 344. The (Re)Turn to the Maternal Body: A Black Feminist Transnational Perspective

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 346

### MODERATOR

- Derrika Hunt, University of California, Berkeley

### PARTICIPANTS

#### *Mourning Derrion Albert: The Politics of Grief and Loss in the Inner City*

- Ina Kelleher, University of California, Berkeley

In September 2009 Derrion Albert, an African American teenager, was beaten to death by a group of his peers outside Fenger high-school on the Southside of Chicago. As Derrion's murder developed into a public spectacle, his mother Anjanette, became her late son's spokesperson and a sought-after "expert" on the ills of inner city violence. My analysis of Anjanette's public appearances juxtaposed with her personal reflections reveals an under-examined aspect of inner-city life; "nurturing memory," the racialized and gendered labor African American mothers take up in proving their children's humanity in the wake of their violent murder.

#### *The Political Uses of Motherhood Grief and Rage in National Liberation Struggles: The Case of Angola*

- Selina Makana, University of California, Berkeley

The goal of this paper is to explore how the idea of maternal grief and rage operated as a site for women's political resistance in Angola's armed struggle against Portuguese colonialism in the mid-twentieth century. Drawing from thirty ethnographic interviews

I conducted with women militants, I argue that many Angolan women tapped into their rage and grief as productive and militant anti-colonial tools. By focusing on Angolan women's narratives of grief and rage, this paper contributes to the burgeoning feminist scholarship on motherhood grief as an avenue for activism and political mobilization.

## "*Adultified in the Home, Punished in School": The Institutional Punishment of Black Girls*

- Kenly Elizabeth Kelly Brown, University of California, Berkeley

Using a Black feminist framework and ethnographic methods, I argue that Black girls who take on maternal responsibilities in the home to care for parents, guardians, and/or children are vulnerable to discipline and punishment in school. Due to the lack of institutional resources and support, Black girls take on the emotional and physical labor of the family. Allowing for the same autonomous strategies they use in the home to be punishable and adversarial in school. This paper seeks to center Black girls' narratives as a way to interrogate the entangled relationships between schools, punishment, and institutional anti-blackness.

## 345. #BlackWomenandGirlsMatter: Navigating and Resisting Interpersonal, Educational, and State Violence

11:00AM - 12:15PM

BALTIMORE CONVENTION CENTER  
ROOM 347

### MODERATOR

- Cheryl D. Hicks, University of North Carolina, Charlotte

### PARTICIPANTS

#### *#BlackGirlsMatter: Experiences of School Pushout, State Violence, and Educational Betrayal*

- Raven Cokley, University of Georgia

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

America's public education system presents itself as an opportunity for members of marginalized populations to combat the various systemic barriers that disenfranchise their communities. This often results in a fostered sense of trust in educational institutions from minoritized groups (Smith & Freyd, 2014). Specifically, Black girls are pushed out of and violated by the educational system at disproportionate rates (Morris, 2016). Using Smith & Freyd's (2014) framework of institutional betrayal and Crenshaw's (1991) intersectionality theory, this paper will explore how the pushing out of Black girls from the educational system is both a form of state violence and an educational betrayal.

## *Black Mothers, Work, and the State: Low-Income Black Single Mothers' Experiences with Motherhood,母ing, and Employment*

- Jennifer Turner, Virginia Polytechnic Institute and State University

Black women in the U.S. have had to fight for the right to bear and mother children in the face of social and institutional barriers and threats of state violence (Collins, 1994; Rodriguez, 2016). Particularly, low-income single Black women are often deemed unsuitable for mothering. Employing Black Feminist perspectives, this paper explores how low-income Black single mothers on TANF (Temporary Assistance for Needy Families) interpret Black motherhood and mothering, including how they experience and view the relationship between their employment, their identity as mothers, and their mothering activities. The results challenge dominant frameworks in literatures on work and family.

## *Writing and Cultural Expressions as Liberative Tools for Black Women's Experiences of Interpersonal Violence*

- Brean'a Parker, The University of Georgia

Black women experience multiple forms of oppression, including interpersonal violence, which is perpetuated through cultural expectations of silence and pervasive oppressive images of Black

women in the media (West, 2002). Black women begin to heal and liberate themselves through folklore, poetry, dance, storytelling, and kitchen table conversations, which allow for the generational sharing of herstory (Dillard, 2009). This paper will explore cultural expressions as tools for healing and liberation among Black women who are living or have experienced interpersonal violence.

## **346. "A very definite revolutionary task": Intersectionality as Praxis in OSU4BL**

**11:00AM - 12:15PM**  
**BALTIMORE CONVENTION CENTER**  
**ROOM 348**

### **MODERATOR**

- Haley Swenson, New America/ACLS

### **PARTICIPANTS**

#### *Weaponized Racial Identity and the Struggle for Black Students*

- Justice Harley, The Ohio State University

Before becoming leading members of OSU4BL, we organized a solidarity rally for students at Missouri University who demanded their University president resign for inadequately addressing racism on-campus. A multiracial mass of people showed out, moving us to lead an occupation of our corporate-influenced student union for a solidarity statement from OSU administrators. To our shock, the opposition we faced wasn't just coming from administration, but other Black students, too. Throughout the occupation, we learned how (Black) middle-class racial identity could be weaponized to suppress anti-racist resistance, with this weaponization taking roots at the top of the bureaucratic structure of OSU.

#### *Black and Muslim: Intersectional Identity, Coalitions, and Right-Wing Violence*

- Maryam Abidi, The Ohio State University

When a Black Muslim student attacked a crowd on campus with a knife, and was promptly shot by OSU

police, Ohio State found itself at the center of Islamophobia, anti-refugee, and anti-black discourses. OSU4BL situated Artan's murder as part of the conversation around state violence against Black bodies during a weekly vigil for the POC victims of police brutality. We were attacked by right-wing pundits from Milo Yiannopoulos at Breitbart to Ann Coulter. Our identities as women of color and Artan's as a Somali refugee stayed front and center as we learned to deal with the backlash and build solidarity.

## *'Women, Race, and Class': The Intersectionism of the Movement for Black Lives*

- Haley Swenson, New America/ACLS

Angela Davis's book *Women, Race, and Class* was not only a classic in intersectional methodology a decade before the term was coined, but a master-class on the successes and failures of U.S. social movements. Failure to understand common interests and enemies across gender, race, and class is among the chief critiques she makes of the abolition movement, women's suffrage movement, and multiracial communist movements of the twentieth century. Based on observations of my students' radical organizing in OSU4BL and the explicitly intersectional national BLM platform, I assess the radical potential in the emerging coalitions resisting U.S. state violence.

## **347. Fleshy, Timeish: Queer Crip Perspectives on Pain, Trauma, and Resilience**

**11:00AM - 12:15PM**

**HILTON BALTIMORE**

### **RUTH**

### **MODERATOR**

- Ianna Hawkins Owen, Williams College

### **PARTICIPANTS**

#### *The Time of Pain: The Psychosomatics of Trauma and Chronic Pain*

- KJ Cerankowski, Oberlin College

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

The time of trauma is nonlinear. "Chronic" means "of or relating to time." Chronic pain is necessarily temporal. Of disease, "chronic" means "lasting a long time," "lingering." It can also mean "continuous," or "recurring" (OED). The time of chronic pain is nonlinear. Following Peter Levine, theorists are heeding the call to take a somatic approach to healing trauma, while noting the connections between chronic pain/illness and traumatic experience. This paper employs what Alyson Patsavas calls a "cripistemology" of pain to explore the embodied temporalities of living with chronic pain through the legacies of gendered and sexual trauma.

## *Growing Pains: The Queer Child, Asexually*

- Ela / Elzbieta Przybylo, York University

This paper explores the "growing pains" of asexual development. Siebers (2008), Kafer (2013), and Patsavas (2014), along with other crip theorists, argue against redemptive models of pain that narrate pain as beneficial for the growth and development of the individual while ignoring the criptemologies of the pain experience. I undertake a queer asexual autobiographical reflection on the "growing pains" of asexual development. I situate "growing pain" as aligned with normativizing modes of temporality and argue instead for a queer crip reading of childhood attuned to asexual possibility.

## *Queering Receptivity: Parasexual Pleasure, Compulsory & Feminized Trauma*

- Alyson K. Spurgas, Trinity College

BDSM—particularly as it calls up feminine masochism—has raised vexed questions for feminists since the "sex wars" (Hart, 1998). Following Rich's theorization of compulsory heterosexuality, contemporary scholars have examined sexual pleasure as prescriptive (e.g., Gupta, 2015), but they have less frequently examined gendered mandates to specific enactments of desire or sexualized power configurations. This paper examines medicalized accounts of female "receptivity" alongside women's

(including sexual trauma survivors who are drawn to submissive sexual practices) own narratives. I analyze how women incorporate and resist narratives of feminine receptivity, and in some cases experience parasexual pleasure within these encounters.

## *Against Queer Resilience*

- Cynthia Barounis, Washington University, St. Louis

This paper presents a cripfeminist critique of anti-trigger warning rhetoric through an examination of the controversy following the installation of Tony Matelli's *Sleepwalker* sculpture on the Wellesley campus. Depicting a partially nude man with arms outstretched, the sculpture was placed on a busy thoroughfare, and became a rallying point for activist groups who argued that its placement ignored the trauma of students who had survived sexual assault. Exploring the resultant tension between a valorized queer-crip vulnerability and disqualified feminist-crip sensitivity, I challenge recent calls for a politics of compulsory queer resilience.

## **348. North Asian American Feminist Collective Business Meeting**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
STONE**

## **349. Jewish Caucus Business Meeting**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
TILGHMAN**

## **350. Making Space for Black Lives**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
TUBMAN A  
  
PARTICIPANTS**

## *The House that Jane Built: Domesticity and the Single Girl*

- Andrea N. Williams, The Ohio State University

As the number of single women increased in the early twentieth century, this demographic shift triggered changes in urban built environments—including new housing developments that enabled singles to live alone or with friends in apartments, dormitories, and settlement houses. For unmarried black women, the search for living space was intensified by segregation. This paper addresses Jane Edna Hunter's autobiography *A Nickel and a Prayer* and the black settlement house Hunter founded for migratory black women in Cleveland in 1911. Theorizing a spatial geography of singleness, I examine how unmarried black women set about creating "home" apart from married domesticity.

## *'Clandestinely and Without Conscience': Building a Broken Black Home*

- Eve Dunbar, Vassar College

Claudia Tate argued that post-emancipation bourgeois black women crafted a notion of "black domesticity" akin to Victorian ideals in an attempt to achieve national assimilation and inclusion. Highly restrictive, many working-class black women would be unable to secure the conditions central to black social integration. This talk explores alternative models to black domesticity in the mid-twentieth century using the writings of Dorothy West. This talk considers the social, cultural and political possibilities of black homemaking and mothering when social integration is narratively foreclosed. What kind of black home can be created when domestic hegemony is secondary to black female desire?

## *'Grayed in, and Gray': Spatial Matters of Life and Death in Black Women's Urban Literature*

- Jennifer D. Williams, Howard University

Black women's postwar urban literature mediates sociological knowledge about gender, race, deviance, and family structure in American cities. These texts also, I argue, provide a lens through which to understand and analyze contemporary spatial matters of life and death, such as the sexual harassment and unlivable conditions in Baltimore's Gilmor Homes and the water crisis in

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Flint. Using black women's literature, I explore #BlackLivesMatter as a demand for gender, racial, and spatial justice.

## 'She'd be Damned If She'd Act Grateful': Domestic Disobedience and the Sleuthing Black Maid

### ■ Ayesha Hardison, University of Kansas

Historically white employers exploited black female domestic workers while Hollywood films denied the viability of their homes. Barbara Neely rewrites these scripts by reimagining the black maid as a social actor and sexual agent in her mystery series. A dark-skinned, full-figured, day-worker years after black women are no longer relegated to such work, Blanche White has the power of deduction, desire, and wit. This paper analyzes acts of domestic disobedience as well as the conventions of detective fiction in order to explore how the maid reconfigures white and black domestic spaces—and thus, black woman-making—in the post-civil rights moment.

## 351. Constraining the Black Body

11:00AM - 12:15PM

HILTON BALTIMORE  
TUBMAN B

### MODERATOR

#### ■ Nafisa Tanjeem, Lesley University

### PARTICIPANTS

#### Reframing Gender Violence in Support of Black Lives Matter

#### ■ Ana M. Perez, Minnesota State University, Mankato

This paper engages with pedagogical approaches and challenges to teaching state-sanctioned violence as a form of gender violence. Drawing from teaching experiences, I will discuss strategies of linking interpersonal forms of gender violence such as sexual assault and domestic violence with larger forms of systemic and institutionalized racialized violence against Black bodies. Working from Andrea J. Ritchie's discussion of police violence against women of color (2006) and John D. Marquez's conceptualization of a "racial state of

expendability" (2014), I will reframe constructs of coercion and consent to include vigilante violence and police brutality as a form of gender violence.

## State and Interpersonal Violence in the Lives of Victims/Survivors: Alternatives to the Criminal Justice System

### ■ Samuel Z. Shelton, Oregon State University

Many victims/survivors of sexual and domestic violence are reluctant to access services or contact law enforcement because they fear that involving police will result in increased brutality or surveillance of their communities or incarceration of their partners (Allen and Leventhal, 1999; Bornstein et al., 2006; Sokoloff, 2004; Spade, 2015). Consequently, to address the needs of all victims and survivors, activists must reconsider our overreliance on the criminal justice system as a response to interpersonal violence (Richie 2010; Smith 2010). In this presentation, I discuss limitations of the criminal justice system approach and propose alternative strategies for social justice.

## "Most Revolting Crime": The Impact of Race on the Reporting of Incest in Kansas, 1861-1930

### ■ Mary Louisa Williams, University of Kansas

Utilizing court records, prison intake logs, newspaper articles, and personal documentation, this paper discusses the disparate reporting rates and resulting treatment of white and black victims of incest in Kansas between 1861 and 1930. I argue that white families were more likely to report cases of incest to the police, while black families were more likely to exercise extra-judicial methods of self-policing. By circumventing the power of the State, black families were better able to resist the potential disempowerment of judicial authority and to protect the female victims within their own community.

## 352. Membership Assembly Meeting

12:30PM - 1:30PM

BALTIMORE CONVENTION CENTER  
BALLROOMS I-II

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.

## 353. Blackness and Disability: New Conversations in Intersectionality

1:45PM - 3:00PM

HILTON BALTIMORE  
BRENT

This roundtable emerges from a special issue of African American Review on blackness and disability. The editor of and authors in the special issue will come together to discuss how work in black disability studies adds an important and thus far under-discussed element of intersectional scholarship today. Scholars will respond to each other's articles, explore how black disability studies intervene in intersectionality debates, and look forward to how feminist studies, especially black feminist theory, can benefit from this work.

### PRESENTERS

#### ■ Sami Schalk, University of Wisconsin, Madison

#### ■ Michael Gill, Syracuse University

#### ■ Timothy Lyle, Iona College

#### ■ Dennis Tyler, Fordham University

#### ■ Leon Hilton, Brown University

## 354. Rethinking Red States and Blue States in Multi-issue Movement Building

1:45PM - 3:00PM

HILTON BALTIMORE  
CALLOWAY AB (LCD)

### MODERATOR

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

- Katherine Schweighofer, Dickinson College

## PARTICIPANTS

### *Education as Freedom-Making in Red State Classrooms*

- Jae Basiliere, Grand Valley State University

What happens when we read data from the 2016 election through the lens of rural queer studies? I will discuss why educators, particularly those who live in 'Red' states, need to be mindful of the biases created by the image of a rural/urban divide, and the ways in which those biases may adversely affect students from rural areas. I will conclude by proposing an alternative model for understanding conservative populism, dismissing divides based on geography, and centering race and education. I suggest that an intersectional reading of conservatism is crucial for helping students understand the relationships between whiteness and class.

### *Rural Queer Ecohistories as Movement Building and Freedom-Making*

- Katie Hogan, University of North Carolina, Charlotte

A complex understanding of the recent 2016 presidential election has yet to emerge, but most analysts believe that white voters in the Rust Belt and Appalachia helped deliver the election to Trump. With its nuanced attention to place as a significant source of knowledge, rural queer studies challenges the hegemonic idea of rural space as unlivable for queers. The creation of rural queer ecohistories challenges how the recent election strengthens the grip of the urban Promised Land / Rural Wasteland binary separation (hooks, 2015).

### *Enabling Strategic Sexism: Urban-Rural Divides and Cultural Conflict*

- Katherine Schweighofer, Dickinson College

In Dog Whistle Politics, Ian Haney López parses out multiple forms of racism running through contemporary American politics. He defines "strategic

racism" as "purposeful efforts to use racial animus as leverage" to accrue wealth, political power, or control (p. 46). I argue that strategic sexism is also formative of our current politics, and relies upon constructions of an urban-rural binary. Using North Carolina's anti-transgender restroom legislation, Texas's ever-tightening abortion clinic restrictions, and Indiana's RFRA bill, I find the American rural imaginary central to the success of these forms of sexism and their concomitant homophobia and transphobia, demanding alternative forms of resistance.

### **355. Strategies That Uphold Hetero-Patriarchy And Silence Black Queer Liberation Movements Within American Sexual Politics**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
CARROLL A**

#### **MODERATOR**

- Cristine Maria de la Luna, Metro State University of Denver

#### **PARTICIPANTS**

##### *The Silencing Effect of Liberation Movement*

- Karina Rodriguez, Manhattan College

In this presentation, I share a qualitative study of Trans Latinas, focusing on the ways in which they experience racism with law enforcement while also focusing on the ways in which they participate in Resistance. I accomplish this by engaging in a feminist ethnography with six self-identified Trans Latinas. The purpose of my original study is to bring awareness to the subjugation Trans-Latinas have faced not only by law enforcement but also by Black Feminism and the Black Lives Matter Movement. The study focuses on the implications of such Silencing.

##### *The Negative Implications of Mainstream LGBTQ Movements on Black Queer Sexual Practices and Liberation.*

- Kehana Elizabeth Bonagura, Manhattan College

Issues at the forefront of LGBTQ liberation and the media's representation of same-sex kinships have historically been informed by heteronormativity, gender conformity, and whiteness. Prioritizing the legalization of same-sex marriage within LGBTQ activism and presenting white, cisgender males as the model of acceptable non-heterosexual intimate alliances further marginalizes Black non-binary and Trans women by ignoring the unique oppression situated at the intersection of race, gender and sexuality. Through a critical media analysis and an examination of the hierarchy of oppression within Queer communities, this paper argues that the legalization of same-sex marriage politically disadvantages Black Queer liberation.

### ***The Importance of Black Queer Visibility Within Women's Liberation Movements.***

- Isabelle Leyva, Manhattan College

This paper presents an autoethnography of recent civil right protests in New York City to underscore the importance of Black Queer visibility within sexual liberation movements. Black Queer liberation is a political threat to white hetero-patriarchy, as it exists at the apex of multiple oppressions. Ignoring the intersectional realities of oppression within liberation movements is a discriminatory strategy within sexual politics to silence Black liberation. Based on the theoretical framework offered by Linda Martin Alcoff and drawing from the Combahee River Collective, this study emphasizes the necessity of Black Queer presence within liberation movements to achieve Black Queer Liberation.

### **356. Combahee Lives Transnationally**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
CARROLL B**

#### **MODERATOR**

- Sonya Ramsey, University of North Carolina, Charlotte

#### **PARTICIPANTS**

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *A River Runs Through: Transnational Perspectives from Combahee to La Colectiva*

- Vanesa Contreras Capo, Universidad Interamericana de Puerto Rico

This paper examines the influence of the Combahee River Collective Manifest in the Puerto Rican Feminist Organization: Colectiva Feminista en Construcción. It will explore how a group of women of different ages and backgrounds found a common ground to build a project that works through the intersectionality of our particular struggles in a colonial context; it also explains the debates with other feminist groups and organizations and the challenges of breaking colonial borders in order to achieve a transnational solidarity.

## *Alliances and Affiliations Across Borders: Transnational Solidarity in Dalit Feminist Activism*

- Purvi Mehta, Colorado College

In this paper, I draw on archival and ethnographic research of Dalit feminist activism and discuss three moments—between the 1970s and the 2010s—of transnational solidarity between Dalit feminists in India and Black feminists in the United States. I analyze different forms and expressions of solidarity generated in this activism and argue that transnational alliances and affiliations with Black feminists are part of a broader Dalit feminist critique of local social justice movements in India, especially certain forms of feminist activism and anti-caste activism.

## *Networks of Struggle, Networks of Solidarity: Transnational Activism around Lolita Lebrón*

- Karriean Soto Vega, Syracuse University

Discussing Puerto Rican nationalist Lolita Lebrón and her revolutionary networks, I expand the historical record on coalitions formed across sovereignty struggles and anti-imperialist efforts by third world women in the Americas. Given the 1970s' heightened sense of advocacy around liberation struggles based on multiple axes of oppression, I highlight solidarity networks that Lolita Lebrón participated in during her

prison time in Alderson, West Virginia. Following Mohanty's "comparative feminist studies/feminist solidarity model" (p. 523), I place an emphasis on how historical factors affect women from distinct geopolitical settings differently, as well as the particular manifestations against U.S. empire specific to Puerto Rican women.

## *Transnational Muslim and Arab American Feminism Forty Years after the CRC Statement*

- Nadia Guessous, Colorado College

This paper will offer preliminary reflections on the emergence of Linda Sarsour as one of the new faces and voices of contemporary feminist activism. I will argue that the kind of transnational (Grewal and Kaplan, 1994) and intersectional feminism that she embodies cannot be understood without reference to the critiques and subjectivities enabled by the legacies of the Combahee River Collective Statement, including the Black Lives Matter movement.

## **357. Science and Technology Task Force Business Meeting**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
CHASE**

## **358. Death, Refuge, Citizenship and Disruption: Order May Vary**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
DOUGLASS (LCD)**

**MODERATOR**

- Ariadna Godreau-Aubert, Universidad del Sagrado Corazón

## **PARTICIPANTS**

### *These Bodies of Ourselves / Las Cuerpas Nuestras: Disrupting Human Rights to Call Oneself*

- Ariadna Godreau-Aubert, Universidad del Sagrado Corazón

This paper explores the relationship between human rights and social movements, such as #BlackLivesMatter, #SayHerName and #PeopleBeforeDebt, and their contributions to the creation of singularized—but shared—tropes of black, queer and latina resistance. Decolonial feminist approaches serve to develop the idea of human rights as disruptions, at times when law, citizenship, and the state attempt to renegotiate the legitimacy of bodies. Disruption becomes a site of convergence for guarantors of alternate forms to claim corporeal identities, spaces, and rights. But, is this "disruptive oneself" sustainable?

## *Cities of the Dead: Performing Life in the Caribbean*

- Jossianna Arroyo, The University of Texas, Austin

My paper is an analysis of the forms of spectacular death and their relationship with the image, and how they are building fronts of community activism, from #blacklivesmatter in the U.S. to the insular Caribbean. The necropolitical emphasizes the construction of what I have defined as a "death-bound-subject" in contemporary virtual representations of black Caribbean bodies online, where the performative dead, and forms of spectacular violence, create a representative echo-chamber in contemporary mediascapes. To interrogate this violence, but also to understand it as a form of "wake," poses open questions regarding justice, law, bodies, and community in our global world.

## *Citizen in the Colony: An Americanish Lyric*

- Guillermo Rebollo-Gil, Ana G. Méndez University System, Universidad del Este

In Citizen: An American Lyric (2014), and apropos racist microaggressions and police violence, Claudia Rankine denounces how the pre-conditions of US citizenship for Black people—"Yes, and this is how you are a citizen: Come on. Let it go. Move on"—are also the conditions of possibility for anti-Black

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

racism. Puerto Ricans, as colonial subjects, become full US citizens through a similar process of having to ‘pick up. Get out. And move stateside’ where equal rights do not preclude precarity. This paper explores how race and coloniality fulfill the promise of citizenship, filling it to the brim with tragedy, disavowal.

## 359. Legacies of Combahee: Critical Trans Scholarship, Pedagogy, and Politics

### TRANS/GENDER-VARIANT CAUCUS SPONSORED SESSION

1:45PM - 3:00PM

HILTON BALTIMORE  
HOLIDAY 1

In demonstrating how black feminist politics influenced the development of critical transgender studies, how transgender studies has been “fit in” to Introduction to Women, Gender & Sexuality Studies courses—and how this can be avoided—and looking to the site of mastectomy as space of resistance to normative embodiment that interrogates the terms contemporary intersectional politics, we can revisit what intersectional politics and scholarship that start from, and work for, trans lives, looks like.

#### MODERATOR

- Rachel Reinke, Arizona State University

#### PARTICIPANTS

##### *Lifted with Love: Stolen Principles from Combahee Found in Trans Studies*

- Christopher Henry Hinesley, Rochester Institute of Technology

The principles taken up by Combahee black feminists became a directional beacon for feminism and critical trans politics. The enduring principles of collective action, intersectionality, clarity of mission, resistance to occupying power (both of body and of mind), differentiation from colonizing forces, and naming of inherent identity group challenges have deeply informed feminist and trans

movements, yet rarely do we see direct attribution credited to this seminal work. In this paper, I will show evidence of Combahee principles in queer and trans scholarship, and begin to uncover outcomes of trans activism owing to the principles set forth by the Collective.

### *Hacking the Syllabus: Engineering a Trans-Inclusive Course*

- An Sasala, The University of Kansas

Creating a syllabus requires a complex series of questions: who to include; how; where; when? Based on a content analysis of fifty undergraduate syllabi for “Introduction to Women, Gender & Sexuality Studies” courses, this presentation addresses the absence of transgender/non-binary scholarship, the inclusion of trans narratives told only through a cisgender/heteronormative lens, and the tokenization of transgender/non-binary identities within course syllabi. Additionally, the presentation offers two 15-week “hacked syllabi: “Trans+ Studies 101”—thematically arranged around transgender/non-binary scholarship and cultural production; and “Trans-Hacked: A New Introduction”—a “traditional” course re-engineered for trans inclusivity.

### *Mastectomy and the Intersection of Cancer, Trans\*, and Queer Identities: From FTM Top Surgery to the Flattopper Pride Movement*

- K.J. J Surkan, Massachusetts Institute of Technology

Cultural obsessions with sexualizing breasts as signifiers of heterosexuality and femininity has meant gender trouble for breast cancer patients seeking flat mastectomies, and transmasculine, genderqueer, and FTM individuals electing top surgeries. Whereas trans studies critiques have traced the emergence of (and resistance to) prescriptive medical narratives authorizing gender affirming top surgeries, recently identity groups around non-reconstructive surgical choices and embracing “flatness” on social media have emerged. This presentation compares reported

experiences and rhetorical choices of two such groups: those pursuing mastectomy for reasons of gender affirmation, and those for whom mastectomy is primarily a treatment for cancer or cancer risk.

## 360. Mediating Blackness, Gender, and Sexuality Across Landscapes of Hybridity in Latin America and the Caribbean

### TRANSNATIONAL FEMINISMS CAUCUS SPONSORED SESSION

1:45PM - 3:00PM

HILTON BALTIMORE  
HOLIDAY 2

#### MODERATOR

- Jasmine Mitchell, State University of New York, Old Westbury

#### PARTICIPANTS

##### *Black Brazilian Social Justice Activism in the Digital Age*

- Gladys Mitchell-Walthour, University of Wisconsin, Milwaukee

I examine how Afro-Brazilian Women YouTubers seek social justice through digital activism. Historically, Black Brazilian activists have mobilized in the fight for social justice through formal organizations. More recently, scholarship has focused on local grassroots mobilization involving Afro-Brazilian women. Black women activists address oppression in an intersectional framework focusing on issues of race, class, gender, aesthetics, and sexuality. Today, the internet serves as another site where Afro-Brazilians are involved in social justice activism. Relying on a qualitative analysis of Afro-Brazilian women YouTubers, I will explore how social media serves as a site of social justice activism.

##### *Challenging Brazilian Racial Democracy through Celebrity Activism: Camila Pitanga and Mixed Blackness*

- Jasmine Mitchell, State University of New York, Old Westbury

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Celebrations of racial mixing and the idealization of mixed-race women as objects of desire have historically circulated in Brazil. However, taking in the media activism of Afro-Brazilian actress Camila Pitanga shows that alternate paradigms of race can emerge based on the performance and interpellation of race. Recognizing her privileged access to the public as a light-skinned actress of African descent, Pitanga has taken on a marginalized identity as black to intervene directly in the dominant racial ideology of whitening. In Pitanga's case this also negates the erotic symbolism of mixed race women in a white patriarchal framework.

## *Dominican Whiteness, Mixed Race, and Queer Masculinity in Rita Indiana Hernandez's Music Video "El Juidero"*

- Rachel Afi Quinn, University of Houston

The fair-skinned queer Dominican musician and writer Rita Indiana Hernandez performs as a male character in the music video, "El Juidero." I explore her gender fluidity in relation to her "Dominican white" identity and racial ambiguity. I read Hernández's performance for the masculinity she engages with and the race and gender malleability that a racially-mixed Dominican body allows her to perform. I argue that what allows Hernández to partake in masculinity in this performance is her whiteness. The consequences of gender passing in her performance are different from those of the invisibilized queer or trans Afro-Dominican body.

## *Beyond Dougla Poetics: Ethnic Ambiguity and Embodiment in Trinidadian Music and Videos*

- Patricia van Leeuwaarde Moonsammy, Dickinson College

This paper examines the presentation of ethnicity, ethnic border crossing, and embodiment in the visual productions of Trinidadian musicians, and argues for attention to theorizing embodiment in the performances of Caribbean musicians who play with categories of Africanness and South Asian Indianness. The "Dougla", once a pejorative term

referencing the offspring of African and South Asian Indian unions, now signifies unity in a country often politically polarized along ethno-political lines. I engage with theories of the doubla and analyze the ambiguity of "douglaness," and the socio-cultural implications of embodiment in three music videos by Trinidadian artists that evoke douglarizing processes.

## **361. "Survival is a Promise": A Workshop on Academic Self-Determination**

### CO-SPONSORED CONTINGENT FACULTY INTEREST GROUP AND WOMEN OF COLOR CAUCUS CO-SPONSORED SESSION

**1:45PM - 3:00PM**

HILTON BALTIMORE  
HOLIDAY 3

This workshop, co-sponsored by the Women of Color Caucus and the Contingent Faculty Interest Group, is focused on supporting and affirming attendees as they navigate the corporate academic landscape. Recognizing that contingency shapes and affects all labor in the academy, this workshop will provide activities focused on self-determination in intellectual and activist labor, within and outside the context of the university. The workshop will center the voices and experiences of Black feminists, QPOCs, and those whose labor is most vulnerable in the academy. The space is open to all who hope for more self-determination in their intellectual lives.

### MODERATORS

- Lydia Kelow-Bennett, Brown University
- Gwendolyn Beetham, University of Pennsylvania

### PRESENTERS

- Tanisha C. Ford, University of Delaware
- Alexis Pauline Gumbs, Eternal Summer of the Black Feminist Mind
- shaeeda A mensah, American University

## **362. Transnational Black Feminist Movement: Some Fundamental Questions**

**1:45PM - 3:00PM**

HILTON BALTIMORE  
HOLIDAY 4

### MODERATOR

- Margo Okazawa-Rey, Hamilton College
- ### PARTICIPANTS

#### *What Is "Black" in Transnational Black Feminist Movement?*

- Margo Okazawa-Rey, Hamilton College

"Black" and blackness have been constructed and reconstructed, over time and across geographies, and shaped by specific material, political, and cultural contexts. One salient dimension of Black and blackness is their relationship to colonial history, especially in settler colonies. Another concerns the dominance of African-Americans especially, but not exclusively, in US academic circles and discourse. What constitutes Black feminist subjectivities? What kind and in which direction do "Black" and blackness "travel"? How do these influence and shape the making and the understandings and assumptions about leadership in a transnational Black feminist movement?

#### *Why Should Black Women Forge a Transnational Black Feminist Movement?*

- Linda Carty, Syracuse University

There are differences of class and colour among Black women in the global South that manifest exactly as their counterpart race and class do in the North. This emerges from a sameness in the relations of capital to the Black women as a commodity yielding consistent race and gender oppression as the primary contradiction in Black women's lives. I will address how despite differences in Black feminisms, Black women's shared experiences can help forge a transnational Black feminist movement across the North/South and South-South divides.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *Can Black Feminism a Transnational Movement Make?*

- Amina Mama, University of California, Davis

I will discuss the different conditions of emergence that have given rise to 'black feminism' in the USA and Europe and to 'African feminism' on the continent. What are the implications of these different contexts for the building of a transnational Black feminist movement? What are the details that challenge moving beyond the surface to find common cause? Does blackness have the political currency to address identity politics that might otherwise thwart the realization of a transnational black feminist movement? I will attempt to add depth to still-schematic knowledge of myriad trajectories of feminisms across the African continent and diaspora.

## **363. AMC: Scandalize My Name: Black Feminist Practice and the Making of Black Social Life**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
HOLIDAY 5**

From Sapphire and Mammy to the angry black woman and nappy-headed ho, black female iconography has had a long and tortured history in public culture and the telling of this history has long occupied the work of black feminist thinkers. Scandalize My Name builds upon the rich tradition of this work while approaching the study of black female representation as an opening onto a critical contemplation of the vagaries of black social life, ultimately making a case for a radical black subject-position that revels in the underside of the stereotype and destabilizes the very notion of "civil society."

### **MODERATOR**

- Zenzele Isoke, University of Minnesota

### **AUTHOR**

- Terrion Williamson, University of Minnesota

### **CRITICS**

- Kai M. Green, Williams College

- Candice Jenkins, University of Illinois, Urbana Champaign
- C. Riley Snorton, Cornell University
- Rebecca Wanzo, Washington University in St. Louis

## **364. Presidential Session: 'We Would Have To Fight The World': The Global Influence & Afterlife of the Combahee River Collective**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
HOLIDAY 6**

From the outset, the Combahee River Collective's statement was inclusive, expansive, and global. "The inclusiveness of our politics makes us concerned with any situation that impinges upon the lives of women, Third World and working people," they wrote. This conversation considers how the Combahee River Collective (CRC) redefined our very meaning of "the global" and influenced feminist movements inside and beyond the United States. We will focus on the CRC's impact on the following: Haitian feminist manifestos (Grace Sanders Johnson); the Movement for Dominican Women of Haitian Descent (Regine Jean-Charles); Cherrie Moraga and Gloria Anzaldúa's "This Bridge Called My Back" (Vanessa Pérez-Rosario); the political identity and site of the "Black Lesbian" in and beyond South Africa, Uganda, and the U.S. (Z'étoile Imma); and how Harriet Tubman's raid at the Combahee River is taken up by contemporary black feminist artists to reimagine resistance in the black global South (Salamishah Tillet).

### **PRESENTERS**

- Grace Sanders Johnson, University of Pennsylvania
- Regine Michelle Jean-Charles, Boston College
- Vanessa Y. Perez, Brooklyn College - City University of New York
- Z'étoile Imma, Twine University
- Salamishah Tillet, University of Pennsylvania

## **365. Girls and Girls Studies Caucus Business Meeting**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
HOPKINS**

## **366. Archiving Black Feminism and the M4BL: A Librarians Task Force Panel**

**LIBRARIANS TASK FORCE SPONSORED SESSION**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
JOHNSON A**

### **MODERATOR**

- Jennifer Robyn Gilley, Pennsylvania State University, Kensington

### **PARTICIPANTS**

#### **"Wholeness Ain't No Triflin' Matter": Archiving Black Feminism**

- Holly Smith, Spelman College

The Spelman College Archives documents the institutional history of Spelman College and its campus and external community. Additionally as a component of the Women's Research and Resource Center, the Archives also collects materials about women of the African Diaspora, particularly in the areas of feminism and activism. This presentation will explore the unique relationship between the Spelman Archives, the Women's Center, and faculty and staff in other departments who teach courses focused on women and utilize archival resources, particularly using the papers of feminists Audre Lorde and Toni Cade Bambara.

#### **From Reproductive Rights to Undivided Rights: Documentation Strategies for the Reproductive Justice Movement**

- Maureen Callahan, Smith College

Although archival theory has long emphasized the importance of working directly with historical agents to create meaningful documentation, very few archival programs have done so. This

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

talk will discuss program-building at the Sophia Smith Collection, Smith College over the last twenty years to identify leaders in the fields of reproductive justice (a term coined and largely practiced by feminists of color), create documentation of their work through an oral history initiative, and then work collaboratively toward the collection of their papers and records. Finally, we will discuss how an archival program can serve the needs of activist donors as researchers.

## *Re-Visioning the Bryn Mawr College Archives*

- Christiana Dobrzynski, Bryn Mawr College

Recent efforts at the Bryn Mawr College Archives have centered around a holistic documentation of student life with an emphasis on racial justice and inclusion. In response to student demand, the College Archivist has worked to create more transparent dialogue regarding how documentation of Black students at the College has been collected. These efforts include discussions to determine how students want to be documented in the College Archives, along with their preferred descriptive language. This presentation will detail approaches to deepening community engagement, including through amplifying student-driven projects in Special Collections, the campus's Black cultural center, and public history projects.

## *367. Academic Publishing in Women's Studies: Journals*

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
JOHNSON B**

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, Feminist Studies

### **PRESENTERS**

- Paula Giddings, Smith College
- Carla Kaplan, Northeastern University
- Patti L. Duncan, Oregon State University
- Monica Barron, Truman State University
- Natalie Havlin, LaGuardia Community College

## *368. Against Racialized State Violence: Feminist Challenge to (Weaponized) Police*

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### **MODERATOR**

- Jeremiah Favara, University of Oregon

### **PARTICIPANTS**

#### *"Rent a Gun From a Gang": Reflections on Intersectionality, Feminism, and Gun Control*

- Stephanie Latella, York University

This paper examines two legacies of the 1989 Montreal Massacre, when 14 women were killed at an engineering school: (1) the movement against misogynist violence, and (2) gun control. My analysis centers on a 2015 incident when a Reddit user encouraged University of Toronto students to open fire on their feminist teachers, and to "rent a gun from a gang" for this purpose. I argue that the reaction to this threat betrays racist assumptions about violence, projecting outlaw status on some men and some neighbourhoods without questioning how slavery and settlement inform relations of race, sex, and gender in Canada.

#### *Black in Blue: Exploring Capitalism's Anti-Black Violence Against Black Female Police Officers*

- Judy Grant, University of Toronto

This paper explores how capitalism is rooted in violence against Black women in Canada and the United States of America. Drawing upon autobiographical narratives, I articulate how Black female bodies, are

entangled in contemporary capitalism. I discuss the complexities of being enforcer and simultaneously surveilled within the context of historical and contemporary anti-black state-violence. I present an intersectional analysis implicating Black women working in law enforcement as agents of neocapitalism accumulation logics. I argue that militarized Black female bodies, working as state agents, function as sites where the continuities of plantation logics (McKittrick, 2013) are reproduced in a neoliberal context.

## *Invisible No More: Police Violence Against Black Women and Women of Color*

- Andrea Ritchie, Barnard College

This paper will draw on the research explored in *Invisible No More: Police Violence Against Black Women and Women of Color* to apply an intersectional analysis to emerging immigration enforcement, land theft, drug war, and broken windows policing practices. The paper will explore how an intersectional analysis unmasks the ways in which policing operates along the axes of race, gender, gender identity, sexual orientation and sexuality, disability, and motherhood, and how efforts to challenge police violence must shift and expand to reflect the experiences and visions of women of color.

## *369. Migrations and Refugees and the End of Borders*

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

### **MODERATOR**

- Kate Drabinski, University of Maryland Baltimore County

### **PARTICIPANTS**

#### *"You Can Only Run So Much, Right?" Migration and Settlement Experiences of Trans Refugees in Vancouver, British Columbia*

- Katherine Marie Fobear, California State University, Fresno

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

This paper explores the narratives and the participatory photography of trans refugees in Vancouver, British Columbia. The participants made refugee claims based on the persecution they experienced as gender nonconforming persons. Their experiences reveal how trans individuals and non-normative bodies are hyper-regulated by immigration and citizenship processes in Canada. While forced migration and queer migration researchers have done much to resist and destabilize nationalistic and xenophobic representations of sexual and gender minority refugees, much of the research being produced overlooks the specific experiences of trans and gender nonconforming individuals (Nash, 2011; Berg & Millbank, 2013).

## ***Gendered Conflict: Occupied Palestine and the complexity of refugee status***

- Erika Derkas, New Mexico Highlands University

Israeli occupation controls and regulates Palestinians through an intricate web of status designation, restricted mobility, and the recently constructed Annexation Wall. This research explores the complexity of gendered dynamics for Palestinians of the Aida refugee camp. Aida experiences daily assaults by the Israeli Defense Forces (IDF) and the Annexation Wall completely cuts off residents from any open space and subsequently is one of the most densely populated West Bank refugee camps. The geographic/ideological fragmentation produces complex gendered intersections manifesting in disproportionate female university representation and high rates of male incarceration.

## ***Intersections of Gender, Immigration, and Racism: Lessons from a Racial Attitude Survey***

- Charlotte Kunkel, Luther College
- Ron Ferguson, Luther College

As racial, ethnic, and religious community members diversify, the hope is that biased sentiments give way to a more accepting and inclusive climate for all. We report on the changes in racial attitudes and actions, from old-fashioned racism to

racial integration and immigration, we note "racist" and "anti-immigrant" attitudes and levels of integration have changed relatively little while county demographics have changed dramatically. Increased racial tension on the part of white respondents is captured in the participants' responses. Implications are discussed in regard to gender and intersectionalities of identities. We conclude with directions for further research and social action.

## ***Messy Coalitions and Contradictory Actions: Migrant Activists and the Use of Intersectionality***

- Ethel Tungohan, York University

This paper ruminates on the way migrant justice organizations in Canada and transnationally use intersectionality in their work. Using data collected from the critical ethnographic research I conducted with communities of migrant workers in Canada - many of whom are undocumented - I argue that migrant justice organizations strategically adapt principles of intersectionality in messy and oftentimes contradictory ways and embody "intersectional resistance practices" (Spade, 2013).

## ***The Politics of Erased Migrations: Toward a Relational, Intersectional Sociology of Latinx Gender and Migration***

- Rocio R. Garcia, University of California, Los Angeles

I consider the contributions of Latinx feminist migration scholars in recovering the experiences of women and queer Latinx in migration studies. I advocate for an interdisciplinary research agenda that continues expanding current scholarship by developing the concept of the politics of erased migrations, an analytical tool to theorize why and how the words, theories, and truths of Latinx gender and migration have been erased. Through secondary analysis of research on gender and migration, I demonstrate the possibilities of the politics of erased migration as a theoretical intervention in developing an intersectional sociology of Latinx gender and migration.

## **370. On the Politics of Sexual Health**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

### **MODERATOR**

- Lisa Levenstein, University of North Carolina, Greensboro

### **PARTICIPANTS**

#### ***A Black and White issue? The Racialized Dimensions of Gynecological Pain***

- Christine Mary Labuski, Virginia Tech

Black women and Latinas in the US are more likely to complain of vulvar pain than are White women, yet they are missing from published data. This paper analyzes this discrepancy via three variables: clinicians' racialized perceptions of genital-sexual pain, discriminatory health care practices that undertreat the pain of racial minorities, and the stigmatized nature of genital pain. I argue that racializing framing mechanisms (Roberts, 1997; Bridges, 2011) intersect with discriminatory clinical practices and a gendered embarrassment unique to female genitalia (Labuski, 2015), making it difficult for White providers to "fathom" (Dworkin, 2005) Black and Latina women's genital-sexual pain.

#### ***Constructions of Violence: Criminalizing Women for Abortion in Chile***

- Michele Eggers, Pacific University

Using Chile as a case study from research conducted over an 11-month period, this paper situates structural, cultural, and direct violence as a framework to make visible the multiple constructions of inequality in which women's abortion decisions and experiences are embedded. Violence aids in providing a conceptual framework that reveals the interrelated phenomena of broader constructs of inequality with lived experience in order to create a more targeted and appropriate solution toward women's reproductive human rights.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## *Gloves and Revolution: the Limits of Queer Safer Sex as a Political Project*

- Chris Barcelos, University of Wisconsin, Madison

This paper reports on archival and interview-based research that examines the social and political meanings that self-identified queer, transgender, and gender-nonconforming adults associate with their safer sex practices. Queer safer sex epistemologies and technologies are strategies for claiming the legitimacy of nonnormative bodies and sexualities, constructing a community ethics of care, and establishing symbolic relational boundaries. At the same time, queer safer sex can be read as an expansion of biopolitical governance that works against an emancipatory political project.

## **371. Transforming White Privilege as a 21st Century Leadership Capacity**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

An interactive session to consider and discuss customs, laws, institutions, policies, and practices that have been established, codified, taught and learned to advantage whiteness and white culture. Participants will consider how white culture and privilege play out in their own institutions and be provided with some tools to identify and transform these practices.

### **PRESENTERS**

- Shakti Butler, World Trust
- Maggie Potapchuk, MP Associates

## **372. Allies or Accomplices at the Intersections**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

- Melanie Cattrell, Blinn College

### **PARTICIPANTS**

## *Reframing Intersectionality: A Rejection of White Feminist Cisgender Allyship*

- Beth Hinderliter, James Madison University
- Noelle Chaddock, Rhodes College

In this paper, we theorize allyship as a detriment to, rather than a bridge towards, a multiracial, multicultural, queer-led, anti-imperialist feminism. If intersectionality was initially launched as a mode of resistance to liberal feminism, it is often now neutralized by a rhetoric of diversity that invokes but does not enact intersectionalism. White Feminists and cisgender women's studies advocates can do more than "engage" the movement for black lives as allies, they can locate themselves as co-conspirators. Co-conspiracy is a space of shared consequences and a willing loss of social, financial, and human capital alongside white cisgender privilege.

## **Black Lives Matter, White Privilege, and Anti-Trump Activism**

- Sara Regina Mitcho, Independent Scholar

In the wake of Donald Trump's election, newly motivated white feminist activists have embraced concepts like white privilege and intersectionality. While encouraging, their adoption of slogans like "Black Lives Matter" is problematic when viewed as a fait accompli. Without further action, the statements themselves become poor substitutes for the actual dismantling of white privilege and allow BLM activists to be framed as irrational and dangerous by comparison. This presentation will use cases of anti-Trump activism to explore the risks of this trend and the potential for a truly intersectional that approach the current wave of enthusiasm for feminist activism presents.

## *Intersectional Feminism: The complexity of Black/White feminists' responses to the 2016 election*

- Reshawna L. Chapple, University of Central Florida
- Tameca N Harris-Jackson, University of Central Florida

The 2016 presidential election resulted in expressions of anger as well social protest. There was marked difference, however, between Black and White women's responses. Using content analysis of social media and survey data, the presenters will review the variation of responses to the election between Black and White women.

## *"I Don't Wanna start an Argument": Engagement and Dis-Engagement in Activism Among Young Feminist-Identified Men*

- Samantha Christopher, Texas Tech University

Mapping on Subtheme Six, "Movement Building and Freedom-Making," this paper explores the ways in which young feminist-identified men enact their identities and egalitarian values in their lives. Exploring the tensions between the personal and political, this paper dives into the nuances and complexities of feminist men who embrace feminism while also distancing themselves from activism. This work draws on 17 interviews with young feminist men in college and the ways in which they engage and resist activism within larger feminist movements. Implications for "enlightened sexism" and strategies to increase engagement are also considered.

## **373. Pedagogies of Using Ms. in the Classroom**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

Ms. in the Classroom is an innovative program that facilitates the use of classic and current articles from Ms. magazine as texts in the women's studies classroom. This roundtable consists of faculty members who have used Ms. In the Classroom and the new Ms. Digital Readers for both traditional and online courses. Participants will discuss why and how they use these texts and the role that Ms. can play in movement building by circulating new knowledge, connecting activists and scholars nationally and internationally, and "decolonizing our radical imaginations" (Boggs).

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## MODERATOR

- Michele Tracy Berger, UNC-Chapel Hill

## PRESENTERS

- Karon Jolna, Ms. Magazine
- Kelly A. Finley, University of North Carolina, Charlotte
- M. Bahati Kuumba, Spelman College
- Yi-Chun Tricia Lin, Southern Connecticut State University
- Aviva Dove-Viebahn, Arizona State University

## 374. Feminist Health and Disabled Sexuality: Intersectional Approaches from Feminist Disability Studies

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

## MODERATOR

- Jessica Rae Waggoner, Indiana University

## PARTICIPANTS

### *Dykes, Disability and Stuff: Exploring Lesbian Activist Praxis*

- Jessica Rae Waggoner, Indiana University

This presentation will explore the disabled lesbian-run magazine, Dykes, Disability n' Stuff, which ran from the 1980s into the 2000s and was spearheaded by four Boston women who "love[d] women and hate[d] the medical model." The magazine not only provided a forum to debate lesbian-feminist issues such as separatism and s/m practices, but also highlighted the ableism within lesbian activist practices such as holistic healing and rural lesbian communities. In total, I argue that the community facilitated by this magazine complicates monolithic narratives of lesbian existence.

### *"What Will Happen Next?": Reading Trans/Crip Scenes of Sexual Violence*

- Cam Awkward-Rich, Stanford University

In much feminist discourse, sexual violence is theorized as a tool that

regulates the content of and relationship between man and woman. However, developing truly intersectional accounts requires us to take seriously the linked facts that trans and crip challenge the adequacy of this binary frame and that being trans and/or disabled exposes one to a higher risk of assault. Reading a trio of recent, widely-circulating cases—one involving a young white woman, one a young black trans man, and one a young disabled black man—this paper will sketch out what a trans-crip-feminist theory of sexual violence might be.

### *Sexuality as Liberation: Tracing Combahee's Legacy for HIV Millenials in the work of Mary Bowman and Paige Rawl*

- Allyson Day, University of Toledo

Recently, those born with HIV have been able to build on queer of color HIV activism initially inspired by the Combahee Collective; this paper examines two publications by young women born with HIV—Paige Rawl's 2014 memoir Positive and Mary Bowman's poetry collection "Lotus" (2011 National Underground Poetry Award winner), in order to trace the legacy of Combahee into our contemporary HIV moment. In Rawl's memoir, sexuality remains a "present absence" in a narrative marketed and framed around HIV bullying in an Indiana high school; in contrast, Bowman's poetry explicitly connects her own lesbian sexuality to broader queer of color liberation.

### *Unsettling Cripistemologies*

- Meredith Lee, University of California, Irvine

Following from the special double issue on "Cripistemologies" in The Journal of Literary and Cultural Disability, this paper argues that cripistemologies cannot be separated from crip ontologies. The scientific tools employed to pathologize disability conflated Being (ontology) and Knowing (epistemology), and thereby, fundamentally depoliticized identities classified as "disabled." As such, I posit that utilizing an intersectional lens to begin disentangling the theoretical debates over crip ways of knowing and

being opens the space to move beyond the psychic and onto-epistemological violence than continues to structure disability identity as depolitical.

## 375. Bridging the Gap Between Disciplines to Address Black Women's Health

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

Panelists will reflect on the tenets of Black Feminisms, Womanism, and intersectional and public health theoretical frameworks essential to a discussion of Black women's health. The goal is to move beyond women's studies descriptive practices of intersectional issues and public health's erasure of Black women's ethnographies and informed epistemologies to develop a more holistic platform for structural and behavioral change. Moreover, this transdisciplinary panel brings together scholar-activist-community-academic-researchers from the fields of psychology, public health, women's studies, nutrition, religion, and the arts.

## MODERATOR

- Jameta Nicole Barlow, Towson University

## PRESENTERS

- LeConte Dill, State University of New York, Downtown
- Lani V Jones, State University of New York, Albany
- Beverly Guy-Sheftall, Spelman College
- Jameta Nicole Barlow, Towson University

## 376. MA/PhD Reception

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
KEY BALLROOM SOUTH FOYER**

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.



# 2017 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 17  
1:45 p.m. – 3:00 p.m.  
Hilton Baltimore  
Key Ballroom South Foyer**

## Participating Programs Include:

Arizona State University, School of Social Transformation, Women and Gender Studies

Department of Women's Studies, University of Maryland, College Park

Department of Women's, Gender, and Sexuality Studies, University of Cincinnati

Eastern Michigan University, Department of Women's and Gender Studies

Emory University, Department of Women's, Gender, and Sexuality Studies

Indiana University, Department of Gender Studies

Oregon State University Women, Gender, and Sexuality Studies Program

Rutgers University, Department of Women's and Gender Studies

Texas Woman's University, Department of Multicultural Women's & Gender Studies

The Ohio State University Department of Women's, Gender and Sexuality Studies

The Pennsylvania State University, Department of Women's, Gender, and Sexuality Studies

UCLA Department of Gender Studies

University at Albany (SUNY), Department of Women's, Gender, and Sexuality Studies and Department of Sociology

University of California, Santa Barbara, Department of Feminist Studies

University of Kansas, Department of Women, Gender, and Sexuality Studies

University of Kentucky, Department of Gender and Women's Studies

University of Michigan, Department of Women's Studies

University of Minnesota, Twin Cities, Department of Gender, Women, and Sexuality Studies

University of South Florida, Department of Women's and Gender Studies

University of Washington, Department of Gender, Women & Sexuality Studies

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 377. Movement Building and Freedom-Making: Black Women and Institution Building in Baltimore

1:45PM - 3:00PM

HILTON BALTIMORE  
LATROBE (LCD)

This roundtable addresses Subtheme Six: Movement building and freedom-making. It specifically addresses how Black women use intersectional theories and feminist practices to build institutions and sustain communities in Baltimore. Specifically, this roundtable focuses on five women and the institutions they lead in Baltimore. The speakers will discuss how womanist praxis is used to build and sustain movements that nurtures art and activism in Baltimore and throughout Maryland, creating enthusiasm for the community and arts, and opening opportunities for young people and diverse audiences.

### MODERATOR

- DaMaris B. Hill, University of Kentucky

### PRESENTER

- Carla Du Pree, CityLit Project

## 378. Girl Power: Planting Seeds for Critical Reflection

1:45PM - 3:00PM

HILTON BALTIMORE  
PEALE A

### MODERATOR

Karma Chávez, University of Texas, Austin

### PARTICIPANTS

#### *Standing Up and Speaking Out: Black Girls' Agency & Activism in Elite Independent Schools*

- Charlotte E Jacobs, University of Pennsylvania

This paper explores the agency and activism of adolescent Black girls who attend independent schools. Largely absent from the scholarship on Black girls are empirical inquiries into the identity construction of Black girls in elite, predominantly white educational

spaces and the competencies they use to craft their Black female identities. This paper uses Black girlhood studies (Brown, 2013) and racial literacies (Stevenson, 2014) as frames to understand how agency, resistance, and resilience are a part of Black girls' educational experiences in elite schools and how discussion groups serve as a catalyst for planting the seeds of activism within their lives.

#### *Living a Feminist Life in Sherman Alexie's Indian Killer*

- Dana Lloyd, Syracuse University

"To live a feminist life is to make everything into something that is questionable" (Ahmed; 2017: p. 2). This paper explores the meaning of this statement through a reading of Sherman Alexie's Indian Killer (1996), and a focus on its main female character, Marie. Marie's questioning provides an occasion for Alexie to critique a literary movement in which non-Indian authors write Indian books (Grassian, 2005; p. 104). "Thoughtlessly rebellious" according to her Indian Literature white professor, "a very vocal Indian student leader" according to the novel's narrator, Marie is an exemplar of a feminist life of questioning, as this paper shows.

#### *An Antidote to Oppression: The Case of Incarcerated Girls*

- Nirit Gordon, New York University

Adolescent girls are the fastest growing segment of the juvenile legal system (Chesney-Lind & Shelden, 2004). Girls entering the JLS belong to marginalized groups in terms of gender, race, and class, with a disproportionately high percentage of poor girls of color in various strata of the legal system (Belknap & Holsinger, 1998). Researchers have called for gender-responsive programming for girls. Interventions aimed at promoting critical consciousness (Freire, 1993) can be an antidote to oppression and promote agency and positive mental health for marginalized youth (Brown & Tappan, 2008). This paper examines the associations between girls' critical consciousness and mental health.

## 379. Black Health Matters: Counteracting State Violence and Disposability in Health Research and Pedagogy

1:45PM - 3:00PM

HILTON BALTIMORE  
POE AB (LCD)

The movement for black lives demands holistic examination of the valuation of the lives of black people. We engage with theorizing and activism in relation to health disparities, healthcare access, environmental racism, trauma, reproductive injustices, HIV/AIDS, and access to physical movement and exercise. In this roundtable, participants will discuss the ways race, class, and gender impact black lives through the lenses of public health, sexual health, exercise, and environmental justice. We ask to what extent disregard for health produces wounded, fragile, and "disposable" bodies? How can an intersectional and holistic health agenda facilitate the movement for black lives?

### MODERATOR

- Stephanie Y. Evans, Clark Atlanta University

### PRESENTERS

- Sara Diaz, Gonzaga University
- Laura Guyer, University of Florida
- Karleen Victoria Schlichtmann, Student
- Manoucheka Celeste, University of Florida
- Danielle Roth-Johnson, University of Nevada, Las Vegas
- Alisha Lynn menzies, University of Tampa

## 380. When Academia is Not Enough for Feminists of Color in Graduate School

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 341

### MODERATOR

- Kristin McCowan, University of Washington

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## PARTICIPANTS

### *"In All Ways a Woman:" Creating Space for Liberation in Academia*

- Alexia Angton, Iowa State University

The academy places value in objectivity and finds virtue in abstracting people from their work (Messer-Davidow, 2002; Wiegman, 2012). However, I argue that "conflict lies in the choice between being wholly [our]elves or being divided" (Freire, 1970; p. 48). As a feminist of color, I am consciously aware of how my social identities impact my work, particularly through intentionally integrating my teaching, research, and activism. This consciousness is met with resistance, yet allows for liberation from oppressive structures. This paper will discuss how I utilize the classroom as a source of activism by centering my situated knowledge at a PWI.

### *"A Brave and Startling Truth:" Centering Blackness for Empowerment via Theater for Change*

- Elba C Moise, University of Washington, Seattle

There is a "missing link" in education that requires an analysis of power in higher education settings (hooks, 1984; p. 113). This gap is the connection between theory and praxis, resulting in a disconnect between activism and education. For education to be a practice of freedom, one must participate in engaged pedagogy which values dialogue, emotions, care, vulnerability, and student expression (hooks, 1994). This paper examines my experience as a Black, Afro-Latinx feminist, researcher, educator, and student engaging in Theater of the Oppressed as a pedagogical tool for reciprocal empowerment while working with Black-Haitian educators in the Dominican Republic.

### *"I Know Why the Caged Bird Sings:" Finding Solace in Rejecting the Academia-Activism Binary*

- Evonna Woods, University of Missouri

This paper centers the belief that the liberation of Black women is a necessity (CRC, 2013; p. 117), and must be derived from simultaneously opposing multiple systems of oppression (hooks, 1984). Paying special attention to "discipline effects" (Messer-Davidow, 2002; p. 21), I argue that participation in direct-action protests should not be viewed as a distraction from academia, but rather as an extension. This paper discusses the challenges of completing a doctoral program as a feminist of color who prioritizes "identity knowledges" (Wiegman, 2012; p. 3) while working as a grassroots community organizer involved in local, state, and national direct-action social protests.

## 381. Fighting the (White) Alt (Man) Right

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 342

### MODERATOR

- Logan N. O'Laughlin, University of Washington

## PARTICIPANTS

### *Coalitional Feminist Pedagogy: Linking Racism, Islamophobia and Anti-Semitism in the Era of Donald Trump*

- Jonathan Branfman, The Ohio State University

I address the "ground level" of feminist thought: The classroom, where many students first encounter feminism and intersectionality. To build liberatory coalitions in the Trump era, we must help students grasp how oppressions like racism, Islamophobia, and anti-Semitism interact. Yet intersectional feminist theory and pedagogy historically downplay anti-Semitism, a silence that obscures important connections. Drawing from women of color and Jewish feminists, I offer concrete strategies for explaining anti-Semitism in intersectional feminist pedagogy, and for tracing how it is mutually co-constituted with racism and Islamophobia. By highlighting understudied linkages, I revisit

intersectionality to encourage more powerful coalitions for social justice.

### *Freedom-Making and Free Speech: Milo, the Conservative Free Speech Movement, and Movement Building Beyond the Speech/Censorship Binary*

- Emily Davis, University of Delaware

The response of many campuses to conservative free speech figureheads like Milo has been to accept his logic that free speech licenses his performances. How has free speech become such an effective weapon for conservatives attempting to shame and silence insurgent voices on and off college campuses? As insurgent academics, what new language and new visions does intersectional feminist analysis offer us to effectively dismantle this false dichotomy between free speech and the vital needs for respect and the recognition of personhood for those maligned under the cover of "free speech" activism?

### *Reclaiming the Margins: An Intersectional Response to the 2016 U.S. Presidential Election*

- Cord-Heinrich Plinke, University of Southern California

How has the political right adapted to debates on both normativity and misogynoir, and how has this played out in the 2016 Presidential Race? This paper seeks to explore feminist alternatives to what is considered a reign of eloquence, as it interrogates concepts of leadership and politics, especially investigating the ways in which the Trump Campaign has managed to position whiteness and masculinity as an outsider position to an alleged status quo. If the Trump campaign really did shatter previously assumed norms of a political race, how can (or must) a queer, feminist response to this be constituted?

### *The Right to Rape: Aggrieved White Masculinities, the Alt-right, and Rape Culture*

- Zoe Brigley Thompson

Inspired by Subtheme Five: 'Violence,

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Trauma, Agency, and Resilience,' this paper scrutinises the Alt-Right's relationship with rape culture, and it considers how the two phenomena overlap in a demand for and entitlement to women's bodies, which is inflected by racist with Alt-right political projects and rhetoric, the paper explores how the Alt-Right frames white heteronormative men as victims of angry black women and unpatriotic immigrants, and it finds that in rape culture and the far right, this myth is used to cloud unethical acts or abuses.

## 382. Rhetoric, Resistance, and Black Feminist Organizing

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 343

### PARTICIPANTS

*The Dream of Feminist Freedom from Patriarchal Oppression*

- E. Maureen Hershman, Old Dominion University

The Black Lives Matter website ([BlackLivesMatter.com](http://BlackLivesMatter.com)) as of February 2017 promotes peaceful activism against state oppression of Blacks of all genders, but unlike the Combahee River Collective Statement from April 1977, BLM does not directly name feminism as a site of praxis. I propose feminist praxis is essential to the movement to end oppression, as the CRC does. Cho, Williams and McCall, when discussing intersectionality as a discipline, say "Black female narratives were rendered partial, unrecognizable, something apart from standard claims of race discrimination or gender discrimination" (pp.790-791), so patriarchal oppression using feminist praxis is indicated.

### "She Persisted": Theorizing the Resilience of Rebellious Repurposing

- Kenna Denae Neitch, Texas Tech University

Currently, strategic resignifying of derogatory, dismissive phrases, such as "Nasty Woman," "Bad Hombres," and "Nevertheless, she persisted," have particular resonance as rally cries.

These rebellious, ironic reclamations of pejorative language have precedent in the radical feminist scholarship of Mary Daly, Adrienne Rich, and Audre Lorde. However, these recent examples have been directed at highly visible white women, showing potential limitations in racial representation when we draw from the patriarchal vernacular. I will consider whether these words, as tools of the resistance, can be repurposed to dismantle the master's house and promote progressive social transformation.

## 383. 'When I Dare to be Powerful': Black Women, Violence, and the Politics of Shame

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 344

Forty years after Combahee, Black women continue to cry out against the silence surrounding the assault on our bodies, the devaluing of our minds, and the exploitation of our labor. In 2015, after the murder of Sandra Bland, Black Theologians formed the social action campaign #StandwithBWG (or 'stand with Black women and girls') to implore Black Churches to stand not only against gender-based police brutality but also against all forms of violence against women. An intergenerational dialogue based on #StandwithBWG, our Roundtable will address misogyny within and outside of Black churches, and encourage creative and radical social change.

### MODERATOR

- Gabriel Janine Atchison, Trinity Episcopal Church

### PRESENTERS

- Kimberly Yvette McCrae, Social Justice activist/advocate
- Lisa Lynelle Moore, St. Olaf College
- Indhira Mmefre Anietie Udofiga, Boston University

## 384. Push Back: Black Girls and State Violence

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 345

### PARTICIPANTS

*#BlackWomenMatter: Neo-Capital Punishment Ideology in the Wake of State Violence*

- Ashley L. Smith, University of Wisconsin, Madison

Incidents of state violence result in specific forms of racialized and gendered discipline and punishment practices that target Black women and girls. This paper introduces, neo-capital punishment ideology, a theoretical construct, described as indocile acts displayed by Black women and girls which result in neither institutionally sanctioned nor legally justified discipline. Through an analysis of the Black Lives Matter movement, discourse, media, and school discipline policies and practices, this article explores how unjustified punishment against Black women and girls remains invisible and normalizes their multi-marginalized position in society.

### Disciplined Bodies: State Sanctioned Violence Against Girls in Schools

- Venus Evans-Winters, Illinois State University
- Dorothy Hines-Datiri, University of Kansas
- Dorinda Carter Andrews, Michigan State University

Media images of young women of color being surveilled, policed, assaulted, and killed at the hands of government officials and police officers are rooted in deeply entrenched Eurocentric ideologies of non-White women in the United States and abroad. In these domains girls of color are viewed as un-ladylike, masculine, hypersexual, and cunning. Negative depictions including social imagery of the maltreatment of these girls have led to their victimization in educational settings. In this presentation, the authors

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

draw upon the tenets of Critical Race Feminism and research with girls of color in PK-12 schools.

## ***Displacing Black Juvenile Delinquent Girls from Home, Sexuality, and Futurity***

- Mary Zaborskis, University of Pennsylvania

I examine archival materials from the first US reform school for African American girls established in 1915. Juvenile delinquency in this era was bound with sexual impropriety, and the school educated girls in gender and sexual norms to control their sexualities outside school. Girls were paroled and often sent back for sexually-related crimes; the school explained these girls were "feeble-minded," which scripted perceived sexual delinquency from being a result of race to being a result of constructed disability. A girl whose labor could not be exploited had to be pathologized, and her new destiny was more institutionalization and, for many, sterilization.

## ***Sex Education and State Violence***

- Caitlin Howlett, Indiana University

This paper interrogates the relationship between public education and state violence, particularly as it pertains to the affirmation of black lives, through an analysis of sex education. I examine the history of sex education through the work of Sylvia Wynter and Sara Ahmed for the role of hierarchy in the state's determinations of whose lives matter, historically and contemporarily. This paper thus asks: What role did sex education play in state violence at its establishment, and what are the implications of this for today's policies? I conclude with an argument for ending sex education as it currently exists.

## ***385. Rethinking Intersectionality in Translation as Transnational Feminist Formation***

**1:45PM - 3:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 346**

This roundtable aims to bring translation from the margins to the center of

feminist debates on intersectionality and explore intersectional mobilizations that take place in translation and are indispensable to cross-border processes of forging feminist dialogues, solidarities, activisms, and knowledges. That is, the participants will open up a conversation and invite the audience to revisit the critical potentiality of "intersectionality" by expanding it through the lens of transnational feminist formations enabled by translations. In doing so, the roundtable will help us explore the strengths and blind spots of intersectionality as it is currently theorized and utilized in feminist politics.

### **MODERATOR**

- Emek Ergun, University of North Carolina, Charlotte

### **PRESENTERS**

- Richa Nagar, University of Minnesota
- Claudia de Lima Costa, Federal University of Santa Catarina
- Sonia E. Alvarez, University of Massachusetts, Amherst
- AnaLouise Keating, Texas Woman's University

## ***386. How Can You Listen If You Don't Let Me Speak?: Black Feminist Reflections on Community-Centered Advocacy***

**1:45PM - 3:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 347**

We will collaboratively investigate strategies to support advocacy efforts rooted in and led by those most marginalized. Participants will come out of the workshop with concrete strategies about: 1) how to de-center themselves when supporting marginalized populations in their advocacy and organizing; 2) ways they can build, connect, and contribute to organizing with (whether it's movement building or sustaining efforts) populations most impacted by oppressive systems in a way that acknowledges and respects their roles as agents of change; and 3) ways to incorporate critical self

reflection in analyzing and improving the connections between their politics and praxis.

### **PRESENTERS**

- Kelly Macias, Adler University
- Maria Inez Velazquez, The Ohio State University

## ***387. "Being at Home" in the Southwest: Women of Color Graduate Students' Narratives of Trauma, Violence, and Self Care Strategies in a Neoliberal Institution***

**1:45PM - 3:00PM**

**BALTIMORE CONVENTION CENTER  
ROOM 348**

This roundtable seeks to explore the personal narratives of women of color graduate students residing in a historically conservative Southwest state. Using an intersectional lens, we connect our personal experiences in a predominately White neoliberal university to the larger themes of structural violence and trauma perpetrated within the academy. As students and aspiring faculty members, we navigate this space in a state of "in-betweenness" where being at home is often not a leisure given to us (Turner, 1994). We explore the following topics within our personal narratives: immigration/migration, diversity/inclusivity work, authority, gender, and radical self-care.

### **MODERATOR**

- Karen J. Leong, Arizona State University

### **PRESENTERS**

- Onyekachi Ekeogu, Arizona State University
- Julia Gutierrez, Arizona State University
- DeShay Thomas, Arizona State University
- Gabriella Zewdu-Habte, Arizona State University

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 388. Verses, Flows & Prose: A Workshop on Poetry as Pedagogy

1:45PM - 3:00PM

BALTIMORE CONVENTION CENTER  
ROOM 349

This workshop will feature strategies for using Black feminist pedagogy to introduce undergraduate students on how to utilize poetry as: (1) a site of theoretical exploration, (2) an assessment of learning through poetry development and the creation processes, (3) a collaborative tool where students are active participants in the learning process, and (4) outlets for student implementation outside of the classroom. Poets, practitioners, and cultural workers who are also college instructors and an undergraduate student poet will lead this workshop on how to engage students across the disciplines of Communication, Sociology, Gender Studies, and African American Studies.

### MODERATOR

- Valerie Taylor, University of Nevada, Las Vegas

### PRESENTERS

- Erika Abad, University of Nevada, Las Vegas
- Brooke Kimbrough, University of Iowa
- Lisa Covington, University of Iowa

## 389. Can Students Find Black Liberation on Campus?

1:45PM - 3:00PM

HILTON BALTIMORE  
RUTH

### PARTICIPANTS

#### #BlackOrgsMatter: Towards an Afrocentric Organization Design for Black Millennials<sup>2</sup>

- Jalyn Gordon, Independent Scholar

In the words of Molefi Asante, "we must aspire to more than shutting down; we must create, manufacture, and invent" (Asante 1988). Previous scholars have made valuable arguments regarding the characteristics of an Afrocentric

organization, but there is a gap in research regarding how specific age groups can put these characteristics into action. As a discussion of Subtheme Six, this paper seeks to answer the question, what is the most successful design for a Black millennial organization that incorporates African centered thought and liberation strategies?

### *Black Life Action Coalition: A Microcosm of the National Movement*

- Jazzmine zabriel Hardges-Garner, Ohio University

Several queer and female students went to Ferguson in August of 2014 and brought back a passion for change. After various actions against police brutality, students from various identities occupied the Student Center to mourn the life of Michael Brown and many other Black lives. In this moment, Black Life Action Coalition (B.L.A.C.) was formed and a cultural competency initiative began. Collaborating with women from the English Department, we are creating cultural competency outcomes in the first-year English courses as a way to ensure that all students could engage in conversations on race, gender, sexuality, and class.

### *Out of the Classrooms and into the Streets, then into Committees: Building Organizational Memory and Resisting University Suppression*

- Jolana Watson, Ohio University

Black Life Action Coalition (B.L.A.C.) developed a core group of mostly women organizers who led the charge to create a cultural competency class at Ohio University. But administrators were able to distract the movement by co-opting it into committees with no power, no funding, and no opportunity to create real changes. Eventually, most of B.L.A.C.'s core organizers graduated. For a moment, it seemed the movement was dead, until an opportunity from women in the English Department. Now, B.L.A.C. has broadened its focus to build a stronger, more intersectional movement on campus that has lasting potential.

## "Free To... Be Black as Hell": Black Memory, Black Feminisms, Race-Radical Literacies, and College Teaching

- Carmen Kynard, John Jay College

Taking inspiration from History and Memory in African-American Culture (1994), I look closely at the ways young Black women in college classrooms at non-selective, urban colleges design their literate identities and performances as part of their dynamic reinvention of the historical legacies of Black feminisms. Classrooms for Black female teachers and students are thus important sites where history, memory, and African American culture are continually (re)made. I work against the tendency to erase historical Black student insurgency and make possible/visible everyday processes and identities of thinking, learning, and studenting that intersect with longstanding visions of Black freedom and anti-racist/anti-sexist teaching.

## 390. Distance Education Task Force Business Meeting

1:45PM - 3:00PM

HILTON BALTIMORE  
STONE

## 391. Law and Public Policy Interest Group Business Meeting

1:45PM - 3:00PM

HILTON BALTIMORE  
TILGHMAN

## 392. Toward a Feminist Poetics of Solidarity and Sisterhood: Audre Lorde and Adrienne Rich as Models

1:45PM - 3:00PM

HILTON BALTIMORE  
TUBMAN A

### MODERATOR

- Diane Allerdye, Union Institute and University

### PARTICIPANTS

#### *Race, Age, Class, and Gender – My Lorde... It's a Woman's World!*

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Pamela Davis, Union Institute and University

Caregiving is a challenging role; a role and path that many people are not prepared to embark on. When the challenges of care are coupled with historical social forces, the task of caring becomes more problematic. Lorde's view on age, race, class and sex aligns with the challenges experienced by caregivers. My personal journey with loved ones with Alzheimer's disease and dementia exposed the subjugation of women in the arena of caregiving.

## ***Words and the Breathing between Them: Liminal Otherness between Audre Lorde and Adrienne Rich***

## ■ Greta Enriquez, Union Institute and University

Audre Lorde, in her interview with Adrienne Rich, addresses similarities and differences, in experience and in available choices, between Black and white women. Lorde discloses having ongoing conversations with Rich that they have not only shared but also that Lorde writes in her journal, to address the differences, perceptions, and experiences laid bare through their relationship and their being Black and white women. Their conversations offer a lush place to join them in finding emotion and thought in the liminal spaces between implicit, internal understanding (nonverbal, intimate, indistinctly bounded) and the drive that such knowledge needs to be shared.

## ***Power, For the Record: Reimagining a Poetic Dialogue between Audre Lorde and Adrienne Rich***

## ■ Tiffany Taylor, Independent Scholar

Power, For the Record: Reimagining A poetic dialogue between Audre Lorde and Adrienne Rich is a dialectical poem that draws from two pieces by Audre Lorde and Adrienne Rich that share the same titles, "Power" and "For the Record." The goal of this creative piece is to provide a present-day poetic reimagining and response to the question, "What would a discussion between Audre Lorde and Adrienne Rich sound like if it were to take place today?"

## ***Good Lorde!: Queer Black Motherhood as a Roadmap to Survival***

## ■ Aiesha Turman, Union Institute and University

As the daughter of a queer, masculine-of-center mother, I draw parallels between Audre Lorde's work at the intersections of her identities and the spaces inhabited by my mother, to illuminate how they both have created roadmaps to ensure my survival as a black woman, mother, and academic. Using Lorde's work and my mother's lived experiences, this intergenerational narrative acts as a site of textual liberation, one that seeks to embrace differences as a way to mediate trauma.

## ***Toward a Feminist Poetics of Solidarity and Sisterhood: Audre Lorde and Adrienne Rich as Models***

## ■ Diane Allerdye, Union Institute and University

What would a discussion between them sound like if it were to take place today, 25 years after Lorde's death and 5 years after Rich's? How might their legacy of solidarity inform feminist dialogue about the political, social, and healthcare environments in which we live today? How can the calling of the heart meet with the power of feminist philosophy/theory to engage the issues so close to the heart of Black Lives Matter? In this introduction to the poetry and prose comprising the panel's contributions, I explore these questions through the lens of Lorde's and Rich's original 1979 conversation.

## **393. Liberating Pedagogies**

**1:45PM - 3:00PM**

**HILTON BALTIMORE  
TUBMAN B**

**MODERATOR**

## ■ Vivian L. Huang, Williams College

**PARTICIPANTS**

## ***African Women's Diasporic Consciousness as Curricular Transcendence: Engaging and Questioning through a Study Abroad Program***

## ■ Kirsten T. Edwards, The University of Oklahoma

The study explores the intersections of gender, race, and mattering as they manifest in a pilot study abroad program. Black women faculty created this program set in an Afro-Caribbean locale with an explicit focus on the development of a gendered African Diasporic consciousness, prioritizing self-awareness as well as Black identity. This study asks, "What impact does a curriculum that resists imperialism by centering explorations of gender, racial, and cultural identity have on student development?"

## ***Freedom to Learn: How Critical Pedagogy in the Classroom Can Disrupt White Hegemonic Discourses That Oppress Women of Color***

## ■ Shanna Hagenah, Boise State University

"Classroom discourse is inherently political, and at the heart of critical pedagogy is an implicit understanding that power is negotiated daily by teachers and students" (Sarroub & Quadros, 2015; p. 252). Education systems are political sites for the training and disciplining of bodies. These bodies come to know themselves within hierarchical subject positions. Within this hierarchy whiteness is the center from which all other bodies are considered "other". Young women of color face an educational/political discourse that acts upon their bodies in ways that marginalize and oppress. I argue that critical pedagogy can disrupt classroom discourses that reproduce white hegemony.

## ***Transnational Feminisms in the High School Classroom: Openings, Limits, Possibilities***

## ■ Natalie Bennett, Women's Leadership and Resource Center

This paper examines the Model World Conference on Women's & Girls' Rights (MWC), a 10-year collaboration between a public university and public high schools in Chicago, IL. The paper draws on M. Jacqui Alexander's "pedagogies of crossing" to articulate how the program troubles various borders within the university, between

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

teacher and student, university and community, and among students. The paper discusses MWC's pedagogical approach, the structural challenges within and outside the university that constrain its impact and visibility, and how the students' insights and experiences in the local context serve as grounding for teaching about transnational feminist approaches.

## *When the University Fails to Name Relationship Violence: Classrooms as Sites of Intra-institutional Analysis, Individual Agency, and Calls for Change*

- Lauren Lichty, University of Washington, Bothell
- Karen Rosenberg, University of Washington, Bothell

In July, 2016 a University of Washington male student murdered fellow student Anna Bui, his ex-girlfriend, and two others. Campus statements regarding Anna's murder cast it as a decontextualized tragedy and failed to name it for what it was: a domestic violence homicide. Forty years after the inception of the feminist antiviolence movement, this incident underscored that the cornerstone of this work—naming and condemning relationship violence—is not complete. In this paper we argue for a participatory action pedagogy to complement intersectional feminist approaches to address this issue. This pedagogy links intellectual and applied analysis, students' agentic expertise, and institutional activism.

## *Write Back: Community Literacy as Queer Prison Abolition*

- Rachel Lewis, Northeastern University

This paper contends that community writing projects productively negotiate gender and sexuality in prison. As the connections between queer liberation and prison abolition become more prominent, the critical element of community work and engagement must rise in our scholarship and activism. I present the work of queer activists in and outside of prison mobilizing for the free expression of gender and

sexuality in carceral spaces. State-permitted literacy in prison spaces resists this freedom, leaving community groups to support queer incarcerated people and their allies through a range of community-centered, multimodal writing efforts, including newspapers, letters, art, and creative writing.

## **394. Plenary: Global Context and National Connections**

**3:15PM - 5:15PM**

**BALTIMORE CONVENTION CENTER  
BALLROOMS I-II**

Transnational solidarity and anti-imperialism were core principles of the Combahee River Collective statement and are very much a part of the political practice of the Movement for Black Lives. This plenary will explore the character and challenges of transnational solidarities in the struggle for Palestinian autonomy, indigenous rights, immigrant rights, decolonial praxis, and anti-police violence organizing.

### **MODERATOR**

- Marsha J. Tyspon Darling, Adelphi University

### **PRESENTERS**

- Chandra Talpade Mohanty, Syracuse University
- Keeanga-Yamahtta Taylor, Princeton University
- Tara Houska, Honor the Earth
- Gina Dent, University of California, Santa Cruz

## **396. Feminist Graduate Studies in the Wake of Trump**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
BRENT**

The 2016 election and subsequent transition to a new presidential administration has been a tumultuous one, leaving graduate students in the field of women, gender, and sexuality

studies facing both the lived reality of a highly oppressive, violent administration, as well as navigating teaching and scholarship in a contentious campus environment. This roundtable seeks to foster discussion about what it means to complete a PhD in a hostile political environment. Topics include: how do we connect our work to the resistance of state violence? How can we make use of our classroom spaces as sites of critical examination?

### **MODERATOR**

- Andrés López, Oregon State University

### **PRESENTERS**

- Kali Furman, Oregon State University
- Rebecca J. Lambert, Oregon State University
- L K Mae, Oregon State University
- Jennifer Ann Venable, Oregon State University
- Luhui Whitebear-Cupp, Oregon State University

## **397. Feminism and Movement Building in an Era of Crisis**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

### **MODERATOR**

- Christine Cynn, Virginia Commonwealth University

### **PARTICIPANTS**

#### *A Source of Hope Among Horror: The Feminist Revolution in Rojava*

- Ozum Yesiltas, Texas A&M University, Commerce

The Democratic Union Party (PYD) emerged as the principal Kurdish force in Rojava during the Syrian civil war and started a radical experiment in democracy in northern Syria which specified instituting a gender-balanced system of governance as an utmost priority. The feminist struggle in Rojava provides a powerful example that weds decolonization and national liberation

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

with a strong critique of patriarchal modernity. The paper first makes a case for the revolutionary social change that originates from non-Western, marginalized women of Rojava, then concludes with discussing how Rojava's anti-patriarchal project challenges the understandings of women's liberation in Western feminist discourses.

## ***Jineoloji Institutes: A Place for Community Organizing***

- Ruken Isik, University of Maryland Baltimore County

The struggle of Kurdish women in Syria has been mostly known by their fight against the Islamic State whereas women in Rojava (Northern Syria) not only joined the armed ranks of YPJ (Women's Protection Units), but opened Jineoloji Institutes and women's centers all over Rojava. The paper will analyze these institutes as places where women decolonize the former education system by implementing an intersectional curriculum that embraces the diversity of Northern Syria, and building a movement around these institutes.

## ***Refugee Research and Mobilizing Transnational Feminist Solidarity in the "Refugee Crisis"***

- Natalie Kouri-Towe, University of Pittsburgh

This paper examines how feminist researchers have begun to deploy research on the "refugee crisis" as a way to develop feminist solidarity in response to the urgent conditions of violence facing victims of forced displacement. Centering on transnational feminist theory as a basis for building solidarity, the paper proposes a model for using feminist research as a tool for feminist action in response to the "crisis" in the European Union, Canada, and the United States.

## ***Struggles Between the Two Self's: Third World/South self and First World/North Self***

- Lu Yan, Iowa State University

This qualitative study illustrates how international female students (IFs)—who are originally from the Third

World/South but currently located in the First World/North—feel and understand feminist solidarities and local collaborations as a social minority (Mohanty, 2003). Data is collected from IFs using interviews and storytelling. The participants discuss and share their experiences and understandings about the battles within them for social justice, between the Third World/South self and First World/North self. The results include a description of the participants' discussion of this issue and reveal a more visible and critical viewing power and inequity.

## ***"U.S.—Third World" as Metaphor & Methodology: Archival Lessons for Alliance-Building***

- Vani Kannan, Syracuse University

Addressing Subtheme One's call for analyses of interconnected oppressions "across borders and boundaries," this paper engages the archives of the Third World Women's Alliance in order to think about what historical U.S.—Third World women's solidarities can teach our movements today. How did the organization's anti-imperialist politic mediate the relationships among bodies, localities, and transnationalities in order to constitute a "common context" of struggle (Mohanty)? How did the "U.S.—Third World" operate as both a metaphor and a methodology (Reynolds) for navigating the tensions and contradictions of women-of-color alliances in order to build "relational literacies" (Licona and Chavez)?

## **398. Regulating Bodies**

**5:30PM - 6:45PM**

**HILTON BALTIMORE**

**CARROLL A**

**MODERATOR**

- Angel Lemke, Union Institute and University

## **PARTICIPANTS**

***Cancer Femme as Biopossibility: Queer Feminist Science Studies, Transfeminisms, Audre Lorde, and Breast Cancer Surgery***

- Evangeline (Vange) Heiliger, Oberlin College

How would breast cancer treatment differ if offered from the perspective that not all people with breast tissue are women? What possibilities might emerge if medical practitioners acknowledged that not all women have breasts? This paper draws on Lorde, Willey, Hayward, Jain, and Bailey to trouble dominant breast cancer narratives that presume whiteness, the sex-gender binary, and a material "truth" about bodies with breast cancer. I highlight queer / trans / POC engagements with mastectomies, theorizing how "Cancer Femme" strategies for developing capacities for pleasure in post-mastectomized bodies offers insight into "the nexus of gender, materiality, and illness" (Jain, 2012).

## ***From the Margins to the Basement: Intersections of Biomedical Patienthood***

- Caitlin Leach, Towson University

The inclusion of "women" in U.S. medical research, as exemplified by recent advances in cardiovascular disease and sexual dysfunction research, perpetuates normative gender binary categories, renders racialized gender invisible, and excludes genderqueer and transgender people of color. While the obvious solution to exclusion seems to be inclusion, increased representational visibility is problematic within unjust institutions. The U.S. medical system is one such institution which uses the rhetoric of clinical research and policy to reveal, construct, and reinforce power dynamics through language, marginalizing patients with intersecting identities despite recent emphasis on patient-centered care.

## ***In the Name of Protection: Vaccines, Suspicion, and Political Aesthetics of Refusal in Barbados***

- Nicole Charles, University of Toronto

This paper explores how Barbadian parents use the language of pain and force to respond to the Barbadian Ministry of Health's intensive promotion of the human papillomavirus (HPV) vaccine. Through a sense of flesh, blood, pain and guts, I argue, Afro-

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

Barbadian parents both make sense of their suspicions toward the vaccine and formulate new epistemologies of refusal as protection in response to the state. Drawing upon women of colour feminist theorizations of flesh to read parents' claims, I consider the historical, affective memories and continuities of slavery, racialized capitalism, and violent biopolitics that inhere within Barbadians' suspicions around the vaccine.

## *The Powers of Testosterone: Race, Nation, and the Regulation of Women Athletes*

- Rebecca M. Jordan-Young, Barnard College
- Katrina Karkazis, Stanford University

We examine the covert operation of race and region in a regulation restricting natural testosterone levels in elite women athletes. Sports officials claim the rule ensures fair competition and benefits the health of athletes with high testosterone. To the contrary, this putatively neutral regulation targets women from the global South for surveillance and interventions that can be read as violence done in the name of care. By framing the regulation as neutral and "scientific," the operations of power and harm are inverted – the least advantaged are figured as "unfairly advantaged," and the extraordinarily harmful interventions are framed as clearly beneficial.

## *What Does It Mean When We Say "Trauma"?: Multicultural Understandings beyond Pathologizing Western Medical, Mental Health and State Narratives*

- Stephanie Glick, University of British Columbia

From colonizing stories that created stereotypes of Indigenous peoples as unfit parents, to western medical diagnoses that deemed women "hysterical," to Reagan's invention of the "welfare queen," the state has historically worked alongside western mental health and medical models to corral marginalized group identities into pathologizing narratives. These narratives have benefitted the state by creating social divisions that help maintain its own white supremacist,

heteropatriarchal, and militant power structures. One way to resist state violence that otherwise treats marginalized bodies as disposable, is to center multicultural understandings of trauma and healing that offer agentic rewritings of cultural narratives.

## **399. Building the Wo/mxn's Collaborative Committee: Revisiting Intersectionality and Reimagining Political Solidarity**

### **WOMEN'S CENTER CONSTITUENCY GROUP SPONSORED SESSION**

**5:30PM - 6:45PM**

#### **HILTON BALTIMORE CARROLL B**

This roundtable takes up the theme of revisiting intersectionality by tracing the coalition-building efforts of feminist practitioners in Ohio who renamed their professional and research network. The newly minted Wo/mxn's Collaborative Committee seeks to attend to differences among women, deconstruct the gender binary, and invite collaboration between identity centers with shared political commitments. Participants in the roundtable will discuss how to confront transphobia, heterosexism, racism, and sexism across identity centers, how to deconstruct hegemonic masculinity from women's center spaces, and how to build coalitions and professional networks across identity centers in this age of resistance.

#### **MODERATOR**

- Angela C. Fitzpatrick, University of Cincinnati

#### **PRESENTERS**

- Nicole Carter, Wright State University
- Margaret Murray, University of Dayton
- Jane M Goetsch, Miami University

## **400. Publishing Feminisms Interest Group Business Meeting**

**5:30PM - 6:45PM**

#### **HILTON BALTIMORE CHASE**

## **401. From Sojourner to Anna to Ida to Fannie to Me: Living, Existing, and Resisting Before and Within Our Time**

**5:30PM - 6:45PM**

#### **HILTON BALTIMORE DOUGLASS (LCD)**

#### **MODERATOR**

- Joycelyn K. Moody, University of Texas, San Antonio

#### **PARTICIPANTS**

## *Writing History: Differential Racialization and the Writings of Ida B. Wells-Barnett*

- Jessica Edwards, University of Delaware

The speaker analyzes the census bureau's 2015 publication "Race and Ethnicity," noting the historical significance of categories and the ways in which history is often constructed. Using critical race theory (CRT), particularly the tenet of differential racialization which refers to "categories that society invents, manipulates, or retires when convenient" (Richard Delgado, 2010) as a tool for analysis, and Ida B. Wells-Barnett's creation "The Red Record" as a springboard for discussion, this speaker will show that writing history for Black women rhetors has been a political, social, and intersectional act, critical for situating and countering constructed histories of Black people.

## *The Higher Learning Conundrum: Addressing Intersectionality with a Black Feminist Narrative and Pedagogy*

- Alexis McGee, University of Texas, San Antonio

This paper argues through narrative the ways unapologetically Black feminist teaching politics and expressions of intersectionality push against academic expectations. As I am urged to conform to both traditional department standards and discourse expectations, I continuously use the space to speak against the adjustment of behavior I am "required" to embody (Kimberly R. Moffitt et al., 2012). The classrooms utilizing Black feminist

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

pedagogies resist oppressive practices like Cooper's denouncement of Whimodaughsis (Zackodnick, 2010). I address my interactions with those in the academy who have solidified my intersectional identities as I attempt to grapple and share knowledges from within the system.

## *Between Us Girls: A Cross-Generation Discussion between Southern Black Women*

- ReAnna S. Roby, University of Texas, San Antonio

The proposed paper presents a constructed conversation between Fannie Lou Hamer, Anna Julia Cooper, and the author. Building off of the voices and shared connections of the South and experiences of violence and oppression, but through different centuries, the author employs *currere* as a means to reflect on the lived and learned experiences of her own life as well as that of Hammer and Cooper. Through such, she imagines how the collective embodiment of such voices ultimately construct a radically different, yet democratic society.

## 402. From Alternative Facts to Alternative Worlds: The Possibilities and Limits of Feminist Science Studies

### SCIENCE & TECHNOLOGY TASK FORCE SPONSORED SESSION

5:30PM - 6:45PM

HILTON BALTIMORE

HOLIDAY 1

Forty years ago, Black feminist authors of the Combahee River Collective (CRC) Statement sought to develop an integrated analysis and practice based on the fact that systems of oppression are interlocking, while also emphasizing that an identity politics grounded in biological determinism was dangerous. Gathering experts in the field of feminist science studies, this panel will discuss the possibilities and limits of the field for understanding the current political moment and for building the intersectional politics envisioned by the CRC.

### MODERATOR

- Laura Foster, Indiana University, Bloomington

### PRESENTERS

- Sara Diaz, Gonzaga University
- Sara Giordano, University of California, Davis
- Jennifer Hamilton, Hampshire College
- Carole McCann, University of Maryland Baltimore County
- Veronica Sanz, Independent Scholar
- Harlan Eugene Weaver, University of California, Berkeley

## 403. Where Ebony Meets Ivory: From the Tower to the Streets: Towards a Critical Race Theory in Activism

### SOCIAL JUSTICE EDUCATION TASK FORCE SPONSORED SESSION

5:30PM - 6:45PM

HILTON BALTIMORE

HOLIDAY 2

The creation of a safe space for activists and their white and other non-black allies to review, discuss, and learn from some of the successes and setbacks of the Black Lives Matter movements across the country. The purpose is for us to create a dialogue about what has worked in order to provide a practical approach for activists across the country to consistently utilize while developing various community organizing and resistance strategies during a time struggle.

### MODERATOR

- Angela Tu, The Ohio State University

### PRESENTERS

- Lisa Covington, University of Iowa
- Krystle Ann Everett, Northern Illinois University
- Cherise Amber Charleswell, The Hampton Institute

## 404. How do Black Lives Matter in Biomedical Research, Teaching, and Practice?

5:30PM - 6:45PM

HILTON BALTIMORE

HOLIDAY 3

This roundtable draws together members of the Atlanta-area Working Group on Race and Racism in Contemporary Biomedicine and national respondents. The Working Group was founded to build intellectual common ground among researchers coming from diverse disciplinary backgrounds, and to spark interdisciplinary and cross-institution collaborative research on race and racism in contemporary biomedical research. This Roundtable builds on a "Lab Meeting" that participants are preparing for the journal Catalyst: Feminism, Theory, Technoscience, in which we have invited lab scientists, social scientists, and humanists in our Working Group to consider: "How do Black Lives Matter in your teaching, lab practices, and/or research?"

### MODERATOR

- Banu Subramaniam, University of Massachusetts, Amherst

### PRESENTERS

- Anne Pollock, Georgia Institute of Technology
- Deboleena Roy, Emory University
- Kimberly Jackson, Spelman College
- Kristen Abatsis McHenry, Spelman College
- Jennifer Singh, Georgia Institute of Technology
- Renee Shelby, Georgia Institute of Technology

## 405. The Politics of Desirelessness: Asexuality, Stillness, and Nation-States

5:30PM - 6:45PM

HILTON BALTIMORE

HOLIDAY 4

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## MODERATOR

- Caroline McClave, Aces NYC

## PARTICIPANTS

### *"Asexuality, Incarceration, and Black Power(lessness)"*

- Ianna Hawkins Owen, Williams College

This paper is a meditation on silence and stillness as they intersect with black survival strategies and asexual possibility. Building on work in asexuality studies that suggests that asexuality is not a fixed orientation but a fluid one, this paper interrogates the experience of a former Black Panther and her expressed resonance with asexual desirelessness born of isolation during incarceration and embraced from a spiritual standpoint. How does the articulation of asexuality as a temporary survival strategy interact with the disproportionate representation of black people living inside the US prison industrial complex and with the limits of contemporary asexual orientations?

### *"Desire Interventions: The Violence of Coupling and Culling in The Lobster and Vegetarian"*

- Eunjung Kim, Syracuse University

The South Korean government's campaigns to increase reproduction in light of birth crisis and to increase meat-consumption during livestock epidemics engage in maintaining desires to participate in "essential activities" for sustainability of the nation. By reading Han Gang's novel Vegetarian about a woman who refuses to consume meat and turns into a tree which leads to her mental hospitalization, and the film The Lobster about a society where the failure of heterosexual coupling turns a person into an animal to be hunted, this presentation utilizes desirelessness and species-crossing as a way to illuminate the connection between nation-states' desire-making and violence.

### *"Tracing Desirelessness: An Historical Analysis of "Asexual" Existence"*

- Michael Paramo, California State University, Fullerton

Asexuality, as a lack of sexual desire, possesses a rather absent history, leaving those who lived, what we would classify today as an "asexual" existence, invisible. Those who embodied sexual desirelessness, either in self-declaration or imposed classification, engaged with and questioned the dominant gendered sexual expectations of their time, transcending patriarchal dictation of the body and its relationship with state power. Through analyzing mainly 19th and 20th century journals, newspapers, and books, as well as contemporary scholarship, this paper seeks to trace a history of desirelessness in the United States in order to emphasize connections to a contemporary asexual understanding.

## 406. Race and Gender on TV: Viewing as Resistance

**5:30PM - 6:45PM**

HILTON BALTIMORE

HOLIDAY 5

How do television depictions of African Americans, Latinx, Asian Americans, and Arab-Americans complement or detract from the racist rhetoric articulated at the highest levels of the US state? What can we learn about our culture from studying these images against the backdrop of hate? Can we consider representations of people of color as part of the anti-racist struggle?

## MODERATOR

- Gwendolyn Deloris Pough, Syracuse University

## PRESENTERS

- Robin Riley, Syracuse University
- Chesya Burke, University Of Florida, Gainesville
- Kinitra D. Brooks, University of Texas, San Antonio
- Kishi Animashaun Ducre, Syracuse University
- Dana Olwan, Syracuse University

## 407. Women of Color Caucus Business Meeting

**5:30PM - 6:45PM**

HILTON BALTIMORE

HOLIDAY 6

## 408. Feminist Spirituality Interest Group Business Meeting

**5:30PM - 6:45PM**

HILTON BALTIMORE

HOPKINS

## 409. Thriving in the Backlash: Growing WGST Departments and Teaching Intersectionality in the Alt-Right Age

**5:30PM - 6:45PM**

HILTON BALTIMORE

JOHNSON A

## MODERATOR

- Martha Donkor, West Chester University

## PARTICIPANTS

### *Intersectionality as Campus Expertise*

- Lisa Huebner, West Chester University

I discuss how Women's and Gender Studies faculty members should make intersectional expertise a valuable commodity to their universities that can be modeled and adopted campus-wide. Further, I show how we can successfully convey this expertise without selling out and risking the misuse of social justice praxis. I explain how we promoted our unique proficiency at West Chester University by inserting ourselves and our intersectional methodologies in conversations of campus climate and general education. This application of intersectionality helped make ideas of inclusion, diversity, and power both feminist and accessible to administrators, which earned us department status and continued respect.

### *Embodied Intersectionality: Theorizing Teaching Moments as a Faculty Woman of Color*

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Tabassum Fahim Ruby, West Chester University of Pennsylvania

Teaching intersectionality is central in Women's Studies. However, neither teaching nor learning about intersectionality is simple. It requires us to examine our systemic privileges and disadvantages within diverse classroom settings, where students are often unprepared or unwilling to see their roles in relations of power. Drawing on various classroom activities and student evaluations, this paper analyzes the challenges of teaching intersectionality in introductory courses as a faculty woman of color on a predominantly white campus. In particular, I examine students' resistance, their points of struggle, and the affects such teaching has on myself both professionally and personally.

### *Intersectionality in the Lecture Hall*

#### ■ E. Simon Ruchti, West Chester University

In the contemporary academy, we face increased pressure to accommodate more students in the classroom. While large lecture halls have not been widely embraced as a suitable platform for feminist pedagogy, I have embraced the unexpected potentials of using these classes to benefit a feminist agenda—namely, exposing large numbers of students to intersectionality. In this current political climate, the stakes for what we teach in WGST are high, and this format certainly increases the risk for tension in the classroom. I argue, however, that these tensions can be made fruitful, or at least, might be worth the risk.

## 410. Furious Feminisms: Mad Max: Fury Road and the (Broken) Body

5:30PM - 6:45PM

HILTON BALTIMORE  
JOHNSON B

#### MODERATOR

#### ■ Liam Oliver Lair, College of St. Benedict/St. John's University

#### PARTICIPANTS

#### *Just a Warrior at the End of the World: the Meaning of Max*

#### ■ Barbara Gurr, University of Connecticut

Mad Max Fury Road arguably presents a feminist space, but it does not necessarily present a liberating space, either via gender or race. Miller's reliance on the Just Warrior motif and what Isiah Lavender calls the "background," the unnamed ever-presence of race, reflects the white supremacist arc of settler colonialism and furthers a narrative about moral superiority that takes into account but extends beyond gender. These pursuits are situated in the always-already presence of the post-apocalyptic landscape, where identity and meaning have been erased and reformed along particularly raced and gendered lines.

#### *Is the Future Disabled?*

#### ■ Michael Gill, Syracuse University

While Mad Max: Fury Road, is the future, which is not yet here, the same assumptions about productivity as value are embedded today. In a time of austerity, calls of people faking disability are juxtaposed with an increase in hate crimes. Is Mad Max the future where the divide between the disabled and non-disabled becomes increasing one of resources and power? Is disablement the logical result of generations of wealth inequity, systematic oppression, and environmental destruction? How do we understand the lived experiences of disabled people in this future, beyond simply linking their lives to experiences of oppression and destruction?

#### *Post-post-post Beauty at the End of the World*

#### ■ Alexis Boylan, University of Connecticut

Recent films call for a post-post-post beauty, a beauty that is cleansed of the messiness of traditional ideals of beauty with its racist, patriarchal, ablest agenda. This new post-post-post beauty asks if we can have back beauty, and more specifically if we can take pleasure in the beautiful again? Is there the chance to imagine happiness and beauty as uncomplicated, giving, and blissful, and most revolutionary perhaps, as liberated from commodity culture? Focusing Mad Max: Fury Road, I consider this new call for beauty, for some kind of purpose and

solidity from art and aesthetics, a call for a better beauty.

## 411. Moving Towards Home: The Feminist Imaginary from Palestine to M4BL

5:30PM - 6:45PM

HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)

What alternative political imaginaries are performed by Palestinians and others who utilize artistic expression to witness or reenvision the question of Palestine? This workshop considers how transnational feminist imaginaries contend with and mobilize the "force of the image," in colonial power, self-making, and movement-building. Drawing inspiration from June Jordan's transposition of blackness with palestinianness (1989), we enact the imagined and material connections between black America and occupied Palestine that have shaped visual economies of transnational solidarity practices and movement-building against racialized dispossession and genocide, while likewise drawing attention to the incommensurabilities, intensities, and frictions that accompany such acts.

#### PRESENTER

#### ■ Sarah Ihmoud, Boston University

## 412. Transforming the Academy: Creative Pedagogies, Collaborative Partnerships, and the Choreopoetics of "Holding Space"

5:30PM - 6:45PM

HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)

#### MODERATOR

#### ■ Theresa Tensuan, Haverford College

#### PARTICIPANTS

#### *Passing Strange: Embodying and Negotiating Difference in Academia*

#### ■ Daphne Lamothe, Smith College

What critical, analytical, and theoretical tools are necessary to comprehend

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

the contingency and intersectionality of identity, the constructedness of imagined communities, and the way that power inhabits social structures? How does one move from feeling like a stranger to having a critical capacity to act purposefully like a "stranger" in Georg Simmel's sense of being a member of a collective endowed with the capacity to interrogate and confront the group's unexamined and unspoken assumptions?

## *The (S)Paces of Academic Work: Disability, Access, and Higher Education*

- Kristin Lindgren, Haverford College

The cultural history of disability has been marked by eugenics, charity, institutionalization, underemployment, and the valorization of medical procedures and elusive cures over systems of support that enable disabled people to lead rich, interdependent lives. Access involves a way of thinking about the world that challenges us to imagine how another body, another self, experiences it. How do we begin to imagine what full access might look like?

## *Much Better than a "Like": Art the Organizing of New World*

- Pato Hebert, New York University

Art and politics are means to test our legibility, vitality, and viability—to ourselves, with one another, and in relation to institutions. A critical art classroom can help us see ourselves fully implicated and illuminated in the lives of others, thinking of "us" and "ourselves" in the most plural sense—an understanding that is as polymorphic as it is collective. How do we teach into and from a prospect of collective transformation? How might this shape our sense of mutability, accountability, and possibility?

## *Theorizing the Transformation of the Twenty-First-Century Campus*

- Sarah Willie-LeBreton, Swarthmore College

University and college administrators' critical consciousness about the relationship between diversity and intellectual vibrancy has been

challenged and informed by activist movements ranging from the civil rights and black freedom movements, through second-wave feminism and New Left student movements through AIM, Chicano, and LGBTQ movements to today's student activism informed by M4BL and the reverberations of the Women's Marches; administrators must simultaneously contend with a host of concerns ranging from fiduciary responsibility to governance and emerging technologies. What contradictions, options, and opportunities for growth and reconciliation arise from the generative tensions between these movements and our institutional frameworks?

## *413. Women's Bodies at Checkpoints, Borders, and in Refugee Camps*

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

Surveillance of women's black and immigrant bodies underline the binary opposition between "qualified" and "unqualified" human beings and calls for the de-privileging of military and police surveillance. Surveilled women, immigrants, and refugees invite a transnational approach to create solidarity across identity lines. Through activism, poetry, and journalism, these panelists look at how to reimagine spaces outside the neoliberal state, through providing possibilities in the face of checkpoints and detention centers.

### **MODERATOR**

- Irline Francois, Goucher College

### **PRESENTERS**

- Brigitte Marti, Center for Transnational Women's Issues
- R. Dianne Bartlow, California State University, Northridge
- Marta Lopez-Garza, California State University, Northridge
- Pramila Venkateswaran, Nassau Community College

## **414. Upbuilding Baltimore: Women and Collective Social Justice in Baltimore**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

### **MODERATORS**

- Michelle R. Scott, University of Maryland Baltimore County
- Duchess Harris, Macalester College

### **PARTICIPANTS**

## *Black Feminist Histories after the Baltimore Uprising*

- Takkara Brunson

This paper reflects on five years of teaching Women's Studies and African Diaspora History courses at Morgan State University, a historically Black university (HBCU) located in Baltimore's Northwood neighborhood. It traces how students' engagement with the curriculum shifted following the 2015 Baltimore Uprising. While students enrolled during previous semesters used the class to think about events that, for many, seemed distant, those who witnessed the political events of 2015 became more passionate about connecting history and feminist theory to anti-black racism in Baltimore and the surrounding area.

## *"Washwomen Have Come to Clean the Laundry": Baltimore Women and the Garvey Movement*

- Natanya Duncan, Lehigh University

While scholars have begun to take notice of how the Marcus Garvey's Universal Negro Improvement Association, few have given much attention to the centrality of women in the organization in any great detail. This paper examines the actions of Baltimore UNIA Divisions where women outnumbered men 3 to 1 and left a legacy that made use of the phrase "cleaning the laundry" to signify their willingness to undertake the heavy load of race progress work. The paper posits

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

that their actions help set a tradition for public protest and organized rage in Baltimore that was invoked during the 2015 Uprising.

## *The Legacies of Baltimore's Panther Women*

- Robyn Spencer, Lehman College

## **415. Transnational Claims to Digital Publics: South Asian Women on (Digital) Street**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

- Radhika Gajjala, Bowling Green State University

### **PARTICIPANTS**

#### *Reporting out: Negotiating Boundaries or Nation and Home*

- Tarishi Verma, Bowling Green State University

In July 2016, a girl from Jadavpur University in Kolkata in India alleged that the son of a professor in the college had been harassing her. She posted screenshots of her conversation with him. When she was contacted for a story in a national newspaper, she refused outright, saying she was more comfortable talking about this online instead of in the news. More women now use social media to report if they were attacked, raped, molested, assaulted, or harassed on the street. On the web, they own the information. This paper examines related issues in relation to boundaries produced in digital space.

#### *Rural to Digital: Feminist Anti-rape Activists Negotiating Boundaries*

- Pallavi Guha, University of Maryland

India's rural feminist activists face challenges and successes as they use social media and mass media platforms in anti-rape and sexual harassment activism. This paper focuses on different media platforms and their use by feminist

activists from northern and eastern India. Facebook and Whatsapp have been convenient to these rural feminist activists but there have been times when these platforms have failed them in their activism. On the other hand, they have created and depended on a network of journalists and local media organizations for their activism. Thus here there is a negotiation of inside/outside and rural/digital.

#### *Ghar and Bahir: Negotiating Digital Publics*

- Radhika Gajjala, Bowling Green State University

This paper discusses domesticity and how it is mediated and reinvented through embodied migration and digitality and through digital circuits and networks formed by south Asian identified women. Affective circuits are built through women's emotions (reproductive and productive) on behalf of immediate and extended family. As women move further away from the physical place of their home-nation, the reproductive and emotional labor they do extends into the digital as formations of digital domesticity and of "digital housewives" (Jarrett, 2016).

#### *Borders and Boundaries: Digital and Street Activism in South Asia*

- Radhika Gajjala, Bowling Green State University

Radhika Gajjala in Conversation with Shilpa Phadke, Sadia Khatri, and Ridhima Sharma—Feminist Activists in South Asia. This is a conversation between four feminists with origins in South Asia who have been involved in feminist collectives. Shilpa has been engaged as a street activist for more than a decade on the politics of public space and women's access in Mumbai, India. Sadia discusses the formation of #girsatdhabas which was an effort to occupy public space by young Pakistani women. Ridhima talks about her work founding and maintaining "FemPositive" and her struggles in the (feminist) NGO and digital space of India.

## **416. "The Impossibility of the Anti-racist Subject" – But What about Kamala Khan and Luke Cage?**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

### **PARTICIPANTS**

#### *Bulletproof and Unafraid: Black Masculinities in Marvel's Luke Cage*

- Mia Victoria Lawrie, University of Washington

Luke Cage, based on Marvel's 1970's comic series, is about an indestructible, super strong, bulletproof Black man with a complex past living in Harlem. True to its genre, the science fiction series highlights themes that dominate the US socio-political consciousness including racism, violence, police brutality, and Black manhood. In this paper, I examine the how Black masculinities are portrayed in Luke Cage and their relationship to historical portrayals of Black men. I also explore a feminist reading of the series and what it means to have a show about a bulletproof Black man in the time of Black Lives Matter.

#### *Ethical Whiteness and the Death Drive: White Women as the New American War Hero*

- Moon Charania, Spelman College

I look at two controversial US films: Eye in the Sky and Whiskey Tango Foxtrot, both of which feature white women as central participants in the racialized domains of war and politics. While one film takes on an ethical polemic (the innocent lives of civilians caught in the crosshairs of drone cameras) and the latter is a filmic rom-com, they both significantly collude and collide with geo-cultural moments, where gender and violence seek expression through particular mechanisms of whiteness and empire. Developing the notion of ethical whiteness, I examine the visual contradictions of white women's newfound, war-time necropower.

#### *Representation and Repetition: Race, Gender, and Sexuality in the Stories we Tell*

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## ■ Kara M. Kvaran, University of Akron

Films have the power to provide a window into other lives, create empathy, and understanding, but only if the stories we tell truly reflect the diversity of our world. The erasure or obfuscation of women's and people of color's experiences is detrimental to our cultural consciousness. It reinforces the narrative that white, male, heterosexual stories are the default, that women and minority groups do not have universal stories to tell. Representation matters, and when a culture chooses to tell the same story from the same perspective over and over, it fosters an environment which privileges one demographic over all others.

### *Revolutionary Popular Culture: We the People and Ms. Marvel in an Era of Trumpism*

#### ■ Marian Sciachitano, Washington State University

Just as #SayHerName brought revolutionary politics of gender and racial visibility to the #BlackLivesMatter movement, popular culture is challenging how we see Muslim American women in an era of Trumpism. Whether it was on the streets or on social media, the image of a Muslim woman wearing a hijab of the U.S. flag was visible. In addition to them, the fan-generated images of Ms. Marvel superhero Kamala Khan began emerging after Trump's inauguration. This paper will focus on how these visual representations of Muslim American women are connected to the legacy of the Combahee River Collective.

## 417. Presidential Session: Relearning Solidarities: Challenges from Dalit Feminisms

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

This roundtable seeks to launch a serious conversation in US/Canadian academic feminist sites that are committed to bringing caste into conversation with race and indigeneities to rethink transnational and translocal feminist solidarities. We

ask: How can debates and insights from dalit studies (e.g., Tharu, 2003; Stephen, 2009; and others) allow us to approach race and indigeneities transnationally in ways that grapple with settler colonialisms in and beyond North America? How might lessons about engaging questions of identity, situated solidarities, and justice in the context of black and indigeneous feminisms in North America allow us to deepen our engagements with dalit feminisms?

#### MODERATORS

- Richa Nagar, University of Minnesota
- Chandra Talpade Mohanty, Syracuse University

#### PRESENTERS

- Dia Da Costa, University of Alberta
- Nishant Upadhyay, University of Massachusetts, Dartmouth
- Sayan Bhattacharya, University of Minnesota
- Chandra Talpade Mohanty, Syracuse University
- Chinnaiyah Jangam, Carleton University
- Sanober Umar, Queen's University

## 418. "Everybody's Activism is Very Different": Lessons on Clarifying Your Activism Roles from Black Activists' Narratives

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

The proposed workshop is grounded in the narratives of twelve Black Lives Matter activists. Qualitative methods were used to uncover approaches to activism salient among activists who ascribe to the intersectional values of Black Lives Matter. Using themes from these narratives about self-awareness, vulnerability, and the power of stories, this workshop (1) will introduce a framework of critical consciousness development, (2) guide participants through creative self-reflection exercises that build on the social locations and

socialization experiences relevant to the activists, and (3) facilitate independent and collective work to find and clarify one's role in Black racial justice work.

#### PRESENTERS

- Della Mosley, University of Kentucky
- Carolyn Meiller, University of Kentucky

## 419. Dark Sciences: Collective Dreaming for Transformative Change

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
LATROBE (LCD)**

In this hands-on workshop, we will explore the transformative power and potential of collective dreaming through a queer black feminist lens. We begin with the premise that dreams, both shared and individual, have always been essential to social movements, including the M4BL, precisely 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 that together, we will tap into while discussing the ways in which dreamwork has shaped black feminisms from Nanny of the Maroons to Audre Lorde and beyond.

#### PRESENTERS

- Tala Khanmalek, Princeton University
- Alexis Pauline Gumbs, Eternal Summer of the Black Feminist Mind
- melannie monoceros, Independent Scholar
- Marcelitte Failla, Emory University
- Racquel Gilford, Independent Scholar

## 420. States and Prisons/States as Prisons: Critiques of Carcerality

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
PEALE A**

#### MODERATOR

- Shreerekha Subramanian, University of Houston, Clear Lake

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## PARTICIPANTS

### *Social Media as a Way to Resist Violence and Carcerality*

- Jennifer Musial, New Jersey City University

My paper explores hashtagging as an "affective amplifier" (Rambukkana 2) used to mobilize public support for survivors of domestic violence who were subsequently arrested for defensive acts. I argue for the necessity of hashtags to resist necropolitical overtures on three fronts: domestic violence, state violence via carcerality, and white supremacy. I look at #SurvivedandPunished, a hashtag-archive that catalogues cases of arrested survivors, then analyze Marissa Alexander and Bresha Meadows as Black women whose cases benefitted from social media exposure in tandem with the Movement for Black Lives.

### *"Out of Control": Lesbian Feminist Resistance to Counterinsurgency in the 1980s*

- Brooke Lober, Sonoma State University

This paper explores the cultural resistance work of Women Against Imperialism and Out of Control: Committee to Free Lesbian Political Prisoners, a network formed to oppose the Lexington Control Unit for Women, a sensory deprivation and isolation facility where high-profile movement leaders were pressured, unsuccessfully, to renounce their revolutionary politics. I trace how activists brought cultural practices and ideologies from lesbian feminism to revolutionary socialist and anti-colonial movements in support of women insurgents of the 1980s, both opposing the expansion of the carceral state and identifying the repressive counterinsurgency project wrought through the targeting and torture of women political prisoners.

### *Prisoners on either Side of the Gilded Cage - Nepantla State in/with Oscar Lopez Rivera*

- Erika Abad, University of Nevada, Las Vegas

Oscar López Rivera is a former Puerto Rican political prisoner whose sentence was recently commuted by President Barack Obama. Since 2004, I have been corresponding with him.

I use borderland and mestiza feminist theories of Gloria Anzaldua and M. Jacqui Alexander to explain how our correspondence explores the danger and desire of mutually recognized resilience. In exploring prisoner letters as the marginal site of escaping the gilded cage of privilege, I complicate the glamorizing of political heroes. What intellectual and political opportunities emerge in the escape through discourse in/of relation between writers?

### *What Justice is Beyond these Walls?: Practicalities and Possibilities of Non-State-Sanctioned Alternative Justices*

- Autumn Elizabeth, Independent Scholar

This paper seeks to explore ways the creation and application of alternative justice systems can help transcend the state and its flawed systems of law and justice. By delving into both a case study of the Embassy Network's Alternative Justice Project, and the theoretical basis for alternative justice systems, namely interdisciplinary research on restorative and transformative justice (Saulnier and Sivasubramaniam 2015; Nocella 2011; Ruth-Heffelbower 2011) and intersectional feminist perspectives on these systems and their state-sanctioned equivalents (Gilmore 2011; Daly 2006), this paper will provide a scholar/activist examination of the possibilities of justice beyond the state.

### *Carceral Imaginaries and Prison Memoirs*

- Shreerekha Subramanian, University of Houston, Clear Lake

From Assata Shakur's Assata to canonic works such as Nawal El Saadawi and Haleh Esfandiari's memoirs to more recent anthologies such as Ayelet Waldman and Robin Levi's Inside this Place, but Not of It: Narratives from the Women's Prison, we see what Angela Davis reminds us, that female prisoners arrive under the sign of immoral depravity and transgression. Through Genevieve Le Baron and Adrienne Roberts' work on the political economy of carcerality, I argue that the prison memoirs offer unique analytics to decode the intimacy between carceral imaginaries and hegemonic imperialisms.

## 421. Black Mirrors: The Centrality of Black Women's and Girls' Seeing and Naming to Transformational Politics

5:30PM - 6:45PM

HILTON BALTIMORE

POE AB (LCD)

### MODERATOR

- Rosemary Ndubuiwu, Georgetown University

## PARTICIPANTS

### *Digital Sister Circles: Negotiating the Politics of Black Hair in an Alternative Media Production Platform*

- Joseanne Cudjoe, Rutgers University

Within the last eight years, a contemporary Black natural hair movement has emerged. Driven by an intensive digital media platform, Black hair has begun to escape from the media's fringes. This paper argues that these digital spaces have gifted Black women, who hold little power in the mainstream media, the opportunity to produce alternative media text. By taking control of the narratives about their bodies, they counter longstanding notions about the inferiority of Black hair. These digital sister circles move beyond haircare, and thus should be understood as sites of resistance in which the legitimacy of Black bodies is centralized.

### *She Got That Magick: #BlackGirlMagic, Thelema, and Black Feminist Futurity*

- Shondrea Thornton, University of California, Los Angeles

#BlackGirlMagic, a hashtag created in 2013 by CaShawn Johnson, has emerged in 2016-2017 as a contemporary Black feminist freedom epistemology that centers and makes visible the labor that goes into the survival and thriving of Black womanhood/girlhood. Building upon this liberatory social-media movement, this paper seeks to imagine the possibilities of freedom, resistance, and radical change that emerge when the concept of "magic" is taken up not as metaphor but as a philosophical truth. Engaging Thelema, or magick, Black

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

feminist vision(s), and #BlackGirlMagic, this research imagines 'Black Girl Magick' as both tradition and future vision for Black women.

## *Places to Be: The Spatial Politics of Black Girls' Visuality*

- Ashleigh R. Wade, Rutgers University

Adding to the many conversations regarding the political potential of social media, this paper explores how Black girls employ visuality in digital media (i.e. Instagram, SnapChat, YouTube, etc.) as a way of appropriating space(s) toward their own political (broadly defined) agendas. My work operates under the premises that imagery is central to Black youths' cultural engagement (Thompson 2015), and digital and physical spaces can and do overlap. Therefore, I argue that Black girls use visual content to undermine expectations that they should take up as little space as possible and to create spaces where they can be.

## **422. Miskasowin – Finding One's Place Within the Circle**

**5:30PM - 6:45PM**

**BALTIMORE CONVENTION CENTER  
ROOM 341**

This workshop will take the format of an Indigenous sharing circle. The subject that will be explored is "decolonizing without and within?" The Indigenous facilitators will open the circle with ceremony and everyone is welcomed in. We will explore the question "what is decolonization?" and will invite exploration of social transformation processes that acknowledge current rights and struggles of Indigenous, minority, and marginalized people. This workshop centers Indigenous people and their struggles while inviting allies to sit with us and explore shared visions and goals.

### **MODERATOR**

- Elizabeth Fast, Concordia University

### **PRESENTERS**

- Vicky Boldo, Montreal Urban Aboriginal Community Strategy NETWORK

- Catherine Lynn Richardson, Université de Montréal

## **423. Pedagogical Resilience in the Face of Trauma: Strategies for Social Justice on a Predominantly White Campus**

**5:30PM - 6:45PM**

**BALTIMORE CONVENTION CENTER  
ROOM 342**

Disguised in the rhetoric of inclusivity and equality, the United States was born of conquest, genocide, enslavement, and brutality. All too often, students learn history through the stories of the oppressors as opposed to people's resistance to the state's violence. This roundtable will focus on pedagogical and campus activist strategies to unpack social justice activism in the age of Black Lives Matter, xenophobia, Trump and his lies.

### **PRESENTERS**

- Ann M. Savage, Butler University
- Vivian Deno, Butler University
- Terri M Carney, Butler University
- Terri Jett, Butler University
- Jess Butler, Butler University

## **424. Black Spatial Intimacies**

**5:30PM - 6:45PM**

**BALTIMORE CONVENTION CENTER  
ROOM 343**

### **MODERATOR**

- Mae Miller, CUNY Graduate Center

### **PARTICIPANTS**

#### *Black Collective Memory and Black Geographies*

- Sophonie Bazile, University of Kentucky

Respectability politics often determine whose lives galvanize people into action when injustice occurs. Furthermore, proper sexual and gender identities determine whose lives are worth being grieved and remembered

in Black collective memory and whose lives are suppressed. Matt Richardson acknowledges that there is "a queer limit to how we understand our history and ourselves" (Richardson 2013, 5). To claim queerness would mean subjecting the Black collective to the vexed history of Black pathology. I argue that the incapacity to acknowledge the existence of Black queer subjects continues to erase them from the present landscape.

## *No Name in the Street: Black Women and the Spatial Politics of Legibility*

- Aaron Mallory, University of Minnesota

Renisha McBride was involved in a non-fatal car accident outside of Detroit, Michigan in the middle of the night. She was found dead three hours later. The New York Times coverage of Renisha McBride's death highlighted a paradox: "Her whereabouts for the next several hours remain a mystery." I am concerned with how McBride's absented three hours functions to differentiate Black women's spatial claims in spaces where they are seemingly out of place. Through McBride's accident, I will demonstrate how material technologies of state measurement purposefully undercount Black women's relationship to place as a means to devalue their spatial contributions.

## *Diffusions - Queer Black Disruptions of Place and Power*

- LaToya Eaves, Middle Tennessee State University

The paper explores Black spiritual space-making practices by centralizing Black queer women in order to disrupt normative assumptions of faith, place, and bodies. The paper demonstrates how Black women's hybrid subjectivities interanimate queerness and spirituality. Consequently, the paper shifts normative codes of Black religiosities and therefore renovates accompanying gendered and sexual codes in order to manifest Black women's geographies and their contributions to knowledges in/of the place and religion.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## #426. From Octavia Butler to Orphan Black with Witches and Aliens

5:30PM - 6:45PM

BALTIMORE CONVENTION CENTER

ROOM 345

### MODERATOR

- Shari Valentine, Henderson State University

### PARTICIPANTS

#### *Aliens, Witches, and the Chief of All Masquerades: Decolonization in Nnedi Okorafor's Lagoon*

- Cassandra L. Jones, University of South Carolina Upstate

Lagoon tells the story of a scientist, soldier, and rock star at the moment of an alien invasion in Lagos, Nigeria. The unlikely trio must introduce the aliens to the world, while staving off the corrupt government and military force's xenophobia. Okorafor's novel envisions a peaceful first contact that decenters the West from narratives of intergalactic importance, challenging the enduring effects of colonialism by positing an invasion of Nigeria that expels the racialized and gendered exploitation of the Western world. Okorafor's invasion reconnects Nigerians with pre-colonial cultures, restores balance to natural resources, and restores personal and political power to Africans.

#### *Like Shamans and Oracles: Examining the Transformative Possibilities of Women of Color Science Fiction*

- Kristin Alder, Texas Woman's University

Women of color science fiction writers interrogate and challenge oppressive narratives of racism, sexism, and heterosexism by infusing their art form with socially- and politically-oriented consciousness. Through the examination of race, gender, and sexuality, these writers (re)create and (re)claim identities, histories, and futures in works which not only protest social injustice, but additionally offer new frameworks for understanding and movement building. Using feminist/womanist theory, I analyze the texts of Vourvoulias,

Hopkinson, Amadahy, and Okorafor, arguing that these authors dismantle and transgress the oppressive social ideologies and structures in our society while offering visions for new futures.

#### *Naming People "Black"—rather than "alive"*

- Holly Laird, University of Tulsa

In "How it feels to be colored me," Zora Neale Hurston turns the tables on her recollection of how she "became" black, under the naming gaze of white tourists, by (re)coloring herself through narrative, not as an objectified other, but as the subjective "me." In twentieth-century works of varying genre, from a "passing" novel such as Jessie Redmon Fauset's *Plum Bun* (1929) through science fiction like Octavia Butler's *Wild Seed* (1980) to the postmodernism of Gayl Jones' *Mosquito*, this paper tracks various ways these writers have rewritten the white color code to rename and recolor themselves "alive."

#### *Sestra-hood is Powerful: Orphan Black on Race and Reproductive Justice*

- Layne Craig, Texas Christian University

This paper argues that the reproductive justice movement founded by the Sistersong Women of Color collective has enabled new, politically-savvy modes of representing pregnancy in popular culture. I examine the science fiction series *Orphan Black*, which focuses on a "family" of clones, as a model of holistic reproductive decision-making as defined by Sistersong, because it both advances a justice-focused reproductive ethic in its depictions of issues related to characters' fertility, and relentlessly integrates race and dis/ability into questions about reproductive choice and family building.

## 427. Theorizing Feminist Solidarities with "Others"

5:30PM - 6:45PM

BALTIMORE CONVENTION CENTER

ROOM 346

### MODERATOR

- Rosalind Petchesky, Hunter College

### PARTICIPANTS

#### *Standing with One's "Others": Sporadic Feminist Solidarities*

- Sumru Atuk, CUNY, Graduate Center

This paper explores the political and theoretical potential of "sporadic feminist solidarities" - temporary, necessity-based, difference-oriented and context-sensitive coalitional politics - between so-called antagonistic groups. My in-depth interviews with activists from Muslim women's organizations and LGBTQ organizations in Turkey show that coalitional politics that do not require unity or reconciliation are possible, refuting the assumptions of essential/experiential sisterhood and fundamental antagonism. Thus, I argue that the theoretical framework of "sporadic solidarity" is useful to understand and form open transformative and productive coalitions that neither prescribe a common ground nor exclude the potential of conflict.

#### *From Mirabal Sisters to Sakine Cansız, "We Fight Against Violence": Kurdish Women's Movement's Transnational Connections*

- Elif Ege, State University of New York, Buffalo

This paper focuses on the call for transnational solidarity against 'violence against women' by the Kurdish women's movement in Turkey. It critically engages with their rhetoric that privileges the similarities while referring to different forms of 'violence against women'. Based on in-depth interviews with activists, combined with the visual analysis of the images produced around Kurdish women's activism, I will discuss the potentials of this rhetoric that provides an opportunity to talk about overlapping oppressions and to bring into view violence forms that are overlooked, as well as its limits within the contexts of major disparities and polarizations.

#### *Migrant Labor in Palestine: Forging Solidarities From Within the Racial State*

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

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

This paper suggests how an analysis of the position of migrant workers in Israel/Palestine can be more fully incorporated into transnational solidarity campaigns supporting Palestinian rights. Based upon my interviews with migrant domestic workers from the Philippines and Nepal, I suggest how their experiences of Israeli state racism and wage theft reveal how labor exploitation under neoliberalism intersects with Israeli practices of apartheid. I suggest how an accounting of their experiences can further highlight the connections between capitalist, racist and anti-immigrant policies in the U.S. and Israeli government policies that are at once anti-(im)migrant, anti-worker, and anti-Palestinian.

## *Queer Lines: Gay Liberalism and the Barriers to Transnational Queer Solidarity*

- Alison Elizabeth Parks, Graduate Center, City University of New York

This paper examines the problems arising from the universalization of a particular LGBT subject that erases and marginalizes queer populations of color both in the west and elsewhere. White liberal LGBT politics "celebrate the diversity" of the LGBT community abroad (often through the fetishization of nonwestern identities) and employ solidarity language to promote their international NGO efforts while neglecting (sometimes unto death) queer and trans people of color within their own borders. Drawing from queer theory and solidarity literatures, this paper proposes a framework for building queer solidarity that acknowledges a more radical understanding of gender, sexuality, and oppression.

## *Feminist Solidarities and Epistemologies of Ignorance: Lessons from the Birth Control Movement*

- Emily Crandall, Graduate Center, City University of New York

This paper applies feminist/critical race epistemologies to examine the mid-20th century birth control movement - and the urgent intersectional critique

of it that emerged later - in order to think through the role that ignorance plays in both facilitating and impeding feminist solidarity projects. The paper argues that accounts of solidarity rooted in political or ethical claims of responsibility to others are incomplete without an account of epistemic responsibility. It argues further that conceptualizing suspicion as a form of ignorance is useful for exploring how solidarity projects can be partial, temporary, and sometimes composed of otherwise strange political bedfellows.

## **428. Queer Ritual, Queer Gesture**

**5:30PM - 6:45PM**

**BALTIMORE CONVENTION CENTER  
ROOM 347**

### **MODERATOR**

- Gwendolyn Beetham, University of Pennsylvania

### **PARTICIPANTS**

#### *Prodigal Configurations: Queering the Religion/Secular Binary*

- Karen Devries, Montana State University

Situated at the intersection of Science Studies, Religious Studies, and Queer Theory, this paper uses a Prodigal Daughter figuration, critical race theory, and storytelling as a queer kinship practice. Traveling through the borderlands of religious/secular formations, she collects wisdom and tools designed to further contemporary freedom struggles.

#### *Same-sex Marriage in Russia? "Why on Earth would Anyone Want to Do That?"*

- Ellie Vainker, Rice University

Drawing from interviews conducted in Saint Petersburg, this paper considers activist imaginings of queer life in Russia. While some—from my preliminary research mainly younger, mainly cisgender men, and mainly ethnically Russian—seek to create a visible LGBT presence in Russian society with a view to claiming rights for an LGBT community, many others yearn toward a different kind of future, one not so easily

enmeshed with Western liberal logics. In this paper, I consider the reflections of several lesbians who note the costs in the present of visibility-focused activism and present a distinctly Slavic view of sexual modernity.

## *Space, Race, and Sexuality: The Legibility of Queer Ruralities in British Columbia (B.C.)*

- Nadine Boulay, Simon Fraser University

While 'queer space' tends to be overwhelmingly legible as urban, the historical presence of rural gay communal living, 'lesbian land,' and the current exodus of queer millennials suggests that queer spaces can indeed be rural. Yet what do experiences of queer rurality have to do with whiteness and racial mobility? This paper examines rural queer geographies and community building within larger structures of white supremacy and settler colonialism in North America. Through an analysis of historical and contemporary examples of queer rurality in B.C., this paper interrogates the ways in which race informs and shapes the production of queer (rural) space.

## *'Sorority Gang Signs': At the Intersections of Race, Woman-Centered Kinship, Social Media, and Violence*

- Jocelyne Bartram Scott, Indiana University

This paper addresses the trend of "sorority gang signs", differing hand signals that identify members of a particular sorority organization. Interpreted as dangerous or innocuous based on the sorority, and originating within historically Black organizations, sorority affiliation marking as a social (media) practice challenges us to consider the interactions between cultural exchange versus appropriation alongside institutions of privilege and oppression. Through an intersectional feminist framework, I illustrate the complexity of this dimension of Greek culture, embedded within racialized legacies of violence, queer resistance to heteropatriarchy through woman-centered identification, and the effects of college education and class status.

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

## 429. Represent!: Performing Politics

5:30PM - 6:45PM

BALTIMORE CONVENTION CENTER  
ROOM 348

### MODERATOR

- Kristi Branham, Western Kentucky University

### PARTICIPANTS

#### *Bearing History: The Hieroglyphics of the Flesh in Alison Saar's Visual Art*

- Megan Spencer, University of California, Santa Barbara

This paper offers an analysis of the visual art of Alison Saar. Drawing on Hortense Spillers's discussion of blackness, un/gendering, and the hieroglyphics of the flesh, I argue that Saar's imaginative aesthetics locate black female bodies in relation to the gendered histories of racial slavery and antiblack violence. Saar's drawings, paintings, and sculptures suggest to the viewer what limbs, wombs, cotton, and hair say about the way that histories of reproductive labor and racial-sexual violence produce and reproduce the material, discursive, and epistemic construction of the U.S. settler state.

#### *Fictions that Refract: Cheryl Dungey's and Zoe Leonard's Civil Rights-Era Lesbian*

- Kim Bobier, University of North Carolina, Chapel Hill

The Fae Richards Photo Archive (1993-1996) is a fabricated photo-compilation for a mockumentary. These works' layers of deception run deep, but so do the historical omissions that they represent. Their protagonist, the 1930s-40s black American lesbian actress and civil rights figure Fae Richards, never existed. Nonetheless, Zoe Leonard's and Cheryl Dungey's affective archaeology of her life prompts viewers to believe and become the character's co-producers. I examine how the myth of Richards bleeds into understandings of the timespan in which she would have lived, unleashing suppressed desires and dread about what queer, intersectional realities her creators disclose about this past.

## *Our Lady of Perpetual Desire: Religious Discourses of the American Pin-Up Girl in World War II*

- Kaitlyn Elizabeth Kohr, Sarah Lawrence College

This paper is an exploration of how the iconography, consumption, and meaning of World War II pin-ups resemble religious discourses. By examining WWII photographs and soldiers' writings about women, it becomes evident that they idolized these women and saw them as protectors, paralleling the ways that Catholics in the war looked to the Virgin Mary for protection and forgiveness. Through examining the relationship between the soldierly gaze, women's bodies, the inter-religious atmosphere of WWII, and the meanings that soldiers placed onto pin-ups, an unexplored view of the significance of WWII pin-ups is revealed.

## *Representation and Refusal: Simone Leigh's "Underground"*

- Shannan Hayes, Duke University

This paper considers the 2016 exhibition The Waiting Room by artist Simone Leigh. I argue that Leigh's work provides an infrequently discussed approach to debates around identity politics, namely through the non-representational practice of negation. Aesthetically, negation is deployed through the genres of post-minimalism and social practice art. Politically, negation takes the form of refusal as Leigh closes the practice of black cultural self-reproduction off from the gaze of a general [white] audience. Economically, negation produces an element of redistribution as Leigh maintains a posture of autonomy within the institutional spaces of the museum and non-profit granting system.

## 430. We Outchea: Reaffirming/Problematizing The "Undeniably Personal Genesis" of Feminist Praxes in Participatory Action Research

5:30PM - 6:45PM

BALTIMORE CONVENTION CENTER  
ROOM 349

### MODERATOR

- Erica R. Meiners, Northeastern Illinois University

### PARTICIPANTS

#### *Walk Fast Tek Time*

- Monique Antoinette Guishard, Bronx Community College

The Antiguan maxim: "walk fast tek time" has many meanings. It is fundamentally an admonition to maintain a steady progression while recognizing/honoring one's dignity and answerabilities to others. From start to finish it took me a long damn time to earn a doctorate. Assessments of my time to degree did not appreciate my teaching load, college service, participatory research in the South Bronx, or the work I was conducting, to unsettling settler colonial logics and whitestream epistemes in research ethics. In this paper, I reflect on the consequences of walking fast and taking time in the academy.

#### *On Not Leaving "the Arena To The Fools"*

- LeConte Dill, State University of New York, Downtown

I learned "Oldsmobile Feminism" riding in the passenger seat of a 1981 Oldsmobile Cutlass Supreme up and down Normandie Avenue and Vermont Avenue and Hoover Street and Figueroa Street in South Central L.A. The driver of the Oldsmobile and curator of this "Oldsmobile Feminism," my mother, now places long-distance calls to my office in East Flatbush Brooklyn to remind me not to "suffer fools gladly"—to remind me of my lifelong navigation of both rage and joy, meditation and cussin, chronic disease management and pursuits of wellness, and resisting both the "BS" and the "bravery" of the academy.

#### *Forget "Balance!" It's Do or Die*

- Patricia Krueger-Henney, University of Massachusetts, Boston

In this paper, I refuse a master narrative about mothers of color in academia: to be successful scholars we need to balance our personal and family lives according to the demands in our

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

profession. I argue, our survivance in academia needs to be unhinged from the ivory tower's profiteering gaze at our ostensible vulnerability. Instead, our survivance is enmeshed with our knowledge mobilization for and among ourselves and our commitments to motherhood and mothering beyond our own flesh. This work intentionally rejects balance and prioritizes a "do or die" commitment to intersectionality and courageous allyship.

## ***Status Quo Is At Status Epilepticus***

- Jessica Ruglis, McGill University

In this mixed media paper, I move through non-linear timescapes to re-story my academic life from the perspective of a range of neurological traumas I've sustained, or which have revealed themselves, as inextricably connected to the white settler colonial academic institutions I exist in. What does it mean to choose to stay or return to toxic institutions that reduce worth to nothingness and the body to precarious states of aliveness? In this paper, I reflect on finding life in dead spaces, and on the role of participatory, feminist praxes for health.

## **431. Media Literacies: A Call and Response to Intersectionality in Interpreting and Inscribing the Lives of Women**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
RUTH**

### **MODERATOR**

- Brittney Cooper, Rutgers University

### **PARTICIPANTS**

#### ***Red Light Special: Finding Black Power in Women's Sexuality***

- Venus Evans-Winters, Illinois State University

I use narrative inquiry and performance to discuss how R&B and mainstream Hip Hop shaped my frame of reference for understanding and interpreting racial, gender, and sexual politics. Drawing from the tenets of critical race feminism in education, I situate womanism in a Black girl adolescence experience

rooted in shifting between urban and suburban, sensuality and innocence. Boldly, I ask, how do gender and ethnic studies as institutionalized spaces play with alternative engagements with the social world that serve to liberate across multiple forms of cultural expression that extend beyond sterile Eurocentric, Western, middle class feminine forms of "doing feminism"?

## ***First Part Last: Hip Hop Feminism in the Rural South***

- Qiana Cutts, Mississippi State University

In this presentation, I examine the intersectional identities of Black girls living in Mississippi, loving hip hop, and developing their own sense of place within a genre where "southern hip hop" means Atlanta (Love, 2012) and being from "the Sip" means fighting negative southern stereotypes. Specifically, I explore the hip hop feminism of southern Black girls in the rural, impoverished South. Using words from Black girls who engaged in an afterschool and summer program, I perform a spoken word piece to highlight the complexities of the girls' identities as Black southern, rural, hip hop feminists.

## ***Black Mothers Talk to Themselves: An Examination of Self-care Practices***

- Billye Sankofawaters, Northeastern University

This work is primarily guided by the work of Audre Lorde, to better understand how Black mothers activate spaces of joy, rest, reciprocity, and creativity – particularly how they translate their images through media. This is especially critical during this historical time of Black Lives Matter; #sayhername; as well as the invisibility and hyper-visibility of Black women that perpetuate them as mythical superwomen while overlooking their need for self-care and support.

## **432. Imagining in the Flesh: Bridging Aesthetics of Love and Liberation**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
TUBMAN A**

In the spirit of Black/Indigenous/Queer futurism and practices of collective care, workshop participants are welcomed into a co-creative space for storytelling and collective art making that builds and imagines new geographies for ourselves and our people. Rooted in our bodies, histories, and yearnings, we navigate terrains of diaspora, displacement and decolonization through story and craft. This performative inquiry workshop is an opportunity to affirm our lineages and amplify the futures we are conjuring into formation, building an archive and a bridge.

### **PRESENTERS**

- Nicole Oxendine, RiverShe Collective Arts
- Ayesha Ali, Independent Scholar
- Ju-Pong Lin, Goddard College
- Devora Neumark, Goddard College

## **433. Teaching (In) Justice Behind Bars**

**5:30PM - 6:45PM**

**HILTON BALTIMORE  
TUBMAN B**

### **MODERATOR**

- Cynthia Barounis, Washington University, St. Louis

### **PARTICIPANTS**

#### ***No Room of Their Own: Teaching Gender Studies in a Men's Prison***

- Jami Ake, Washington University, St. Louis

This paper argues for the inclusion of gender studies courses in the prison-based liberal arts classroom. Ake uses the example of a recent "Introduction to Gender Studies" course, taught at a medium-security men's prison in Missouri, to highlight the opportunities for offering incarcerated individuals intersectional frameworks for understanding and mobilizing historical and political contexts in their own academic and non-academic lives. One of the necessary responses to state violence, Ake argues, is supporting incarcerated individuals' access to—and participation in—scholarly discourses and debates that overwhelmingly

# GENERAL CONFERENCE: SATURDAY, NOVEMBER 18

theorize prisoners as (only) voiceless and powerless.

## **Stages of Resistance: Performing Poetry Behind Bars**

- Elizabeth Charlebois, St. Mary's College of Maryland

This paper explores the ways a creative writing workshop at a women's maximum-security prison in Vandalia, Missouri fostered both personal liberation and political resistance. While the workshop setting set the stage for these changes, the most compelling testimony of their impact was the performance of poetry and prose for audiences of other incarcerated women in a production entitled "The Vandalia Monologues," inspired by Eve Ensler's iconic work. The embodiment of women's writing through performance enables women to not only transcend the emotional bonds of their own lives but also forge connections with one

another in ways that promote political consciousness.

## **Captivity Narratives: Teaching Early American Literature in Prison**

- Barbara Baumgartner, Washington University, St. Louis

Early American literature is not the most obvious place to start a conversation about contemporary racism, sexism, classism, and other intersecting oppressions, but many of our country's early texts address issues of freedom and liberation. This paper will examine the responses of incarcerated male students taking an Introduction to American Literature class, looking at the ways that these students were able to use tools of feminist analysis to identify interlocking oppressions in texts of seventeenth- and eighteenth-century writers, make connections to their own lives, and envision a different future for themselves and their communities.

## **Women of Color Caucus Networking Reception**

**6:45PM - 7:15PM**

**HILTON BALTIMORE**

**HOLIDAY 6**

This reception is sponsored by the Women of Color Caucus.

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

**7:15PM - 8:30PM**

**HILTON BALTIMORE**

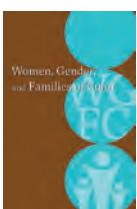
**HOLIDAY 6**

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 multicaucus members. All are welcome!



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### **Women, Gender, and Families of Color**

EDITED BY JENNIFER HAMER

*Women, Gender, and Families of Color* is a multidisciplinary journal that centers on the study of Black, Latina, Indigenous, and Asian American women, gender, and families. *Women, Gender, and Families of Color* is published in partnership with the Department of American Studies at the University of Kansas.



### **Feminist Teacher**

EDITED BY GAIL E. COOKE, THERESA D. KEMP, MONICA BARRON, WENDY GUNTHER-CANADA, HEATHER LAINE TALLEY, AND SANDRA RUNZO

A journal of the practices, theories, and scholarship of feminist teaching, *Feminist Teacher* provides discussions of such topics as multiculturalism, interdisciplinarity, and distance education within a feminist context.



### **History of the Present**

EDITED BY JOAN W. SCOTT, ANDREW AISENBERG, BRIAN CONNOLLY, BEN KAFKA, SYLVIA SCHAFER, AND MRINALINI SINHA

*History of the Present* is a journal devoted to history as a critical endeavor.



### **Journal of Civil and Human Rights**

EDITED BY MICHAEL EZRA

The *Journal of Civil and Human Rights* is a peer-reviewed, interdisciplinary, academic journal dedicated to studying modern U.S.-based social justice movements and freedom struggles, including transnational ones, and their antecedents, influence, and legacies.

*JCHR* is published with the support of Sonoma State University.



### **Journal of American Ethnic History**

EDITED BY SUZANNE SINKE

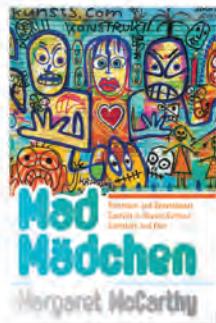
The Official journal of the Immigration & Ethnic History Society

The *Journal of American Ethnic History* addresses various aspects of North American immigration history and American ethnic history, including background of emigration, ethnic and racial groups, Native Americans, race and ethnic relations, immigration policies, and the processes of incorporation, integration, and acculturation.

# Essential reading in women's studies from berghahn

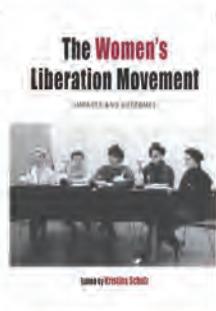
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Feminism and Generational Conflict in Recent German Literature and Film  
Margaret McCarthy  
270 pages • Hardback



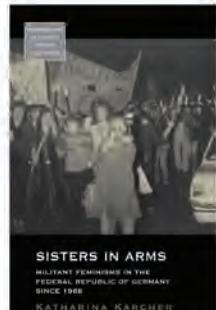
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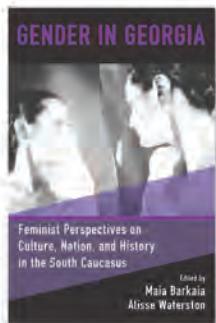
## MADE IN EGYPT

Gendered Identity and Aspiration on the Globalised Shop Floor  
Leila Zaki Chakravarti  
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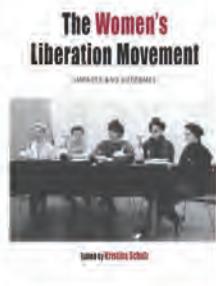
## GENDER IN GEORGIA

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## GENDER, VIOLENCE, REFUGEES

Susanne Buckley-Zistel and Ulrike Krause [Eds.]  
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Nafisa Shah  
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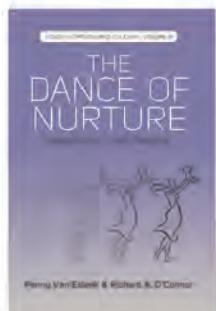
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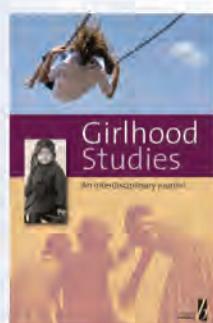
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Volume 11/2017, 1 issue p.a.

### GIRLHOOD STUDIES

An Interdisciplinary Journal  
Editor-in-Chief: Claudia Mitchell

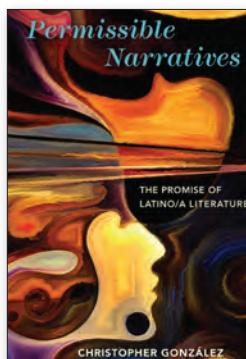
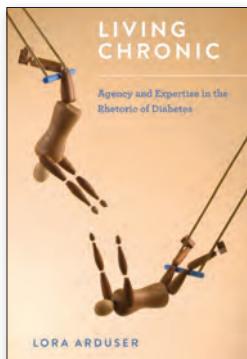
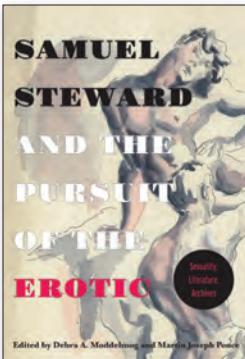
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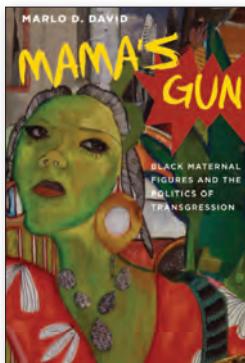
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Internal Displacements

ABIGAIL G. H. MANZELLA

##### Women's Professional Lives in Rhetoric and Composition

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EDITED BY ELIZABETH A. FLYNN AND TIFFANY BOURELLE

##### Reality Bites

Rhetoric and the Circulation of Truth  
Claims in U.S. Political Culture

DANA L. CLOUD

##### Disabled Upon Arrival

Eugenics, Immigration, and the  
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JAY TIMOTHY DOLMAGE

#### NEW SERIES FROM THE OHIO STATE UNIVERSITY PRESS

##### Abnormalities: Queer/Gender/Embodiment

Scott Herring, Series Editor

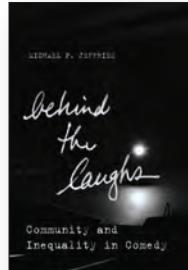
This new series explores the “embodiment” of gender identity and queerness within national and global frameworks of deviance that challenge hetero- and homonormative constructions of the body. The scope of the series is global and transnational, its time frame broad, and its focus interdisciplinary—from literary and cultural studies to history and anthropology and beyond.



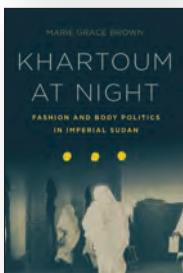
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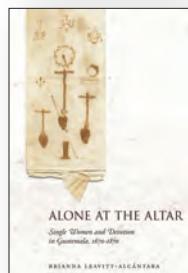
**The Balance Gap**  
*Working Mothers and the Limits of the Law*  
Sarah Cote Hampson



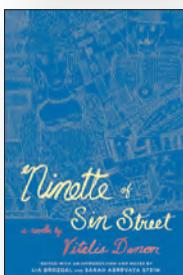
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*Community and Inequality in Comedy*  
Michael P. Jeffries  
CULTURE AND ECONOMIC LIFE



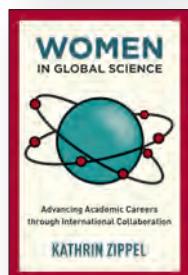
**Khartoum at Night**  
*Fashion and Body Politics in Imperial Sudan*  
Marie Grace Brown



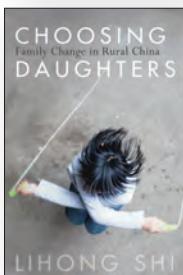
**Alone at the Altar**  
*Single Women and Devotion in Guatemala, 1670-1870*  
Brianna Leavitt-Alcántara



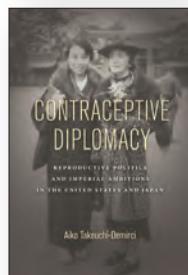
**Ninette of Sin Street**  
*A novella by Vitalis Danon*  
Edited with an introduction and notes by Lia Brozgal and Sarah Abrevaya Stein



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*Advancing Academic Careers through International Collaboration*  
Kathrin Zippel



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Lihong Shi



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*Reproductive Politics and Imperial Ambitions in the United States and Japan*  
Aiko Takeuchi-Demirci  
ASIAN AMERICA



**Care Across Generations**  
*Solidarity and Sacrifice in Transnational Families*  
Kristin E. Yarris



**Love As Human Freedom**  
Paul A. Kottman  
SQUARE ONE: FIRST-ORDER QUESTIONS IN THE HUMANITIES



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# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

## Registration Sunday

**8:00AM - 10:00AM**

**HILTON BALTIMORE  
KEY BALLROOM EAST FOYER**

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.

## Childcare Sunday

**7:45AM - 12:00PM**

**HILTON BALTIMORE  
PICKERSGILL**

## Maternal Care Room Sunday

**8:00AM - 1:45PM**

**HILTON BALTIMORE  
ARMISTEAD**

Armistead, on the second floor of the Hilton Baltimore, is a private room available for pumping, breast feeding, or other activities for those who prefer privacy.

## Quiet Space Sunday

**8:00AM - 1:45PM**

**HILTON BALTIMORE  
MARSHALL BOARD ROOM**

## Employment Services Sunday

**8:00AM - 1:45PM**

**HILTON BALTIMORE  
PEALE B-C**

NWSA offers private professional interview spaces for hiring institutions to interview candidates. Hiring institutions are responsible for arranging interviews directly with prospective candidates at mutually convenient times during the scheduled service hours.

This is not an open job fair. Only those applicants with scheduled interview times should enter the area.

## Exhibit Hall Sunday

**9:00AM - 12:00PM**

**HILTON BALTIMORE  
KEY BALLROOM 5-8**

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.

## 436. Finding Home in the Black Queer Diaspora

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
BRENT**

### PARTICIPANTS

#### NEGOTIATING SILENCE IN BARBARA SMITH'S SHORT STORY "HOME" AND HOME GIRLS: A BLACK FEMINIST ANTHOLOGY (1983)

- Cheryl R. Hopson, Western Kentucky University

I read "Home" as a framing work for the anthology, Home Girls, and ask and attempt to answer the following: What are the thematic concerns of the story, and what do they suggest about the possibilities for and limitations of Home Girls as a representative anthology of primarily post-1970s Black lesbian feminist writings?

## Queering the African Archive: Reading Simon Nkoli's Epistolary Practice as a Politics of Black Queer Intimacy

- Z'étoile Imma, Tville University

This presentation studies the epistolary practice of Simon Nkoli, the renowned South African anti-apartheid, queer rights, and AIDS activist, through an analysis of Nkoli's correspondence with fellow activists, friends, lovers, and an international set of supporters during and after his imprisonment as a Delmas Treason Trial defendant. Building on the work of queer and feminist studies scholars such as Macharia, Cvetkovich, Richardson, Muñoz, and others, I examine Nkoli's epistolary ephemera to explore the politics of queering the

African archive, as well as to glean how Nkoli's performance of Black queer intimacy interrupts the assumed compulsory heteronormativity of the postcolonial.

## The Sensuous Sound of Liberty: Uncovering Black Women's Subjectivity

- Bianca Beauchemin, University of California Los Angeles

Through a black feminist and a queerly diasporic lens, this project seeks to dismantle the masculinist and militaristic discourse that has become concomitant with narratives of the Haitian Revolution. Seeking to uncover the role of women and the role of sexuality in the arduous process of gaining freedom, this research will be attuned to discovering the liminal spaces where the figures of the concubine (cocotte) and the priestess, express and enact "embodied freedom". By focusing on these two female actors, this project will link aspects of sexual, erotic, and spiritual freedom with the inner-workings of the slave rebellion of Saint-Domingue.

## The Sweat and Anxiety of My Existence: Alice Walker on Womanism

- Cheryl R. Hopson, Western Kentucky University

Alice Walker is arguably the most famous Black feminist writer to be associated with U.S. feminism's Second Wave. Yet Walker has consistently stated a discomfort with the word "feminist" which for her connotes whiteness and Europeanism. As early as 1979, Walker begins to formulate an alternative to feminist, i.e., womanist. Like its creator and similar to the color purple, womanist is a dynamic and expansive concept that draws the intellect as well as the eye.

## 437. "Welcome to our land...": Sounding Black Girlhood, Collective Dreams, Imaginations and New Worlds

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

This roundtable engages this year's NWSA conference theme, "movement building and freedom making," to build on the question, "what are our feminist freedom dreams?" In this roundtable, we offer a conversation about Black girlhood and sound as practiced in the organizing collective, Saving Our Lives Hear Our Truths (SOLHOT). In particular, we emphasize sound and music-making by Black girls and women as a relevant, imaginative movement building and freedom making, specific practice of Black girlhood freedom dreaming. Topics we bring into discussion include: Black girlhood and sound (music-making), SOLHOT We Levitate, doing digital wrongly, dreaming, healing, and (un)freedom.

## MODERATOR

- Durell M. Callier, Miami University

## PRESENTERS

- Blair Ebony Smith, Syracuse University
- Jessica Robinson, University of Illinois, Urbana Champaign
- Porshe Garner, University of Illinois, Urbana Champaign
- Ruth Nicole Brown, University of Illinois

## 438. Politics "Outside" the State—What are the Limits and Opportunities for Organizing New Alternatives?

**8:00AM - 9:15AM**

HILTON BALTIMORE  
CARROLL A

## PARTICIPANTS

### *Autonomism and Feminist Autobiography*

- Michael Mayne, Denison University

As a political, social, and theoretical movement, autonomism offered a critique of orthodox systems that govern daily life. This paper discusses the autonomist analytic categories of self-valorization, separation, and antagonism in the context of three autobiographies by women. Rather than only emphasize the terms' original application for contesting the ethic of

labor, I want to talk about how these categories encourage us to contest other forms of production in daily life. I incorporate autonomist thought in an analysis of personalized "utopian production," and I argue that this production teaches us about ways social movements function as catalysts for political consciousness.

## *Micro-farming Grandmothers and the New South Africa: Feminist Imaginaries for a Fourth Wave of Feminism*

- Peggy Rivage-Seul, Berea College

In the high-density settlements outside of Cape Town, Black South African women, ages 60-90, have set in motion a project to transform the country. Abalimi is a thriving CSA (Community Supported Agriculture) that relies on fresh produce supplied by home gardens. Availing themselves of state social grants and NGO subsidies, hundreds of women are moving themselves and their communities out of dire poverty and the ravages of Western consumer values into a subsistence lifestyle. Using our feminist imaginations, we can view these micro-farming grandmothers as the avant garde for a fourth wave of feminism to reclaim agency in post-colonial patriarchy.

## 439. After Images: Afro-Diasporic Visions of Liberation

**8:00AM - 9:15AM**

HILTON BALTIMORE  
CARROLL B

## MODERATOR

- Susana Morris, Georgia Institute of Technology

## PARTICIPANTS

### *(Trance)forming the Self: Violent Embodied Archives in Loida Maritza Perez's Geographies of Home*

- Omaris Zamora, University of Kansas

In Loida Maritza Perez's *Geographies of Home*, the characters—Illana, Marina, Aurelia, and Rebeca—challenge the politics of "home" and

how it forms their racial, gender, and sexual identities. Drawing from their own embodied memories of gendered violence, trauma, and clashing archives I read these characters as (trance) forming. This paper examines how we read the violent encounters between the distinct embodied archives possessed by each woman. I argue that (trance) formation as a violent/traumatic process creates possibilities of multiple belongings and is central to the process of self-making and the transnational/transient subjectivities of AfroLatina racial/gender/sexual identities.

## *Multiplicity As Methodology: Black Lesbian Poetics and Prose*

- Briona S. Jones, Michigan State University

During the Black feminist movements in the 1970s, the personal and political identities of Black lesbians emerged in verbal and written self-definitive proclamations. I argue that Black lesbian poetry and prose must be read as an articulation of multiplicity, which is a verbal, written, or aesthetic expression of one's decolonial subjectivity. I coin this term, articulation of multiplicity, as a literary methodology and hermeneutic tool to examine and explicate the sexual nuances of Black lesbian writing. I juxtapose works by Audre Lorde and Cheryl Clarke to highlight the articulations of intersectional decolonial subjectivity in their engagements with sexual politics.

## *"Caramel & Queer": Race, Sex, and Belonging in Afro-Cuban Feminist Poetics*

- Yomaira C. Figueroa, Michigan State University

This paper challenges anti-Black/anti-Indigenous and colorblind rhetoric in US popular culture and politics through a meditation on the work of two Afro-Cuban writer/poets: Inés María Martíni Terry and Excilia Saldaña. I argue that the study of Afro-Latinx feminist writings complicates US racial/sexual ideologies and illuminates how the centuries-long project of mestizaje failed to eradicate anti-black/anti-indigenous racism and heterosexism and instead intensified anxieties about

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

national belonging, sexuality, and Afro-syncretic practice. I will examine these poetics as discourses that challenge facile claims of embracing "caramel & queerness" and instead do the radical work of reimagining and decolonizing racial politics and sexual liberation.

## 440. Social Justice Education Task Force Business Meeting

**8:00AM - 9:15AM**

HILTON BALTIMORE  
CHASE

## 441. Speculative Feminisms

**8:00AM - 9:15AM**

HILTON BALTIMORE  
DOUGLASS (LCD)

### MODERATOR

- Beth Capper, Brown University

### PARTICIPANTS

#### *Susan Choi's American Woman and Post-Identity Politics*

- Jennifer Wang, Brown University

My paper reads Susan Choi's novel *American Woman* to argue that the women's liberation movement provides an incipient phenomenological methodology for suturing the fraught relationship between the personal and the political, which in turn offers crucial lessons for an Asian American identity politics that often struggles to claim injury and trauma without invoking other racial atrocities such as the Holocaust or slavery. Conversely, by extending a feminist phenomenological approach to registering racial injury, Asian American political formations fulfill the radical potential of 1970s feminism to reconstitute its past in order to generate alternative and liberatory futures in a cross-racial context.

#### *Queens of Welfare, Pawns of Capital: The Endgame of the National Welfare Rights Organization*

- Arlen Austin, Brown University

In 1971, after years of brewing tensions between the predominantly white male

leadership of the National Welfare Rights Organization (NWRO) and its organizing base composed largely of black women on welfare, the latter wrested control over the organization. This coup, although empowering welfare recipient organizing, corresponded with the erosion of the group's funding base. This paper examines texts from the final two years of the NWRO's existence when a renewed black feminist radicalism creatively engaged a speculative and future-oriented politics against the reactionary violence of the Nixon years and the misogyny and racism of the existing left.

## *Afterlives of the After-burn: Reading Third World Feminism in Contemporary Body Art*

- Lakshmi Padmanabhan, Brown University

Cuban-American artist Ana Mendieta's oeuvre of conceptual art emerged within and against the liberal white feminism of the 1970s art scene in the U.S. Her major curatorial project, "Dialectics of Isolation," showcased feminist artists of color to address the elisions of the liberal feminist movement, which she argued had "failed to remember us." In my paper, I read contemporary feminist artist Sonia Khurana's 1999 video performance "Bird" in light of Mendieta's performances to articulate a queer transnational sense of "brownness," borrowing from theorist José Muñoz, and argue for an aesthetics of minoritarian belonging within transnational structures of racialized capitalism today.

## 442. "Holding it Down": Parenting, Conflict, and Allyship within Montreal's Third Eye Collective

**8:00AM - 9:15AM**

HILTON BALTIMORE  
HOLIDAY 1

### MODERATOR

- Malinda S. Smith, University of Alberta

### PARTICIPANTS

#### *Strengthening the Core: Reflections of 5 Years of TJ Organizing and Visioning for 20*

## ■ Rachel Zellars, McGill University

From its inception, the Third Eye Collective's presence has been in high demand by various non-Black feminist organizations in Québec. Individual members of the Collective are also often solicited for their knowledge on a wide range of topics concerning primarily racism and/or sexism. We have learned, with some prior missteps, to create appropriate boundaries that allow us to be well in our work. We build upon the BATJC's organizing model to strengthen and heal, dig deep into conflict, and refuse to compound violence. What lessons can we share with other TJ practitioners in North America?

## *Dropping In: Centering Black Children and Mothers in the Praxis of TJ Organizing*

- Hirut Melaku, Third Eye Collective

The Collective will share lessons and strategies learned from building a creative support system for Black children who have witnessed their mother survive intimate and systemic violence. We'll explore, in particular, why we've chosen to use harm reduction strategies when a child is being harmed by his or her mother rather than contacting youth services. This presentation provides perspectives in trauma and healing that are beyond the physical. It incorporates, through the experience of Black children, the praxis of mental health, [dis]ability rights, epigenetics, and systemic violence inherent in social services and the education system.

## 443. Embodied, Embattled and Engaged: Intersectional Theorizing for Dynamic Solidarities against State Violence through Queer, Disability, and Critical Race and Indigenous Studies

**8:00AM - 9:15AM**

HILTON BALTIMORE  
HOLIDAY 2

### MODERATOR

- Kendra Brewster, Providence College

## PARTICIPANTS

### *Revisiting Intersectionality in the Struggle for Migrant Justice*

- Sonia Abigail Sánchez, Graduate Center, City University of New York

This talk will briefly analyze hegemonic, US immigrant rights movement narratives through a critical bifocal lens (Weis & Fine, 2012) that both understands why certain narratives seem viable, but also recognizes how these strategies perpetuate various oppressive logics, inadvertently harming migrant as well as historically marginalized citizen and Native communities. I argue this single-issue approach has formed a barrier to transformative migrant justice by failing to build strong solidarities with "other" interrelated struggles. This talk discusses lessons from Cathy Cohen's (1997) transformational politics and more intersectional migrant justice organizing on the margins to center positionality and roles for collective liberation.

### *"Like How Would that Sound if Told Somebody...": Listening to the Body in Queer Youth of Color Policing Experiences*

- Kendra Brewster, Providence College

Queerness becomes a boundary between self and other; narratives that queer youth of color and communities of color tell to explain police targeting. Queerness seemingly repositions the lines demarcating which bodies should be protected from, might deserve, and should speak about state violence – rendering bodies as a collection of body parts which narrowly correspond with the intersections of race, gender, class, and sexuality. This study addresses these tensions, but also begins to illustrate how sharing narratives in group settings may help people to inquire about, reveal, and reclaim their subjectivity in the face of individualizing and disembodying experiences.

### *Becoming Grievable Subjects: Narratives of Queer Asian American Racial Melancholia and Diasporic Dreams*

- Wen Liu, State University of New York, Albany

The experiences of queer Asian Americans are often described as a state of double losses—the impossibility of White assimilation and the fear of 'losing face' in the immigrant family. Rejecting these losses as psychical damages, this paper situates the narratives of racialized queer Asian grief in the framework of racial melancholia (Cheng, 2000) as a form of protest against the splitting of identity under the rights-based citizenship. This paper conceptualizes queer Asian melancholia as an affective refusal of "feeling better" under the current condition of neoliberal hegemony and envisions a form of intersectional solidarity beyond minoritarian identity (Ahmed, 2010).

### *Violence against Disability Affect: Revisiting Police Brutality against Disabled People of Color in Chicago*

- Akemi Nishida, University of Illinois at Chicago

My focus is disability affect or how disability comes to be recognized in relation to temporality and context. Some disabilities are not readily visible (e.g., some types of intellectual and developmental disabilities); nonetheless their differences are marked in discourses such as "being off," "acting weird," or when a slight temporal mismatch in encounter is detected. This slight mismatch, thus, can spark various events in relation to the context in which it takes place and perceived intersecting identities of the person. Applying this analogy, I revisit and unfold cases of police brutality against disabled people of color in the Chicago area.

### *44. Sexual Politics & Black Lives Matter: Building Shared Freedom*

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOLIDAY 3**

## MODERATOR

- Steph deNormand, University at Albany, SUNY

## PARTICIPANTS

### *Agency and Vulnerability: Social Justice Discourse in Sex Work and Black Liberation Activism*

- Elizabeth Harwood, University at Albany

The dominant organizations that represent sex work activism and black rights activism (Sex Workers Outreach Project and Black Lives Matter) utilize different narratives, particularly in regards to notions of vulnerability and victimhood, despite a common theme of social justice. This paper examines the publications and social media messages of chapters within each of these two organizations to elucidate these nuances and identify commonalities that can lead to coalitions.

### *Unborn Lives Matter: Co-opting the Language of Liberation*

- Lydia Malone, University at Albany

Anti-choice comparisons between slavery, genocide, and abortion are nothing new. With the adoption and perversion of the language of BLM for anti-choice marketing, anti-choice radicals continue to actively work against the bodily autonomy and agency of black women. This language recalls histories of medical experimentation, inciting fear and shame in black women for exercising reproductive choice. Rather than emphasize policies that support black women in reproductive choices and access, these tactics refigure black women as complicit in their own genocide. When countering this targeted rhetoric, scholars and activists must address these legacies of trauma and violence while advocating for reproductive justice.

### *Socially Transformative Liberation: Leadership, Coalition Building, and Discursive Methods in the Movement for Black Lives and Global Sex Worker Activism*

- SE Niessl, University at Albany

The rise of the Black Lives Matter Movement and increasing visibility of global sex worker activism can be attributed to leadership efforts by HIV+, trans, and queer persons of color in

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

building transnational coalitions across physical and digital landscapes. In analyzing the surrounding discourse, organizational structures, and policy aspirations of projects based in parts of Africa, South America, and the United States, similar patterns of non-hierarchical governance, non-compromised funding streams, and solidarity under a mutual understanding of imbricated oppressions have emerged.

## 445. Intersectional Feminist Activism and Intercommunal Solidarities among Junior Scholars in Academia

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOLIDAY 5**

This roundtable addresses the complex division between community, theory, and feminist praxis as junior scholars in academia today. Specifically, we will interrogate our complicity with and resistance to various mechanisms of oppression that exist both within the academy and the institutions where we work and the communities to which we belong. Acknowledging the simultaneity of oppressions, yet inspired by everyday feminist praxis (S. Ahmed; hooks) and committed to a collective undertaking that challenges the biases of our institutional bodies (Grossberg), we ultimately offer a forum to devise creative and healing interventions as acts of intercommunal solidarity and intersectional activism.

### PRESENTERS

- Manuel Ricardo Cuellar, George Washington University
- Julia Chang, Cornell University
- Ianna Hawkins Owen, Williams College
- Anna Elena Torres, University of Chicago

## 446. Feminist Media Studies Interest Group Business Meeting

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
HOPKINS**

## 447. An Embodied Collective Memory Work Workshop: Challenging the Violence of White Femininity in Education

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
JOHNSON A**

In this workshop, participants will collectively read a memory and examine the normalizing narratives of whiteness and femininity that get reproduced in the text and how the text opens up space for disruption and counter-stories. Using space, voice, and action, we will play with dramatic techniques to enliven our written memories, re-writing and re-imagining them with/through our bodies. Through our engagement with workshop participants, we hope to better understand what radical implicatedness (of white women in systems of heteropatriarchal white supremacy) and embodied inquiry might teach us about structures, movement of power, and how to "decolonize our radical imaginations."

### PRESENTERS

- Angela C. Coffee, Century College
- Erin B. Stutelberg, Salisbury University
- Colleen H. Clements, University of Minnesota, Twin Cities

## 448. Speaking Truth to Power: Social Media, Politics, and Naming as Forms of Resistance

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
JOHNSON B**

### MODERATOR

- Michelle R. Scott, University of Maryland Baltimore County

### PARTICIPANTS

#### *Black Girl Magic and the Sociological Imagination*

- Maria Johnson, University of Delaware

Using a Black feminist approach, this paper identifies under-researched topics that emerge from a qualitative analysis of social media content related to #blackgirlmagic, #blackgirlsaremagic, and #carefreeblackgirls. The terms have been praised as resistance to stereotypes and symbolic violence against Black women and girls. The terms have also been criticized for their focus on Black women, emphasis on the achievements of elite Black women, and promotion of superhuman accomplishments. In this paper, I argue that the content of and responses to "black girl magic" posts provide fruitful ground for re-examining problem-based, social scientific approaches to studying Black women and girls.

### "I'm Sick and Tired of Being Sick and Tired": Black Women and Political Activism as Resistance

- Emerald L. Christopher-Byrd, The University of Delaware

After the January 2017 Women's March on Washington a photo of a Black woman holding a sign that read "Don't forget: white women voted for Trump" went viral. The photo was an illustration for many who argue that Black women's voices are silenced in the women's movement and political circles. However, the photo also illustrated the continued political involvement of Black women. Drawing on the work of Melissa Harris-Perry and Duchess Harris, this paper explores the ways in which Black women's political involvement is suppressed. Despite this suppression, this paper explores Black women's use of political activism as resistance.

### *Healing, Resistance and Resilience: The Power to Name*

- Shawntay Stocks, University of Maryland Baltimore County

This paper will explore memory and trauma and its impact on a Black woman's self-perceived agency from a poetic perspective using critical race theory and intersectionality. The power of naming is an essential aspect to self-

esteem and recovery, and this paper will include these issues as a means to critically and poetically describe the process of healing, resistance, and resilience within a hostile cultural climate.

## **449. "I Grind 'til I Own It": Politics, New Media, and Re-envisioning Black Womanhood in 2016**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### **MODERATOR**

- Kimberly D. McKee, Grand Valley State University

### **PARTICIPANTS**

#### *Beyoncé and the Radical Reimagining of Black History*

- Jasmin C. Howard, Michigan State University

The Obama presidency, debut of the NMAAHC, and rise of BLM movement led to a surge in the mass media focus on African American history. There has been an increase in historical documentaries, movies, and tv shows. Following this trend, one of the biggest entertainers of the world, Beyoncé, has utilized history within the manifestations of her art. From the release of the video for "Formation," the 2016 Super Bowl performance representing the Black Panther Party, the film "Lemonade," and her various other performances, Beyoncé centers Black history in her work. The paper seeks to explore Beyoncé as a public historian.

#### *"I'm Your Supplier: Locating 2016 Through Black Women in Hip-Hop"*

- Saidah K. Isoke, The Ohio State University

While Black media culture in 2016 had various moments of excitement and healing, this paper focuses on young Black women in hip-hop and how they actively resisted with their art. Thinking through artists Kamaiyah, Kari Faux, Young M.A, Noname, and Princess Nokia, this project locates the release of their projects to reimagine 2016.

Through their music and presences in hip-hop, these artists presented themes of everyday resistance, Black womanhood, survival and healing that continues to complement the movement for Black lives.

## **"It's the Feelings I Wear": Black Women, Natural Hair, and Re-Negotiations of Beauty**

- Kristin Denise Rowe, Michigan State University

In 2016, musicians Beyoncé Knowles-Carter and Solange Knowles both individually mobilized Black natural hair as a space for exploring intimacies of Black womanhood. Knowles-Carter's utterance of the now famous line, "You better call Becky with the Good Hair" lays bare and subverts Eurocentric standards of beauty, while Knowles's single "Don't Touch my Hair" centers a Black woman claiming both physical and discursive space for her own tresses. I aim to merge conversations on both Black hair politics and Beyoncé's and Solange's 2016 works, in order to reveal the possibilities for art in articulating interior spaces of embodied Black womanhood.

## **450. Across Intersectionality: Re-Visionings of Black Trans and Queer Mattering**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

### **MODERATOR**

- Erin Leigh Durban-Albrecht, Illinois State University

### **PARTICIPANTS**

#### *Intersectional Assemblages: Violence and Resilience in May 1968 and #blacktranslivesmatter*

- Abraham Brookes Weil, University of Arizona

This paper reexamines intersectionality through two spaces of violence and resilience: May 1968 student protests in France and the #blacktranslivesmatter movement. #blacktranslivesmatter—much like May '68—engages the

biopolitics of identity, in ways that inspire new potentials for revolutionary transformation. It also raises questions about the reach of intersectional analyses. #blacktranslivesmatter represents a decentralized social entity/body—while it borrows from previous social movement strategies—shifting the focus from large-scale collectives, toward interstitial potentials. Documenting how the new practices work, and their transversal connections to previous practices, calls into relief our schemas for understanding trauma, resilience, and mattering of life itself.

## **Visual Manifestos: Zanele Muholi's Faces and Phases and the Matter of Black Lesbian and Trans Life**

- Dylan McCarthy Blackston, University of Arizona

South African visual activist Zanele Muholi's (1972-) decade-long series *Faces and Phases* comprises images of black South African lesbians and transmasculine people. Muholi's work responds to continued incidences of violence perpetrated against LGBTQ people in a country where the constitution legally protects them. Analyzing Muholi's work, this essay examines how various discourses of the body—governmental, visual, colonial, and so on—naturalize the intersectionally hierarchized positions of certain bodies, thereby rendering them legally visible, present, and absent at once. It challenges us to extend our analyses beyond marking and highlighting difference and toward trans readings of hierarchized embodiment.

## **A Language of Danger: Black Trans Women's Experiences with Verbal Violence**

- Edward Vaughn, University of Cincinnati

This paper examines preliminary research on the experiences of verbal violence (VV) in the lives of black trans women. Through in-depth interviews with 10-20 black trans women living in Cleveland, Ohio, this paper documents how VV takes form in the lives of black trans women, and how it shapes their understanding of violence against trans women of color. Utilizing standpoint

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

theory, intersectional thought, and feminist perspectives of victimization, this paper considers the context of the epidemic of anti-trans violence, and how these experiences might influence black trans women's efforts to seek methods of protection from violence.

## 451. Black Feminist Imagery: Making Black Lives Matter through Visual Culture

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

### PARTICIPANTS

#### (Re)drawing the Mythical Black Woman: Raising Black Feminist Consciousness through Sequential Art

- Indira Bailey, The Pennsylvania State University

This paper is inspired by Jackie Ormes, the first black female cartoonist whose images of black women in the late 1930's illustrated that black lives matter and changed the social practice of how we view black women in comics today (Whaley). I examine the historical role of black women portrayed in comics and how contemporary black female cartoonists use artistic expression to create black feminist imagery (Tyree). I argue that the role of comics is a feminist space to counter the stereotypes of the Mammy and the Jezebel, thus creating an activist stance by making the personal experience political.

#### I am Curious (Black)!: How a Superman Comic from 1970 Perpetuates Teaching Black Womanhood as Exotic Other in the United States Today

- Veronica Hicks, The Pennsylvania State University

A culturally rich interpretation of I Am Curious (Black)!, Superman's Girlfriend Lois Lane comic book series, deserves critical analysis from a Black feminist perspective. While I Am Curious (Black)! verifies changes in ways in which Americans consume images of Black women in popular visual culture, it also benchmarks similarities to past

historical consumptions of Black women whose bodies must, by default, become anomalies in the culture that views them. By applying concepts theorized by Black feminists like Patricia Hill Collins and Jennifer Nash, I argue that representations of Black womanhood in this comic is minstrel at best, and racist at worst.

## Gender and Power Politics: Reclaiming Tradition through Dagbanli Video-Films

- Wunpini Fatimata Mohammed, The Pennsylvania State University

This paper draws on postcolonial feminist theory and film theory to analyze the representation of gender and power politics in three Tallywood video-films: Naabaala (1989/1990), Asadaachi (2002), and Dagbon Politics (2016). I explore Tamale's film industry paying critical attention to the way gender politics play out in film discourse and the relationship between these themes and the lives of film audiences. I argue that the Dagbanli video film industry is fast becoming a site for cultural preservation, conceptualizing ethnic identity and situating the lived experience of black women and the reimagining of traditions as shaped by globalization and cultural flows.

## 452. Body Talk/Talking Bodies: The Intersections of Power, Education & Resistance

8:00AM - 9:15AM

HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)

### MODERATOR

- Leah Marion Roberts, Vanderbilt University

### PARTICIPANTS

#### Sovereignty and Survivors: Indigenous Women's Resource Centers and Battling Settler Colonial Sexual Violence

- Sasha Maria Suarez, University of Minnesota

This paper considers how Indigenous women in Minneapolis, Minnesota have developed intracommunal resource centers that assist Indigenous women, girls, and two-spirits in healing

processes within a settler colonial society that violates their gendered Indigenous bodies as a means of subverting Indigenous sovereignty and community. Using oral interviews with community members, and drawing upon the work of Indigenous scholars such as Sarah Deer, this paper posits that these resource centers are indicative of efforts to protect Indigenous bodies against historical legacies of sexual violence and represent the community's determination to reinforce cultural gender values that are central to Indigenous sovereignty.

## Bodily Discourse and the Meaning of Difference in Sex Education

- Leah Marion Roberts, Vanderbilt University

This paper considers sex education as a site where intersectionality, power, and difference can be theorized through the discourse of bodies, and their social and material meanings. While bodies are central to biological discourses surrounding health and sexuality, little research has focused on the uses and meanings of bodies in sex education. This paper draws on three media-based sex education case studies: a YouTube channel, a podcast, and an educational website. The content is analyzed to examine: (1) how bodies are conceptualized and how difference is deployed and (2) how power and embodied difference are contended with and made meaningful.

## The Homemaker Herself: State Extension & Managing the Rural Farm Wife, 1935 - 1955

- Sarah Atwood, University of Minnesota

This paper examines how University of Minnesota's State Extension program employed gendered and sexualized management of women's bodies. As extension programming targeted predominately white, working-class, and rural women, it served as a crucial yet overlooked site where women's labor and bodies were documented in efforts to intervene in and stabilize economically vulnerable households. While extension workers occasionally subverted their mission in order to engage and support an often

underserved public, I argue that they nevertheless acted as state agents by monitoring, evaluating, and prescribing appropriate use of women's bodies in the household.

### **Sexual Subjectivities: Locating Intersectional Embodiment in College Students' Sexual Narratives**

- Jamie O'Quinn, University of Texas, Austin

Young people's abilities to assert themselves as sexual subjects allow them to identify as experts on their own sexualities and develop sexual subjectivity (hooks, 1988; Tolman, 2002; Fields, 2008). This paper explores how college students engage in this critical work through the construction of sexual narratives. Drawing on 931 student narratives, the authors explore how college students experience embodied sexual subjectivities intricately tied to gender, sexual identity, class, race, ethnicity, ability, and social inequality. Therefore, the paper will explore sexual narratives as a critical site for understanding embodied intersectionality.

### **453. Desiring Across Difference: Sexualities and Racial Formation**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

#### **MODERATOR**

- J. Brendan Shaw, Central State University

#### **PARTICIPANTS**

##### **"You Needed Me" - Rihanna's Refusal of the Gaze**

- J. Brendan Shaw, Central State University

Pop singer Rihanna inhabits a celebrity persona at the nexus of multiple identities – as a Black Barbadian woman living and working in the United States, she consistently experiences public censure for her provocative fashion choices and her outspoken queer erotic desires. Drawing on Robin James and Sara Ahmed, this paper considers Rihanna's melancholic refusal of viewer desire. This paper examines

three music videos released from her 2016 album Anti to consider how Rihanna employs filmic and aesthetic tactics to intentionally resist the viewer's desire for the normative pleasures assumed to be the right of the putative white heteronormative gaze.

### **"The Only Place They Belong is Together": Muslim American Identity and Anti-Patriarchal Romance in Amira and Sam**

- Taneem Husain, Keene State College

As is often true of "foreign" romances portrayed through a mainstream American lens, Muslim romance is repeatedly portrayed in popular culture in ways that habitually reiterate a neoliberal, postfeminist femininity. This paper asserts that Sean Mullin's 2014 romantic comedy Amira and Sam instead subverts a variety of tropes by focusing on the male protagonist, presenting Amira as an incoherent character, and depicting Amira's agency as chaotic. These subversions could demonstrate a white male writer-director's failure to cross cultures. I argue that despite this failure, Amira's anarchic characterization presents a narrative where romance paradoxically becomes an anti-patriarchal tool.

### **Jungle Fever 2.0: Muslim as a Racial Formation in Gendered Trajectories of Youth Desire in Maine**

- Andrea M. Breau, The Ohio State University

Drawing on youth narratives of sex and dating, this paper argues that "Muslim" can only be understood as a racial formation in its gendered and sexualized meanings. While gender was often explicit in these narratives, sexuality was subsumed under the highly racialized term "jungle fever," described as white girls' desire for/fear of "Islam and Somali culture." Exploring the shifting contours of sexuality and race here reveals the complex navigation of "Muslim" as a racial formation that is forced for particular subject-positions, and traces the relation between race, religion, and culture that are necessary to theorizations of racism and Islamophobia.

### **454. The Black Queer Women's Collective: Performance, Embodiment, and Visuality**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

As a collective of scholars, artists, and practitioners we endeavor to re-imagine the politics of performance in relation to the expansive possibilities inherent to visual culture. Through dialogue oriented towards Black womanhood and freedom-making in the form of art, grief, movement, ritual, and gesture, this round table enlists in the work of locating liberation within the confines of racial patriarchy and heteronormativity.

#### **MODERATOR**

- Kara Keeling, University of Southern California

#### **PRESENTERS**

- Ashley Coleman Taylor, Emory University
- Courtney Cox, University of Southern California
- Sarah Stefana Smith, The Pennsylvania State University
- Philana E. Payton, The University of Southern California

### **455. Envisioning Black Liberation: Exploring Sexuality and Spiritual Healing on the Road to Freedom**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

#### **MODERATOR**

- Renata Rodrigues Bozzetto, Florida International University

#### **PARTICIPANTS**

##### **Healing, Growing, and Loving: Restoring the Soul and Reimagining Futures**

- Roselyn Daniela Almonte, University of Florida

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

In James Baldwin's *No Name in the Street* (1972) he states, "while the excluded begin to realize, having endured everything, that they can endure everything. They do not know the precise shape of the future, but know that the future belongs to them" (62). With the Movement for Black Lives as a focus, this paper explores the ways healing historical, social, and physical trauma gives way to living a life using an ethic of love. Through this ethic, we are able to reimagine the ways we seek justice, develop possible futures, and create spaces that could begin to actualize liberation.

## *Expansive Visions of Freedom: Radical Intimacy and the Power of Community Care*

- India Pierce, University of California, San Diego

Radical Intimacy facilitates community building and healing through the de-centering of sex and romantic relationships' association with intimacy in order to dismantle narrow notions of intimacy that are deeply embedded in structures of power. Grounded in a Black queer feminist pedagogy, this paper argues that an expansive vision of freedom must reimagine intimacy and care in ways that unveil their great transformative potential to not only transform our relationships but also to heal broken spirits, to nurture our tired bodies, and to ultimately sustain our movements by sustaining ourselves.

## **457. Transcending the Body, Transcending the State: Examining the Agency and Resistance in Death**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
LATROBE (LCD)**

### **MODERATOR**

- Richa Nagar, University of Minnesota

### **PARTICIPANTS**

#### *The Other of the Nation State: Sex Work and the Limits of Transgender Citizenship*

- Sayan Bhattacharya, University of Minnesota

To demand for a probe into the death of a transgender sex worker named Tara in police custody, a group of transgender women carried a coffin bearing the words, "Justice for Tara" through the celebratory body of a pride march in India. At a time when the Indian State is granting citizenship rights to transgender individuals, Tara's coffin invoked the absent presence of the sex worker who continues to be brutalized by the State. This paper responds to this invocation by interrogating the discourses around transgender citizenship to argue how the sex worker troubles the sanctity of the nation state.

## *Refugee Corporeal Protests: Performing Resistance Through the Prospect of Death*

- Nithya Rajan, University of Minnesota

I argue that protests by refugees that "weaponize the body" such as lip-sewing and hunger strikes use the prospect of death to engage states in a negotiation of rights and demands. These corporeal protests respond to the particular ways in which refugee lives are 'managed' and contained. Are such protests a natural response for refugees, when the only aspect of their lives that states and other institutions seem invested in is their corporeality?

## *Encounters: History Haunting and Memory*

- Naimah Zulmadelle Petigny, University of Minnesota

Black feminist scholar Sharon Patricia Holland argues death is an embodied entity capable of transgression. Given the fact that haunting and spectrality disavow historical linearity, enabling us to talk about the past as omni-present in our contemporary realities, what are the possibilities of claiming space for the dead in historical and ethnographic scholarship? This paper traces the mobilization of haunting as an analytic in experimental personal narratives that center diasporic, immigrant, and refugee subjectivities. I juxtapose socio-anthropological uses of haunting with their deployment through queer, black feminist analytics to map relationships of haunting, subjectivity, traumatic memory and evidence.

## *Revisiting the Death of Diouana*

- Tia-Simone Gardner, University of Minnesota

1961 film by Senegalese filmmaker Ousmane Sembene. While Sembene problematizes the unmarked death of a Senegalese domestic worker, I recycle visual sequences from the film by rewriting dialogue between the Black colonized woman and the white patriarch. This work explores forms of slow death, desire, and affect in everyday life.

## **459. Governing Council Meeting**

**8:00AM - 1:45PM**

**HILTON BALTIMORE  
PACA**

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

## **460. Translating and Transcending Problematic 'Inclusions' in Rights-based Movements, Policy-advocacy and Policy-making**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
PEALE A**

### **MODERATOR**

- Lisa S. Alfredson, University of Pittsburgh

### **PARTICIPANTS**

#### *Intersectional Translators and the Formation of Rights-Based Social Movement Coalitions*

- Erin Adam, Hunter College

Inter- and intra-movement coalitions that unite organizations within both LGBTQ and immigrant rights movements have produced rights "wins," but ossified around goals that matter to the most privileged segments of their respective communities. Using Merry's (2006) notion of lawyers as translators, I argue that those who hold intersectional identities, or "intersectional translators," help thwart hierarchical power divisions characteristic of coalition alignment, by forcing coalition partners to confront issues that matter to marginalized communities within coalitions, thus

enabling the realization of expansive social movements. The concept of intersectional translators helps explain the role of intersectional identity in coalition and movement formation.

### ***Unraveling the Logics of State Protection in Refugee and Asylum Policy***

- Leifa Mayers, Grand Valley State University

The January 2017 executive order that suspended the entry to the U.S. of foreign nationals from seven Muslim-majority countries and curtailed overall immigration refugee admissions processes was mobilized – at least in part – in the name of protecting “Americans” who are “vulnerable” on the basis of race, gender, and sexual orientation. Recognizing how the executive order reactivates existing human rights, refugee, and asylum policy discourses, this paper critically examines and considers alternatives to state-centered models of rights and inclusion.

### ***Poland, the Most Women-friendly State Administration in the World. But Where is the Equality?***

- Karolina Kulicka, University at Buffalo

With seventy percent female staff, the Polish state administration boasts to be among the most inclusive bureaucracy in the world. My presentation shows, however, how this comforting statistic and the claim to gender-neutrality are used to limit women’s access to real organizational power. I analyze how the seemingly non-discriminatory ideological scaffolding of the Polish civil service (e.g. merit-based promotion criteria, standards of professionalism, the idea of public service rather than work) increases women’s representation, but simultaneously works to keep in place the architecture of their exclusion from state policy-making.

### ***Negotiating the Ambivalent Political Outcomes When States Recognize Vulnerability: the Black Lives Matter Movement’s Feminist and Queer Solidarities***

- Katie Oliviero, Dickinson College

Recognizing and redressing systemic forms of vulnerability has ambivalent political consequences. The Black Lives Matter movement (BLM) highlights how state recognition of vulnerability in groups like law enforcement can perpetuate violence towards populations deemed threatening, particularly communities of color, women and migrants. Organizers simultaneously emphasize that attention to structural forms of precarity can mitigate systemic risk for marginalized groups and attend to differential forms of vulnerability. Using an intersectional feminist, queer and transnational model of solidarity, they emphasize how these ambivalent political ramifications can be used to generatively advocate for ways of living otherwise.

### **462. Transforming Destructive Discourses: Identifying Rhetorical State Violence and Strategizing Toward Life**

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
POE AB (LCD)**

**MODERATOR**

- Anthony Tenney, The Ohio State University

**PARTICIPANTS**

### ***Flesh Dispossessed : Theorizing Hereditary Racial Trauma for Black/White Biracial Women with White Mothers***

- Deja Beamon, The Ohio State University

The construction of the human has evolved to position the black mother as lacking. Tracing these themes in Sylvia Wynter, Hortense Spillers, and Saidiya Hartmann, this lacking humanity is mobilized by the state to pathologize and manage life. Building from the positioning of black women within these state projects, I take up the black/white biracial woman to draw links between the tragic mulatta trope and feelings of dispossession by black Americans. By doing so, I argue that the black/white biracial woman is not pathological but undergoing subject formation through anti-black rhetoric and repositioned as black woman.

### ***Acts of Public Survival: The Role of Artivism in Protesting Sexual Violence***

- Tess Cumpstone, The Ohio State University

This paper examines the role of public art as a form of protest that challenges the dominant rhetoric of sexual trauma and survivorship. This violent rhetoric is evident in messages that have been circulated by prominent state actors that perpetuate and affirm the sub-humanization of survivors of sexual trauma. Using popular media to conduct a rhetorical analysis of survivors before and after participation in collective art projects, I conclude that survivors have been using this collective art as a way to reclaim agency, reassert voice, and push back against state narratives.

### ***Institutionalizing Mal de Ojo: Implementing Campesino Epistemologies of Wellness to Interrupt Necropolitical Health Policy***

- Kristen Kolenz, The Ohio State University

Upon appointment to Guatemalan Health Minister, Lucrecia Hernández Mack implemented the Inclusive Model of Health (IMH), requiring doctors to treat patients who use non-medical vocabulary to describe ailments. Considering the importance of community-based knowledges in developing policy, Mack’s IMH instructs medical professionals to trust patients with diverse, non-traditional knowledges. I identify a shift from necropolitical policy that discriminates against indigenous and poor people toward policy derived from campesino epistemologies. Engaging María Lugones, I argue that the IMH shows how decolonial epistemology brought to bear on policy can fundamentally alter who is allowed to live and die in the state’s care.

### ***Death Reduction Through Life Reduction: Limiting Black Women’s Reproduction in the Name of Infant Mortality Prevention***

- Jaclyn J. Serpico, Ohio State University

Ohio has one of the highest infant mortality rates in the nation, including disproportionately high mortality rates for Black babies. Although prevention

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

initiatives are increasingly addressing the necessity of eliminating the racial disparity, I argue that the state response employs racist logic that deprioritizes black lives. Responses to infant mortality have centered on the promotion of Long-Acting Reversible Contraception (LARC), purporting to save lives by preventing their existence. The prioritization of LARC methods follows a history of controlling the reproduction of poor women of color, failing to address the root causes of infant mortality and pathologizing poor black women's reproduction.

## 463. Liberation in Print: Feminist Periodicals and Social Movement Identity

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
RUTH**

This roundtable will discuss the contributions of Agatha Beins' new book *Liberation in Print* (University of Georgia Press, 2017). This work analyzes periodicals' key role in the formation of "feminism" as a social movement identity. Focusing on five periodicals published during the 1970s, *Liberation in Print* shows that the repetition of certain ideas—about gender, race, solidarity, and politics—solidified their centrality to feminism. Specifically, *Liberation in Print* examines the discourse of sisterhood, images of women of color, feminist publishing practices, and the production of feminist spaces to demonstrate how repetition shaped the themes that dominated in defining feminism.

### MODERATOR

- Judy Tzu-Chun Wu, University of California, Irvine

### PRESENTERS

- Agatha Beins, Texas Woman's University
- Marisela Chavez, California State University, Dominguez Hills
- Amy Farrell, Dickinson College

## 464. Feminist Pedagogy Interest Group Business Meeting

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
STONE**

## 465. Feminist Mothering Caucus Business Meeting

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
TILGHMAN**

## 466. Predatory Prevention, Accounting for Resistance: Feminist Solidarities Against In/Formal Violences

**8:00AM - 9:15AM**

**HILTON BALTIMORE  
TUBMAN A**

### MODERATOR

- Heather Montes Ireland, Marquette University

### PARTICIPANTS

#### *Local Control, Data Drops: Exposing Police Violence and Radical Solidarities*

- Nicholas Belongie, University at Buffalo, State University of New York

Police departments are agents of formal social control in need of urgent intervention against increasing militarization. This paper explores how transparency and obfuscation operate within police-created public data and communications, revealing police attitudes and departmental cultures operationalized and deployed to signal their relationship to community, often by the dual traumas of erasure and disposability. M4BL and #SAYHERNAME increased scrutiny, even as optics out of Baltimore influenced the ways cities interact with the public by crafting an 'optics of transparency,' another method to deter resistance against police violence, by segregating violence against citizens to diminish the potential for radical solidarities.

## *Interrogating the Un/Known: Muslim Encounters with the State and Presumptions of Threat*

- Ariel Sincoff-Yedid, Indiana University

The Trump administration's travel restrictions, which represent simultaneous heightened visibility of Muslims in the US and erasure of Muslims from the US, have significant implications for religious identity and religious racialization. This paper focuses on state practices and policies targeting Muslims and those racialized as Muslim, examining how the state has assumed threat based on religious identity and intersectional identifications. These predatory presumptions of violence and intent to harm overemphasize the state's role in defining religion, religious identity, and individual agency. The state's recent actions redefine religious racialization, and in so doing, render a diverse population homogeneously dangerous and disposable.

## *Epistemic Violence of Non-State Actors: White Supremacy's Excisionary Desires*

- Melinda Quinn Brennan, State University of New York, Oneonta

Violence against refugees and immigrants, brown-skinned and feeling-brown peoples, and religious minorities overlap through a nexus of predatory white supremacist activity. This paper examines excision as a predatory desire, formed out of a violently replicating white supremacy, operating outside formal state control. By interrogating non-state public figures' performativity of masculinist white supremacy, and by decentering the state, the desire to excise, to cut and rend, emerges, as well as a network extending across liberal and conservative divisions. Taking particular aim at increasing vigilante violence targeting Muslims, immigrants, and queerness, disposability uncovers a desire that 'draws across' political separations.

## 468. Forgotten (M)others: Challenging Naturalized Maternal Narratives

### FEMINIST MOTHERING CAUCUS SPONSORED SESSION

9:30AM - 10:45AM

HILTON BALTIMORE  
BRENT

Through a combination of theory and practice, the members of this panel seek to deconstruct and challenge traditional notions of motherhood. We analyze how the maternal body is controlled through discursive and material technologies of power that contribute to oppressive ideologies of racism, classism, ability, heteronormativity, sexism and sexuality. Building upon, and employing reproductive justice frameworks, we aim to queer normalize practices that intersect on institutional, community, and individual levels. Therefore, the goal of this panel is to expose and disrupt the multiple forms of violence enacted upon bodies that 'fail' to meet a repressive maternal ideal.

### PARTICIPANTS

#### *Of Mother Born: Exposing Cisgenderism in Breastfeeding Literature*

- Mikaela Feroli, University of Kentucky

This paper will highlight cisgenderism in breastfeeding literature produced by the US government agency Women, Infant and Children (WIC). Through heteronormative constructions of the maternal body within the WIC breastfeeding literature, many bodies are denied agency (Ahmed, 2014). Therefore, the purpose of this paper is to show how it not only affects the visibility and validity of gender non-conforming and transgender individuals, but how it maintains Motherhood as an institution and reproduces biological determinism in mothering practices.

#### *Can't Buy Me Baby: Rethinking Privilege and the Class-Based Rhetoric of "Choice"*

- Virginia Konchan, Marist College

Analyzing the anxiety related to motherhood and trauma, this paper includes a reading of two books

of non-fiction underscoring the "choice" to bear a child (Maggie Nelson's *The Argonauts*) versus the "inability" to conceive (Meghan Daum's *The Unspeakable*): how does this rhetoric around "choice" and "ability" shift when we account for economic hardship and infertility? An exploration of the fraught relationship between class and sexuality, this paper concludes with reference to the dystopic future envisioned in *The Handmaid's Tale*, invoking the question of how reproductive imaginaries such as these critique and dismantle the state's universalist notions of choice and agency.

#### *Reconceiving Pregnancy: Narratives of Reproduction and Reproductive Justice*

- Heather Hewett, State University of New York, New Paltz

This paper examines how first-person narratives by trans\* and queer folk expand and challenge dominant understandings of conception and pregnancy. Through an examination of contemporary memoir, personal narratives, and documentaries, it explores how these narratives contest naturalized, heteronormative, and cisgendered accounts of reproduction and reproductive technologies. By focusing on interdependent relations, alternative kinship systems, and systemic networks that underpin conception and pregnancy for their narrators, they draw attention to the many bodies connected to the reproducing body. Building on the multiple connections with reproductive justice frameworks, this paper also asks which bodies have reproductive futures, and which bodies do not.

## 469. Whose Sexual Liberation?: Race, Purity, and Pleasure in Evangelical Christianity

9:30AM - 10:45AM

HILTON BALTIMORE  
CALLOWAY AB (LCD)

### PARTICIPANTS

#### *Pure Pleasure: Race, Patriarchy, and Political Economy in Christian Sexual Narratives*

- Kelsey Sherrad Michael, University of Maryland, College Park

In online Christian sexuality forums and blogs, white evangelical women draw on racial scripts to justify their own sexual "liberation" in the form of newfound sexual pleasure. Their racialized sexual imaginaries are intimately related to their experiences during church worship services and within a broader evangelical Christian culture that finds the materiality of white women's bodies troubling. Furthermore, these women's experiences of sexual pleasure suggest a correlation between spiritual economy and political economy.

#### *"The White Life for Two": The Racial Origins of Sexual Purity*

- Sara Moslener, Central Michigan University

For first-wave feminists, the superiority of the Anglo-Saxon race was rooted in white women's innate sexual purity. However, the racist overtones of social purity work did not discourage black women from seeking the same source of moral authority. Historical evidence suggests that black women's activism challenged the use of the concept to reinforce black inferiority, and in doing so contested the notion of sexual purity as a racialized ideal.

#### *More than a Distraction: Christian Purity Texts, Dress Code Protests, and Racialized Bodies*

- Elizabeth Shively, Sam Houston State University

Teenage girls recently took to social media with the campaign #MoreThanADistraction, posting images of themselves wearing clothing forbidden under sexist dress codes. Meanwhile, Christian texts teach girls that if they wear modest clothing, attention will be drawn away from their bodies and toward their faces. This tactic attempts to obscure girls' embodiment, an approach that resonates with Victorian-era discourses linking white femininity with asexuality. In contrast, American sex talk has long emphasized the materiality and (imagined) hypersexuality of black women's bodies. By emphasizing the materiality of their

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

bodies, dress code protesters challenge racialized discourses, while Christian texts reinforce them.

## *Church Hats and Club Dresses: Sexual Liberation and Body Politics for Black Christian Women*

### ■ Olivia Smarr, Independent Scholar

Black women within the Black church seeking sexual liberation must simultaneously confront both the hypersexualization of Black women's bodies in society AND traditional Eurocentric and evangelical ideals of "purity" which present white women as its embodiment. This paper examines the ways in which Black women detach and decouple what it means to be "holy and sanctified" from a negative, repressive view of the Black woman's body and sexuality.

## *470. Assimilating Violence: Novels on Eugenics, Blackness, Queerness & Failed Nationhood*

**9:30AM - 10:45AM**

HILTON BALTIMORE  
CARROLL B

### MODERATOR

### ■ John Andrew Mundell, University of California, Berkeley

### PARTICIPANTS

## *Touchin' Paul D's Lips : Queer Intimacies in Toni Morrison's Beloved (1987)*

### ■ Malika Imhotep, University of California, Berkeley

I engage Morrison's Beloved to theorize intersections of blackness, queerness, sex, and violence in the neo-slave narrative. I center the black male figure of Paul D as a vessel through which we encounter the queer hauntings of black intimacy. Thinking specifically of the things he puts his lips to: Sethe's chokecherry tree, Beloved, and the prison guard, as a way to broaden Vincent Woodard's theorization of black male hunger to accommodate the novel's black feminist subjectivities (2014).

## *Between Disability and Debility: Black and Intersex Vulnerability in Jeffrey Eugenides' Middlesex (2002)*

### ■ Kianna M. Middleton, University of California, Berkeley

I theorize the juxtaposition of disability and debility in the Pulitzer Prize-winning novel Middlesex. Black life and intersex life exist in a vulnerable and violent state, which mark them both as decomposing, failing disorders, both social and biological, attacking the national body. I expand Eugenides' narrative to broader understandings of Blackness, intersexuality, and Black intersexuality as part of debility, as theorized by Jasbir Puar, motioning against national health, wellness, and progress at the novel's marked moment in U.S. sociomedical history, the late 1960s, through what Sarah Jain and later Jasbir Puar have theorized as "prognosis time."

## *Queer Miscegenation: Interraciality, Naturalism, and Failed Nationhood in Adolfo Caminha's Bom-Crioulo (1895)*

### ■ John Andrew Mundell, University of California, Berkeley

Nineteenth-century national fictions in Latin America attempted to quell ethno-racial tensions with allegorical representations of interracial romance. However, the naturalist novel, Bom-Crioulo, as the first Latin American fiction to portray homoerotic relations, here between an enslaved black-cum-sailor in the Brazilian navy and a white cabin-boy, perhaps inadvertently queers the nation at the peak of government campaigns to genetically whiten Brazil through immigration. Nonetheless, in the novel's eugenics perspective on the untenable survival of abject social actors like blacks and queers, the protagonists' signaling towards reprofuturity interrogate utopian dreams of racially achieving nationhood via a queer miscegenation and its imminent failure.

## *471. Asexuality Studies Interest Group Business Meeting*

**9:30AM - 10:45AM**

HILTON BALTIMORE  
CHASE

## *472. Cartographies of Epistemological Violence: Demystifying 'Global' and 'Transnational' Queer-Feminist Solidarities*

**9:30AM - 10:45AM**

HILTON BALTIMORE  
DOUGLASS (LCD)

### PARTICIPANTS

## *Unpacking Post-Soviet Feminist Epistemologies of Solidarity Around Women's March*

### ■ Tatsiana Shchurko, Ohio State University

The Women's March in DC has caused a resonance in the post-Soviet region and generated commentary by gender researchers and experts. The first reactions were focused on the ideas of "global sisterhood." These reactions are rooted in the epistemological frameworks of the philosophical unseeing of racializing assemblages and disremembering of the colonization. So, I analyze the feminist discourses that have emerged in response to the Women's March to examine the epistemological roots and forces that inform contemporary post-Soviet feminist scholarship and consequently the peculiarities of transnational solidarity.

## *Educated, Empowered, Essentialized?: Locating Girls within Development Discourses*

### ■ Sujatha Subramanian, The Ohio State University

Within international development discourse focusing on girls, formal education has received particular salience, as seen in the mandates of international aid agencies that fund South-Asian NGOs working with girls. Within such discourses, only those girls who choose the path of formal schooling over the evils of

early marriage and childbearing are constructed as "empowered", reinforcing the idea of Western interventions as a corrective to South Asian patriarchal structures. My paper explores such constructions and looks at how they deliberately obscure the intersecting structures of caste, class, and gender within which girls are located and which inform their experiences of education.

### **(No) Space in Between: LGBT Prides in Ukraine between North/ Western Hegemonies and Russian Imperialism**

- Lesia Pagulich, Georgia State University

The armed conflict in Eastern Ukraine intensifies nationalism as a struggle against Russian imperialism, as well as strengthens aspirations towards the European Union as a way of Ukrainian "modernization" against the "backwardness" of the Soviet Union. The division of "us" vs. "them," a newly constructed and demonized "common enemy," may provide LGBT subjects with alleged legitimacy if they articulate belonging to national identity. I explore the link between gay liberal rights discourses and the production of narratives of progress and modernity, examining tendencies that normalize LGBT subjects along discourses of "good citizen" and "patriot," leaving behind other non-normative subjects.

### **473. The White Christian South: Putting Feminism in Conversation with Atheism**

**9:30AM - 10:45AM**

**HILTON BALTIMORE**  
**HOLIDAY 1**

#### **MODERATOR**

- MaryAnn Kozlowski, University of Kentucky

#### **PARTICIPANTS**

##### **REIMAGINING WHITE JESUS: AN EXPLORATION OF WHITENESS AND CHRISTIANITY IN THE US SOUTH**

- MaryAnn Kozlowski, University of Kentucky

Teaching gender studies in the US South brings up particular issues surrounding

race and religion. Often, white students are unable to separate their whiteness from their experiences with Christianity. This project examines the dominance of white Christianity in the classroom. Building on Brittney Cooper's theoretical framework in "The Right's Made-Up God: How Bigots Invented a White Supremacist Jesus", I challenge notions of white Christianity and explore integrating indigenous black religiosity into classroom conversations about religion. I also explore what it means to be "read" as an atheist in this context, and how atheism is perceived in the US Southern classroom.

### **Don't Stop Believin': Fake News, Faith, and Fascism in a Post-Truth Age**

- Adriana Michele Sisko, University of Kentucky

In a post-truth political climate all opinions are equally accurate to the truth, and the truth is simply that which one believes. Belief, particularly religious belief, is commonly understood as a private matter. Unwillingness to challenge belief on that basis, as well as the cultural valorization of belief without evidence, lend belief a protected status that enhances its ability to propagate discriminatory ideologies. Drawing on Jonathan Glover's analysis of belief systems, and Sikivu Hutchinson's work on Christianity and race, I demonstrate how our beliefs about belief leave us vulnerable to fascism and hamper our ability to fight falsehood.

### **474. Teaching for Black Lives: Using the Vision for Black Lives Policy Platform in Undergraduate Courses**

**9:30AM - 10:45AM**

**HILTON BALTIMORE**  
**HOLIDAY 2**

On August 1, 2016 the Movement for Black Lives (M4BL) released "A Vision for Black Lives: Policy Demands for Black Power, Freedom, & Justice." This teaching workshop will explore the use of this document as a teaching tool for undergraduate classes, particularly those that focus on the intersections of power, race, gender, and class in the

United States. The workshop leaders will share their experiences using the document in their classes, including specific activities and assignments, and will then engage attendees in a collaborative, generative discussion about other possibilities for use of the platform.

#### **PRESENTERS**

- Kate H. Averett, State University of New York, Albany
- Shantel Gabrieal Buggs, The University of Texas, Austin

### **475. Teaching Inequality and Navigating White Privilege**

**9:30AM - 10:45AM**

**HILTON BALTIMORE**  
**HOLIDAY 3**

In today's world, instructors, especially those who are White, must be continuously and critically aware of their positions of privilege in the classroom. In this "teaching inequality while white" workshop, we will discuss and share tools from the various courses we teach (including introductory and topical courses in Women's and Gender Studies and Sociology), that assist us in navigating our own positions of power and privilege. In a time that necessitates acknowledging intersectionality beyond the buzzword, we will explore how to engage in liberatory coalition building with (and not just for) our students.

#### **PRESENTERS**

- Bethany M. Coston, Virginia Commonwealth University
- Liz Coston, Stony Brook University
- Amanda Kennedy, Curry College
- Cheryl Llewellyn, University of Massachusetts, Lowell

### **476. Trans of Color Feminisms for Black Trans Women's Lives**

**9:30AM - 10:45AM**

**HILTON BALTIMORE**  
**HOLIDAY 5**

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

## MODERATOR

- C. Riley Snorton, Cornell University

## PARTICIPANTS

### *Give Us Our Roses Now*

- Wriptyl Bennet, AgoBo

This presentation will center Black Trans leadership and give credit to the creators and events that get taken over by cis folk, especially white cis folk who have co-opted Marsha P. Johnson and Sylvia Rivera's work and community building/achievements. We continue to see white cis gay male Messias being erected as Visionaries and Trailblazers when they just regurgitate the rhetoric and revolutionary ideas of black and brown trans women and femmes. As part of the talk, I will share my paintings and illustrations, which I use to uplift my sisters in the movement for black lives/black trans lives.

### *Rituals, Recipes and Algorithms of Trans of Color Poetics*

- micha cardenas, University of Washington, Bothell

Building on Edouard Glissant's "poetics of relation" and Sylvia Wynter's usage of auto-poiesis to redefine humanity, this paper considers how poetics can build safety for black and latinx trans women. The Poetic Operations Collaborative (POClab) has explored three practice-based approaches to safety for trans women of color: DIY bulletproof clothing, non-gendered health promotion, and accessible approaches to cybersecurity. POClab is a design research lab at the University of Washington, Bothell. This paper will consider if new practices of safety that are part of the lives of trans people of color facilitate new relations with the concept of the human.

### *Technologies of Racial Gendering and Black Trans Women's Lives*

- Jian Chen, The Ohio State University

Drawing from differently situated women of color feminisms, my paper will trace connections between intimate and state violence and dispossession

as they impact black trans women and other trans people of color. It will focus on describing and analyzing the technologies of racial gendering harnessed by the US state in post-Civil Rights and post-9/11 moments and their targeting and exposure of black trans women and other trans people of color to violence, policing, and normalization. The paper will also present cultural strategies and imaginings that retool these technologies towards transformed social relations and embodiments.

### **477. Iota Iota Iota Honors Society Business Meeting**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
HOPKINS**

### **478. The Political Praxis of Intercommunal Feminism, 1950's through the 1970's**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
JOHNSON A**

## MODERATOR

- Mary Phillips, Lehman College, CUNY

## PARTICIPANTS

### *The Intercommunal Feminist Politics in the Black Panther Party*

- Mary Phillips, Lehman College, CUNY

This paper traces the practice of intercommunal feminist politics in the Black Panther Party through the discourse of letters and newspaper articles authored by women, in response to the incarceration of Ericka Huggins (1969-1971). Huggins' incarceration was critical to the evolution of gender politics in the BPP and her resistance strategies in prison established her as an international icon. As a writer, poet, former editor of the Black Panther, and Director of the Oakland Community School, Huggins was vital as an organizer and intellectual. Her story provides an alternative discourse for understanding political enfranchisement of black women in social movements.

## *Elma Lewis and Boston's Black Arts Movement Building, 1950-1970*

- Judy R. Pryor-Ramirez, Emerson College

Elma Lewis, artist, educator and institution builder employed an intercommunal feminist praxis in Boston's Black Arts Movement. This paper complicates her biography through a case study which interrogates her Garveyite upbringing and the feminist politic she embodied as an unmarried college-educated working Black woman of immigrant origins. Between 1950 and 1970, she established three arts institutions for Black Boston. These institutions exemplify her efforts at a micro version of Huey Newton's "revolutionary intercommunalism." Lewis and her body of work are rarely situated, within Black feminist thought logics and epistemological frames, and this paper locates her among her feminist contemporaries.

### *Traversing Black British Borders, Black Women and Social Movement Organizing*

- Rashida L. Harrison, Michigan State University

Black British Women's organizational approach in the 1970's offers a distinct model for intercommunal feminist praxis. The political ideas embraced by several black women's organizations including the umbrella group, Organization of Women of African and Asian Descent (1978), critiqued global capitalism; and its relation to racism and sexism. The ideologies mimic Newton's articulation of how the BPP embraced Intercommunalism, and are documented in a number of pamphlets and periodicals produced by grassroots women. This paper maps the broader global implications of intercommunalism and its impact when employed as a model by black British feminists organizing around immigration and nationality rights.

### **479. Re-Imagining Anti-Racist Futurisms**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
JOHNSON B**

## MODERATOR

- Kinitra D. Brooks, University of Texas, San Antonio

## PARTICIPANTS

### *Black Girl Magic: Reimagining Black Women Speculative Fiction Writers*

- Chesya Burke, University of Florida, Gainesville

Black Girl Magic, as a cultural movement, is a phenomenon that contends black women share an inherent force, a secret and unique way of connecting to the world, despite, and indeed because of, their oppressed positions in society. Although initially a hashtag, I contend Black Girl Magic is not new and arguably has its foundations in Black women activists, writers, and scholars. Using womanist theory, and particularly the spiritual aspect of womanism, I suggest Black women speculative fiction writers have historically contributed to Black Girl Magic by re-imagining futurist societies that re-conceptualize spirituality as a viable political strategy.

### *Critical Utopianism and Chicanx Feminist Futurity in the Works of Gloria Anzaldúa*

- Karina A. Vado, University of Florida

This paper examines the speculative and utopian dimensions undergirding the esoteric histories—or “spiritual archaeologies”—in Gloria Anzaldúa’s intellectual-spiritual oeuvre. In this vein, I argue that Anzaldúa’s act of “glancing backwards” not only unearths the cosmological, mystical, and spiritual origins and evolution of what I term “Chicanx feminist futurity,” but also critically informs her alternative vistas of freedom-making futures for people and queers of color. Lastly, I contend that Anzaldúa’s Chicanx feminist futurity is neither quixotic nor wholly escapist; her utopian sensibilities are, after all, animated in part by her belief in the attainment of social justice via spiritual activism.

### *Black and Asian American Solidarities after 9/11*

- Dhanashree Thorat, University of Florida

This paper explores the possibilities of Black and Asian American solidarities in the post-9/11 moment. There have been instances, such as #MuslimLivesMatter, in which Asian and Muslim American activists have appropriated Black discourse and theoretical traditions, and displaced Black issues. I, however, trace an alternative solidarity for a shared anti-racist struggle through Suheir Hammad’s poetry, and in the #Asians4BlackLives hashtag and related protests. This solidarity, I argue, is premised on addressing anti-blackness in Asian and Muslim communities, forming linkages between Black and Asian American struggles for racial justice, and centering collective action for systemic change.

### **480. Transnational Solidarity: Challenges of Intersectionality and Activism in the Latin American/US borderlands**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

## MODERATOR

- Thania Munoz Davaslioglu, University of Maryland Baltimore County

## PARTICIPANTS

### *Problematic Blackness: Processes of Racialization in the Scientific Practice*

- Camila Daniel, Universidade Federal Rural do Rio de Janeiro

In 2016, I conducted a post-doctoral research on Peruvian immigration in a Historically Black University in Baltimore. As a Brazilian woman of African descent, I navigated different ethnic groups—Hispanic/Latinos, Brazilians, African Americans—never being fully accepted. Whereas race is a global structure of power (Quijano, 2002), its categories are not universal, but constructed in social and historic contexts (Segato, 2005). I will analyze the challenges I faced with African Americans and Latinos, and the extent to which they affected

my identity and my scientific practice, and the means to deal with them: art activism and activist research.

### *Language and Social Justice: Cristina Rivera Garza and Translocal Academic Activism*

- Thania Munoz Davaslioglu, University of Maryland Baltimore County

Cristina Rivera Garza is a professor who writes on language as a social justice issue. This posture is central to my analysis of her essayistic corpus, where she is also critical of her role as an academic and a migrant in the U.S. In 2016, Rivera Garza left her position as Professor of Writing at UC San Diego to start the first national PhD program in Creative Writing in Spanish in the United States at the University of Houston, Texas, to increase the visibility of Spanish-speaking migrants and join solidarity movements with non-English speakers across the U.S.

### *Digital Storytelling as Collaborative Research: Trust, Ethics, and Identity*

- Tania Lizarazo, University of Maryland Baltimore County

Unlike other first-person genres, digital storytelling is an explicitly collaborative process in which storytellers, as part of an embodied process of negotiation and trust-building, to tell the stories that they wish to tell. I will share my experience of community-based research with LGBT farmworkers in California: “Sexualidades Campesinas”, Afro-Colombian activist women “Mujeres Pacíficas,” and more recently the outreach process for “Moving Stories: Latinas in Baltimore”. I will particularly explore the challenges of navigating and embracing available identity categories (Latina, chola, paisa, etc.) to argue that collaboration is a challenging process where vulnerability is an ongoing requirement to strengthen solidarity.

### *Art and Solidarity: From Nicaragua to Baltimore*

- Maria Gabriela Aldana Enríquez, Creative Alliance

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

As the Education Director for the Creative Alliance, Baltimore's premier art and cultural center, I will share my experience as a Nicaraguan working directly with communities by organizing artists and cultural bearers, such as Artesanas Mexicanas. I will also explore my work as cofounder and director of Neighborhood Voices, a community-leadership task force that organizes workshops recognizing important Baltimore activists and artists against racism. Through this work I help the long-standing, immigrant, and refugee families of Southeast Baltimore share their cultural traditions and diverse voices within and beyond their communities.

## 481. Transnational Solidarities with Black Lives in the Queer Americas

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

### MODERATOR

- Britta Linn Anderson, University of Maryland, College Park

### PARTICIPANTS

#### *Aggressive Public Mourning: Feminist Hip Hop Artists in Ciudad Juárez in Solidarity with Black Lives*

- Britta Linn Anderson, University of Maryland, College Park
- Ivan A. Ramos, University of California, Riverside
- Cara Snyder, University of Maryland, College Park

Oveja Negra and her feminist hip hop collective Batallones Femeninos have taken to the streets of Juárez to protest feminicide, deploying street art and rap performances as a means of asserting women's value and right to life in public space. I examine the ways in which their songs perform in multiple affective modes, deploying both aggression and vulnerability in order to forge a form of transnational solidarity defined as a shared recognition of loss. Oveja Negra publicly mourns victims of feminicide and murdered black women

in the US through her incursion into the masculinized genres of graffiti and rap performance.

#### *The Globalization of Police Brutality: Athletes' Queer Performances of Solidarity in the 2016 Olympics*

- Cara Snyder, University of Maryland, College Park

The Rio 2016 Olympics brought unprecedented awareness to the violence and brutality committed against poor people and communities of color at the hands of Brazilian law enforcement officers. Black Lives Matter and other activist groups used the moment to raise awareness about the global nature of violence against black bodies. This paper uses the Olympics as a starting point to investigate how sports as well as the queer performances of athletes in Brazil and the U.S. has created transnational solidarities around BLM.

#### *Latina Lesbian Desire, Queer Ethics, and the Mariachi-Punk of Las Cucas*

- Ivan A. Ramos, University of California, Riverside

This paper considers the possibility of lesbian desire as the starting ground for queer ethics and inter-racial solidarity through the work of mariachi-punk band Las Cucas. I explore the combination of the bolero and the punk scream as the site of queer desolation as ethical practice. By negotiating the space between the erotic and the abject, I argue, Las Cucas bridge the affective modalities of transnational Latinidad that facilitate an identification with queer Black performers in the US.

## 482. Exploring Women's Agency Within and After Conflicts: Transnational Perspectives

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

In this roundtable, scholar practitioners from different disciplines draw from their regional/cross-regional and applied expertise in conflict-related work to

explore the relationship between agency and resilience (Ahearn, 2001; Porter, 2007). We ask whether using discourse, law, technology, education, entrepreneurship, and humor in complex ways enables women to navigate conflict in different ways. Participants use a decolonial framework (Alexander and Mohanty 2013; Chatterjee, 2009) and draw on interdisciplinary methods and reflexive pedagogical vantage points to analyze whether ethical storytelling (Das, 2015) about women's agency is possible under extreme conditions of violence and trauma (Shaw et al, 2010).

### MODERATOR

- Debarati Sen, Kennesaw State University

### PRESENTERS

- Srimati Basu, University of Kentucky
- Laura Sjoberg, University of Florida
- Nicole Junker, Kennesaw State University
- Ziaul Haque, Kennesaw State University
- Banti Zehyoue, Kennesaw State University
- Debarati Sen, Kennesaw State University

## 483. Re-Membering Revolutions: Feminist Solidarity, Abolitionary Politics, and Sacred Living

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

### MODERATOR

- Heather M. Turcotte, University of Massachusetts, Dartmouth

### PARTICIPANTS

#### *Abolitionary Education*

- Heather M. Turcotte, University of Massachusetts, Dartmouth

This paper examines the re-membering of revolutionary thinking and collective liberation to challenge colonial state frameworks and neoliberal growth models that resulted in militarized campuses, school-to-prison pipelines,

and gutted multicultural education. It centers on the American Federation of Teachers and the James and Grace Lee Boggs's archives to engage with a history of social justice education that foregrounds community accountability and racial, gender, class, national, and sexual justice that intervened in white supremacist education. By tracing histories of abolitionary education alongside contemporary social justice education projects, it examines interconnectivities between feminisms, education, and freedom.

### **Framing and Defining Difference**

- Andriana Foiles Sifuentes, Sonoma State University

Examines the emergence of state-imposed internal, international checkpoints in the continental US. Analyzing the Lower Rio Grande Valley, this work engages the delineation and trivialization of citizenship in an era of heightened surveillance and policing of predominately Latino communities in the border regions. Because internal, international border-crossings are located 85 miles north of the physical international border with Mexico, the internal checkpoints created a buffer-zone of disavowed land and peoples that are highly patrolled, policed, and surveilled. In this space, Latino communities are (re)creating everyday practices into acts of resistance and reasserting their humanity, personhood, and rights to exist.

### **484. Radical Black Women and Cultural Resistance in the 1970s and 1980s**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

#### **MODERATOR**

- Andrea Adomako, Purdue University

#### **PARTICIPANTS**

*Reimagining the city from the outside: June Jordan and Black Queer Urbanism*

- James Roane, University of Cincinnati

While Black queers are not often understood as the progenitors of usable knowledge about urban life and futures, radical Black queer poet and writer June Jordan used her position outside of the normative social and spatial arrangement of the city to reimagine its contours. I examine Jordan's 1965 redesign proposal for Harlem as well as correspondence between Jordan and other noted urbanists in the 1970s and 80s to build the case for the generative work of Jordan's distinctively Black queer vision for urban life.

### **Black Feminism and Women's Studies: Third World Women and Barbara Smith's Demands on the NWSA**

- SaraEllen Strongman, University of Pennsylvania

In her speech at the NWSA's inaugural conference, black lesbian feminist Barbara Smith said, "women's studies is a context in which white and Third World women actually come together, a context that should be about studying and learning about all our lives." This paper examines how Smith's agitation, along with that of other Third World women, pushed the NWSA to adopt more inclusive policies and practices in its early years. I argue that early conflicts within the NWSA echo the tensions within second-wave feminism and provide a useful lens for thinking about black feminism's relationship to women's studies.

### **"Have You Seen Her, Tell Me, Have You Seen Her?": Visibility and Nonrecognition of Black Female Excellence in American Imaginaries**

- Erica Nicole Richardson, Columbia University

The popularity of figures such as Michelle Obama, Serena Williams, and Beyoncé suggests American society's progress toward a liberal sociality and politics. But is public affect an actual sign of cultural and political recognition of black women? In this paper I propose American society readily defines and esteems itself in relation to exemplary black women without actually accounting for the black female experience. I illustrate and theorize this

event of fascination and detachment by returning to classic debates of the meaningfulness of experience as framed by black feminist critics in the 1970s and 1980s including Barbara Smith and Deborah McDowell.

### **Collaboration and Dissent: Black Power Women and Black Feminist Dialogues, On and Off the Page**

- Mary Amanda McNeil, Harvard University

Farah Griffin suggests that the anthology formally afforded black women activists the space to dialogue across differences; yet, little extant scholarship has furthered this examination of cross-ideological dialogue. Situated at the cross-sections of literary study and oral history, this paper will first examine how Black Power and Black Feminist women engaged in a series of "calls and responses" with each other through poetics and creative non-fiction. It will then apply this discursive model to a local study of Boston-area Black Power and Black Feminist women's networks, attending to questions of alliance-building and ideological divergences between the two groups.

### **485. The Combahee River Mixtape: Black Feminist Sonic Dissent Then & Now**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

This multimedia presentation marks the 40th anniversary of the Combahee River Collective Statement, the radical Black feminist manifesto completed in 1977 that laid out key tenets of intersectional theory and reform. Our aim is to draw on the statement to build sonic and visual archives that enable us to speak to and through this present moment of danger, while also summoning the spirit of the original document and the collaborative intellectual, social and political labor that led to its creation. With help from the work of musicians ranging from the Knowles Sisters, Nina Simone, Labelle, and f.k.a. twigs to visual artists such as Carrie Mae Weems and the L.A. Rebellion filmmakers, we propose turning the

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

statement into an interactive document that continues to contribute to ongoing efforts to bridge past, present, and future Black feminisms. This session will call for audience participation. We invite conference attendees, local students, and activists, to join with us to build on the manifesto's cogent wisdom and direction and to listen along with us to the new knowledges we might yet find together by way of music and image.

## 486. AMC: Cuban Underground Hip Hop: Black Thoughts, Black Revolution, Black Modernity

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

Drawing on over a decade of interviews and research, this fascinating book examines a group of self-described antiracist, revolutionary Cuban youth who used hip hop to launch a social movement that spurred international debate and cleared the path for social change and decolonization. Sheding light on identity politics, race, sexuality, and gender in Cuba and the Americas, Cuban Underground Hip Hop is a valuable case study of a social movement that is a part of Cuba's longer historical process of decolonization.

### AUTHOR

- Tanya L. Saunders, University of Florida

### CRITICS

- Natalie Bennett, Women's Leadership and Resource Center
- Sarah Ohmer, CUNY Lehman College
- Elaine Richardson, Ohio State University

## 487. Pedagogy's Cutting-Edge: The Practice and Promise of Feminist Curriculum Design

9:30AM - 10:45AM

HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)

### MODERATOR

- Carine M. Mardorossian, University at Buffalo

### PARTICIPANTS

#### *Teaching the Literature of Sexual Violence in the Era of the Trigger Warning*

- Erin Spampinato, The Graduate Center, City University of New York

This paper asks whether attempts to make college campuses literally safer by preventing sexual violence have made them more discursively unsafe. Does the inability to speak about sexual violence – what I've called the discursive danger of doing so – put our students in more literal danger of committing or being the victim of sexual crimes? I argue that in service of making our campuses safer, we should police the boundaries of conversation less in our classrooms. How does the harm posed by speech (even violent, disturbing, or upsetting speech) compare and interact with sexual violence on college campuses?

#### *Teaching Feminisms During the Backlash: Strategies from Feminist Pedagogy*

- Carine M. Mardorossian, University at Buffalo
- Gwynn Thomas, University at Buffalo

This paper looks at the repercussions the backlash has on feminist pedagogy and vice versa. According to Webb et al., transforming the relationship between teacher and student is a core principle of feminist pedagogy. How do we reconcile efforts working against the creation of a hierarchy of authority between teacher and student at a time when women's studies as a discipline and feminist teachers' authority as teachers are under attack by the dominant culture? This paper explains why strategies from feminist pedagogy are nevertheless still what our students and feminist colleagues need in order to stay sane and engaged.

#### *The Reach of Feminist Cyberpedagogy: Virtual Classrooms and the Public-Digital Humanities*

- Brandi So, Stony Brook University

This paper will argue that evolutions in cyberpedagogy, especially those

that reveal classroom hierarchies and power dynamics, find their foundation in sound feminist pedagogical practice. I will also survey successful digital humanities campaigns of academic scope to demonstrate that the digital-public humanities exemplify the feminist touchstones of intersectionality and multivocality. As a seasoned online curriculum developer and someone committed to feminist instructional design, I will present some of the ways in which online course curricula can develop student proficiency in the digital humanities as they make meaningful contributions to a universe of public humanities environments.

#### *Digital Rhetorics and the Virtual Realities of Feminist Pedagogy*

- Joelle Mann, Stony Brook University

The word-image dialectic that represents the global-media infrastructure creates constantly shifting texts and contexts of representation. I argue that the virtual realities of cyberspace require a synthesis of surface and depth that illustrates the multiplicities of a feminist sensibility. Through a critique of mimetic interchanges as a way of understanding shifts of embodied visibility, the fluctuating boundary between visual and semiotic representation opens up opportunities for discussing the borders of illusion/reality and absence/presence. Using recent curricula on the digital rhetorics of the cyberworld, I discuss how students engage with difference and embodiment through a reinterpretation of the natural world.

## 488. On the Fringes in an Age of Trump: Transnational Approaches to Contemporary Colonial Violence Against Women of Color

9:30AM - 10:45AM

HILTON BALTIMORE  
LATROBE (LCD)

### MODERATOR

- Haley Swenson, New America/ACLS

### PARTICIPANTS

## **Race, Gender, and Homelessness: Memoirs of Contemporary Displacement**

- Jessie Speer, Syracuse University

This paper analyzes how contemporary memoirs and oral histories of homelessness shed light on debates in postcolonial, feminist, and urban geographies. Narratives of homelessness reveal that US housing policy disproportionately exposes poor women of color to police violence and displacement. They further position US homelessness in the global context of racialized violence and dispossession (see Roy, 2003). By discussing these reflexive theorizations of US housing, this paper draws global connections between historically colonized communities. It also frames homelessness as inherent to the postcolonial condition, and unsettles cognitive geographies of "third world" locations (see Le Espiritu, 2003).

## **"Bogus" v. "Real" Refugees: Seeking Asylum in Regimes of Fear and Truth**

- Sara Rodriguez-Arguelles, The Ohio State University

Once asylum-seekers enter the U.S. they are locked up in immigration detention centers where they must pass their Credible Fear Interview with an asylum officer. In this interview, they have to "convince" the officer that their fear is "real." In this paper, using regimes of truth as my theoretical framework (Foucault, 1980) and drawing from Luibhéid's (2004) analysis of how immigration enforces gender normativity, I examine the state's mechanisms to select asylum-seekers, as well as my role as a volunteer coaching the women on how to pass this interview, and conclude that I am a normalizing tool of the state.

## **When Bad is Better: A Qualitative Exploration of One Woman's Journey Toward Documentation**

- Tanja Jennifer Burkhard, The Ohio State University

Drawing on data collected for a larger study on Black transnational women's narratives and experiences,

this paper will explore the narrative of one undocumented Black woman from Haiti with the goal of providing insight into experiences of criminalization and survival in the contemporary moment of radical immigration rhetoric. The case study will be contextualized both historically and theoretically within the colonial histories that impact the experiences of Caribbean immigrants, whilst particularly attending to the realities of violence and fear experienced by Black immigrant women, who are often absent from mainstream discourses about immigration and the attainment of the "American dream."

## **489. Race, Reproduction, and the Meaning of Liberty: Fertility, Birth Control, and Childbirth Twenty Years after Killing the Black Body**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
PEALE A**

### **MODERATOR**

- Erin Heidt-Forsythe, Pennsylvania State University

### **PARTICIPANTS**

#### ***Revisiting the Racial Politics of 'Gendered Eugenics': Reproductive Technology and the (Re)Production of Race in the Era of Trump***

- Erin Heidt-Forsythe, Pennsylvania State University

Using the theoretical framework of gendered eugenics from Daniels and Heidt-Forsythe (2012) and Roberts's (1998) critique of the "new reproduction," this paper interrogates the ways that neoliberal markets in human eggs and sperm (re)produce new meanings and boundaries of race in the US. Analyzing the online profiles of egg and sperm donors from 2010–2017, this paper draws a link between the production of meanings of race in gamete donation markets, stratified reproduction, and the context of white supremacy in the era of Trumpism—problematising and complicating the racial framework of gendered eugenics in the contemporary political context.

## **The (Re)Production of Maternal Health Inequities: Access, "Choice," and the ACA**

- Meredith P. Field, The Pennsylvania State University

Reflecting on Roberts's framework of the maternal-fetal conflict through the lenses of race, class, and the rural/urban divide, this paper examines maternal health care access through the use of home birth and midwifery practices and policies in the US. Using Giddens's theory of structuration to examine the social systems that constrain women's access to maternal health care, this paper analyzes the ways that home birth and midwifery may alleviate stratified reproduction of women marginalized by race, class, and rural location, particularly in the political context of the Affordable Care Act and the theoretical framework of "choice" in childbirth.

## **Still Killing the Black Body: LARCs as a Mechanism of (Re)productive Control**

- Jill M. Wood, Pennsylvania State University

Twenty years ago, Roberts analyzed that "we must acknowledge the justice of ensuring equal access to birth control for poor and minority women without denying the injustice of imposing birth control as a means of reducing their fertility" (1998, p. 56). The contradictions inherent in provider-controlled birth control methods, especially LARCs, is just as salient today as when Roberts concluded that birth control symbolized liberty for some, yet for marginalized women was a form of eugenics, used to control the bodily autonomy of black women. As such, this paper examines the potential of LARCs as a form of reproductive coercion.

## **490. Transforming the Quality of Black Girls and Women's Lives: From Movement Building to Freedom Making**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
POE AB (LCD)**

### **MODERATOR**

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

- Shawn Arango Ricks, Old Dominion University

## PARTICIPANTS

### *Community as Sanctuary in a White Supremacist, Misogynist Structure*

- Jasmine Getrouw-Moore, Black Girls and Women Matter Greensboro

The Steering Committee facilitated intentional community-based, accessible, low/no cost events centering and uplifting the experiences of Black girls and women. These events focused on Black girls and women's wellbeing: the convergence of health and education disparities; and exquisite, transformative self-care. Participants shared stories of strength, hope, trauma, and even recovery from the shadows of second-class citizenship in White America while embracing the joy and freedom of being carefree Black girls in empowered healing spaces nurtured by Black women.

### *The Birthing of A Movement: the Process of Building the Black Girls Matter Greensboro Town Hall*

- Dawn N. Hicks Tafari, Winston-Salem State University

Nine months: that is the amount of time it took to build the Black Girls and Women Matter Greensboro Town Hall. A true labor of love, the process was filled with ups and downs, joy and pain. In this paper, the author describes key parts of the process of assembling the moving parts: identifying courageous transgender, gender-non-conforming, and cisgender Testifiers who would share their stories of school pushout, discrimination, and surveillance; amassing Commissioners who would commit to being open-minded listeners and change agents; and identifying empathetic Contextualizers who would compassionately represent the Testifiers by speaking to the themes with compassion.

### *From Data Collection and Community Debriefing to Collective and Accountable Transformation: What Now?*

- Christina Yongue, University of North Carolina, Greensboro

After the Greensboro Black Girls and Women Matter Town Hall, over 200 community members interpreted the meaning of the experience through post-event evaluation surveys, and through community-led debriefing discussions. Themes from these surveys and discussions solidified steps in accomplishing a multi-racial, multi-gendered city-wide movement of accountability and transformation (ie, participants shared how sexism, misogyny, and patriarchy operate and how to systemically change the community). Survey and discussion themes will be shared which inform health educators, social workers, feminist researchers, politicians, and community activists on next steps in restorative justice and transforming the quality of Black Girls and Women's Lives.

### **491. Intersectionality as Buzzword: Articulating Anti-Racist and Anti-Capitalist Feminisms**

**9:30AM - 10:45AM**

#### HILTON BALTIMORE

#### RUTH

#### MODERATOR

- Carly Thomsen, Middlebury College

#### PARTICIPANTS

### *What is "Intersecting?": Intersectionality as Post-Raciality*

- Carly Thomsen, Middlebury College

The theory of intersectionality makes the convincing case that racism and sexism must be examined simultaneously (Crenshaw, 1989). It does not do what many of my students think it does—which is to consider how all forms of oppression “intersect.” This assumption that a single piece of writing offers the tools to examine all forms of oppression implies that understanding one form of oppression necessarily means one will understand other iterations of oppression. In this paper, I draw from Black feminist

theory and queer of color critique to suggest that this assumption functions in the service of post-raciality.

### **(Un)Hashtagging the Classroom: The Intersectionality of #BlackLivesMatter**

- Jessyka Finley, Middlebury College

Despite the wide circulation of discourses of “intersectionality,” even among the lesbian women who started #BlackLivesMatter, it is most commonly treated as a social movement that focuses on the violence against black male bodies, and, as such, “women’s issues” are often relegated to the corner (both in practice and in widespread discussion of the movement). With this in mind, how might I design a #BlackLivesMatter syllabus that not only pays attention to the tactics that people employ to expose and resist state-sanctioned and extrajudicial violence against black bodies, but also takes feminist politics as an essential, not secondary premise?

### **Can We Hear the Dalit Woman Speak? Intersectionality in Postcolonial Contexts**

- Sujata Moorti, Middlebury College

The Dalit woman continues to occupy an uneasy perch both within the national body politic and feminist movements in contemporary India. In this paper, I map out how caste, class, and gender collide to structure the politics of resistance and liberation. Informed by postcolonial feminist theories I interrogate the portability of theories of intersectionality in discrepant locations. How can we reconcile the subaltern within an intersectional mode of accounting for difference? Can intersectionality help account for bare life in the South Asian context?

### **492. Queer & Trans People of Color Caucus Business Meeting**

**9:30AM - 10:45AM**

#### HILTON BALTIMORE

#### STONE

## **493. Feminists Against Academic Discrimination Interest Group**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
TILGHMAN**

### **PRESENTER**

- Sharon Leder, Feminists Against Academic Discrimination

## **494. Locating Morrison's "Rootedness" in African American and Pan-African Popular Cultural and Literary Texts**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
TUBMAN A**

### **MODERATOR**

- Lauren Savit, Indiana University

### **PARTICIPANTS**

#### *"Raceteenth or Various Observations About American Blacks...": Disidentifications and the New Racism in Adichie's Americanah*

- Sandra Carpenter, Indiana University

This paper places Chimamanda Ngozi Adichie's novel *Americanah* in conversation with Hill Collins's "The New Racism," and Munoz's "Disidentification." Ifemelu, the novel's protagonist who migrates from Nigeria to the United States and back, expresses her relationship to these cultural phenomena through her blog, "Raceteenth or Various Observations About American Blacks (Those Formerly Known as Negroes) by a Non-American Black." This paper analyzes the racialized contradictions between Ifemelu's public blog and her private relationships with her boyfriends Blaine and Obinze to demonstrate Ifemelu's disidentification with African American "rootedness" and strategic performance of partial truths in order to achieve transnational upward mobility.

### *Making Lemonade for Generations: Womanist Artistry and Ancestry*

### ■ Catherine Gooch, University of Kentucky

Beyoncé's unconventional, genre-breaking visual album *Lemonade* signifies on the womanist literary tradition forged by Alice Walker, Gayl Jones, and Toni Morrison. Focusing specifically on Jones's *Corregidora* and Beyoncé's *Lemonade*, I assert that both women illustrate the inherited, intergenerational trauma of slavery in a way that allows them to convey the (contemporary) lived experiences of black women. Additionally, I argue that pairing an accessible text, such as *Lemonade*, with a canonical text can serve as pedagogical tool that assists our students in successfully discussing the complexities of institutional and systemic oppressions.

### *"Free Speech My Ass": Rootedness and Moral Panic in Dear White People*

### ■ Kaeleen Kosmo, University of Pittsburgh

*Dear White People* is a film that dismantles post-racial society in the context of an Ivy League college. A Black woman's radio show is the source of "moral panic" throughout campus because it threatens the campus community's racialized status quo. In this paper, I use Hall et. al.'s Policing the Crisis as well as Morrison's notion of "Rootedness" to exemplify the ways in which the film pushes beyond individualism to show how ancestry and history inform racialized experiences of Blackness today. The film addresses denial of and acquiescence to racism to transform its viewers' understanding of Blackness in society.

## **495. Black Women, State Violence, and the Transnational Struggle for Black Life**

**9:30AM - 10:45AM**

**HILTON BALTIMORE  
TUBMAN B**

The reality of gendered, anti-black state violence against black women is a transnational phenomenon. Its reoccurrence throughout the diaspora underscores the need to pursue anti-colonial, feminist strategies that

expose how state discourses and practices produce black women as enemies of the transnational state. The purpose of this roundtable is to engage these exposures by featuring black feminist scholar-activists engaged in the struggle for black life in Brazil, Colombia, and the US. In exploring the interconnectedness of black women's experiences with state violence, panelists will discuss the potential for solidarity and strategies for confronting state violence from transnational perspectives.

### **MODERATOR**

- Jenn Marcella Jackson, University of Chicago

### **PRESENTERS**

- Andreia Beatriz Silva Dos Santos, Universidade Estadual de Feira de Santana
- Christen A. Smith, The University of Texas, Austin
- Alyria Mann Carey, University of Chicago

## **496. Heartbroken in the Borderlands: Narratives of Authenticity, Vulnerability, and Survival**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
BRENT**

### **MODERATOR**

- Ann Russo, DePaul University

### **PARTICIPANTS**

#### *Exploring Vulnerability and Trauma in the Iranian Diaspora*

- Shana Bahemat, DePaul University

Growing up as a first-generation Iranian refugee in the U.S. means carrying the weight of your family's stories throughout your life. My photo-essay looks at first-generation trauma for Iranian refugees and how our existence puts us in precarious social situations and complicates our relationship to the U.S. I explore feelings of displacement through my poetry, personal letters, and family

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

narratives. My work follows in the tradition of other Iranian scholars who complicate the meaning of "belonging" and "home" and how those definitions are not consistent in our lives but instead replaced with feeling uprooted and marginalized.

## *Yerba Bruja: Colonial Wounds and Our Refusal to Be Extinguished*

- Lisette Arzuaga, DePaul University

Puerto Rican women carry the trauma and pain of (neo)colonial efforts across time and space, generation and nation. My narrative project explores the legacies of physical, psychological, and emotional trauma rooted in our experiences. I uncover how trauma manifests in families/generations of Puerto Rican women across the diaspora, with a focus on my own family history. I approach the following questions: How does trauma adapt/manifest across time and nation? How do I carry my family's colonial trauma in a time when we are supposedly post-colonial? How have we navigated trauma through our migrations? How have we survived?

## *If You're Not 'That' as an Asian Woman, You're not Shit as an Asian Woman*

- Andi Remoquillo, University of Texas, Austin

Within this essay I present research conducted on Asian-American women living in Chicago in order to highlight the ways in which hegemonic understandings of "Asianness" and "Femininity" in the contemporary U.S. are being constructed, and thus must be deconstructed within anti-racist, feminist scholarship. The research, which includes fifteen Asian-American women between the ages of eighteen and twenty five, recasts a feminist gaze upon the intricacies and intimate moments within intergenerational relationships. Through this discussion on intergenerational communication patterns and relationships, a new understanding of how gender and race is "taught" and "performed" by parents of Asian-American women is generated.

## **497. Ambivalent Sexualities: Race, Affect, and Representation**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

### **PARTICIPANTS**

#### *"Here for the Right Reasons": White Heteropatriarchy and The Bachelor Franchise's Chad and Corinne*

- Jenna Lyons, University of Kansas
- Alex Stucky, University of Kansas

This paper fits within the "Arts and Culture" Subtheme with its examination of the popular reality television (RTV) franchise of *The Bachelor* against discourses of race, gender, and sexuality. This paper considers how contestants and show-leads reinforce and maintain white, heteropatriarchal supremacy on *The Bachelor*, and asks specifically, how does the recent announcement of the first Bachelorette of color address the seasons-long exclusion of racial minorities as lead participants? And finally, how has the popularity of franchise "villains," Chad Johnson and Corinne Olympios, showcased the heteropatriarchal expectations of gender and sexuality?

#### *"I Like This Part": Janet Jackson, Digital Music Technologies, and Recrafting Black Female Sexuality in Mid-1980s America*

- Christine Capetola, University of Texas, Austin

During the continued deindustrialization, rampant conservatism, and solidifying racial, gender, and sexual identities of mid-1980s America, Janet Jackson arose as a pop star with incredible dance moves and shape-shifting—and sometimes even uncomfortable—soundscapes. In this paper, I argue that Jackson interfaced with relatively new digital synthesizer and drum machine technologies to vibrationally break the silence regarding black female sexuality and black urban life in the mid-1980s. Understanding sound as an affective force, I posit that Jackson's performance in her music video for

"Nasty" worked as a vibrational interruption of linear narratives of both post-civil rights America and the pop mainstream.

#### *"I Don't Give a Fuck": Politics of Ambivalence and Gender Performance in Young Thug's Hip-Hop Persona*

- Desire Galvez, University of Nevada, Las Vegas

In an interview with GQ Magazine, Young Thug, a popular rapper, was asked what he wanted interviewers to ask him. Young Thug responded, "Do I care?" The interviewer immediately followed by asking the question, "do you care," and Young Thug replied, "No. I don't give a fuck." Young Thug's ambivalence is the product of a broader hip-hop cool-posing masculinity that confine the lives of men of color to narratives of "hardness" and trauma. Young Thug's broad range of ambivalent gender lines further provides an alternative site of gender expression in hip-hop for black men's gender expression.

#### *"I'll Do Anything that You Say, Anything 'Cause You the Boss": How Heteropatriarchal Sexual Beliefs Foreclose the Possibility of Black Women's Sexual Agency*

- Lanice R. Avery, University of Virginia

Black women are repeatedly exposed to media messages suggesting that ideal heterosexual relationship configurations involve submission to men who display hypermasculine and patriarchal behaviors (Avery et al., 2016). As such, women may develop a complicity with misogyny, a predilection for sexual subjugation, and a desire for intimate partners that support Black women's inauthenticity, invisibility, and sexual vulnerability. My paper contends that Black women's idealization of heteropatriarchal sexual beliefs that erotically situate men in dominant positions of power and authority may eclipse women's experiences of sexual self-esteem, pleasure, agency, and desire.

## 498. Can the Patient Speak? Queering the Medical Encounter

11:00AM - 12:15PM

HILTON BALTIMORE  
CARROLL A

### PARTICIPANTS

#### *"I'm Not Sick!": Sexuality & Self-Making Among HIV-Positive Jamaican Women*

- Jollicia Jolly, University of Michigan

Black women are disproportionately impacted by HIV/AIDS. In Jamaica, the epidemic has declined in most populations except young women and men who have sex with men. Public health discourses and HIV/AIDS interventions that teach abstinence and Christian principles of monogamy continue to regulate young women's sexual and erotic lives. This presentation discusses the intimate lives and sexual and gendered experiences of HIV-positive Jamaican women that shape how they participate in community engagements. I use black feminism to explore how women redefine restrictive dominant narratives about health, motherhood, sexuality, and identity in ways that are generative and necessary for survival.

#### *Beyond Riesgo y Vulnerabilidad: LGBTQ Latino/a Young Adults' Health Autonomy in Resisting Cultural Stigma*

- Rachel M. Schmitz, University of Texas, Rio Grande Valley

Lesbian, gay, bisexual, transgender, and queer (LGBTQ) young adults highly value health resources on wellness and prevention (Hoffman, Freeman and Swann 2009), yet mainstream and academic resources predominantly focus on health risks linked to LGBTQ identity (Russell 2005). There is also a need to address how racial/ethnic identities shape LGBTQ young adults' personal conceptions of health. Using qualitative interview data from 50 LGBTQ Latino/a young adults in the unique border communities of the Rio Grande Valley, I intersectionally examine how these young people

manage cultural messages of health risk and stigma surrounding their sexual, gender, and racial/ethnic identities.

#### *Heteronormativity as HIV Prevention in Francophone West Africa*

- Christine Cynn, Virginia Commonwealth University

This paper critiques HIV prevention media intended to save black lives, but that work to rationalize policies that intensify gendered precarity and exacerbate the spread of the epidemic. The US-funded series, AIDS in the City, disseminated in Côte d'Ivoire and throughout Francophone West Africa (1995, 1996-1997, and 2003), encourages the regulation of proper gendered sexualities, and the incorporation of female sexualities in heteronormative families as central forms of HIV prevention. The series thereby identifies improper gendered sexualities and families—and not enforced global inequities—as the primary obstacles to containing the HIV epidemic.

#### *Tangled in Power Lines: Feminist Alliances and Women's Orgasm Research in Baltimore*

- Michaela Frischherz, Towson University
- Desiree Rowe, Towson University

This paper reflects on the complexities of building feminist alliances in local sex research practices. Emerging out of an ongoing critical focus group engagement with people who identify as women in Baltimore, this paper asks critical questions about reflexivity, ethics, and alliance building in the scholarly research process. Following Aimee Carrillo Rowe (2008), we query the possibility of resisting the neoliberal reflexivity of "individualized feminist researcher" and instead ask how we can move toward practices that center collective, intersectional action within feminist sex research.

## 499. Intersectional Infusions: Undergraduate-led Research, Curriculum & Praxis

11:00AM - 12:15PM

HILTON BALTIMORE  
CARROLL B

### MODERATOR

- Gwendolyn Beetham, University of Pennsylvania

### PARTICIPANTS

#### *Anti-Racist Sex Ed: the Need for an Intersectional, Pleasure-based Sexuality Education*

- Hemapriya Dhanasekaran, Rutgers University

Most sexuality education programs in the United States base their curricula on public health concerns and center information on HIV/STI transmission and unwanted pregnancies. Additionally, comprehensive and pleasure-based sex education pedagogy is often Euro- and hetero-centric and does not always account for sexual health information specific to gender, race, ethnicity, or sexual identity. The removal of race and ethnicity when talking about sex and sexuality reverts to a default white, middle-class heterosexual woman as the dominant norm. In this paper, I explore methods of implementing anti-racist, intersectional, and pleasure-based sexuality education within and outside of a WGS 101 course.

#### *Affective Pedagogy: Teaching and/or Managing Emotions in the Classroom?*

- Bhavani Jaikaria, Rutgers University

US education systems often prioritize the intellectual development of students. The curricula often overlook the importance of emotional intelligence, whereas this omission often manifests in post-secondary education in complicated ways. The feminist classroom often surfaces a variety of emotions: anger, shame, guilt, apathy. How do we teach/learn emotional competence? How do we attend to these emotions in the classroom through curriculum and pedagogy? What intervention

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

techniques can be implemented to provide emotional learning? This paper will explore pedagogical practices in navigating emotions within the classroom and teaching effective emotional intelligence to aid students' agency and resilience.

## *Pipelining to Praxis: Students Stuck Between Student Affairs and Academic Affairs*

- Jeremy Wade LaMaster, State University of New Jersey

Within higher education, divides between student affairs and academic departments (often as they operate in theoretical parallels) frustrate a student's ability to enact experiential learning. The absence of academic theoretical foundations in student affairs work combined with the absence of meaningful sights of praxis within academic departments provides students with the unique opportunity to navigate the space between and establish their own curriculum. This paper will examine the ways in which educators can listen to and center students as they design a pipeline to praxis program through a WGS 101 course, feminist mentoring program, and internship/independent study projects.

## **500. Digital Media Academy 2017**

**11:00AM - 12:15PM**

### **HILTON BALTIMORE DOUGLASS (LCD)**

During the Digital Media Academy (DMA), rising middle-school girls from a variety of backgrounds come together to become well versed in tools and techniques to succeed in an ever-developing digital world. More than allowing the participants to understand how these outlets function, the DMA team intends to teach ways of effective skills management and encourage progressive engagement in their communities in which they do not traditionally have a strong voice. Topics such as body shaming, online bullying, and violence in their communities will be addressed through meaningful activities and discussions.

#### **MODERATOR**

- Mary P Sheridan, University of Louisville

#### **PRESENTER**

- Olivia Blair Given, University of Louisville

## **501. Forging Solidarities: Examining the Politics of Race, Gender, and Colonialism in Likely and Unlikely Alliances**

**11:00AM - 12:15PM**

### **HILTON BALTIMORE HOLIDAY 1**

Why and how do people organize in repressive environments? What does 'solidarity' look like? Is it possible for social movements to center the perspectives of marginalized communities? Who can be hailed as an 'ally'? Drawing upon our experiences studying/organizing for social movements such as Black Lives Matter, Idle No More, and migrant justice, and campaigning against Islamophobia and white supremacist policies and actions, we will reflect on the complexities of performing solidarities across the local and transnational. Grounded in self-reflexivity, we will consider the different goals, agendas, and strategies that underlie these seemingly likely and unlikely alliances.

#### **MODERATOR**

- Ethel Tungohan, York University

#### **PRESENTERS**

- Shaista Patel, University of Toronto
- Rachel H. Brown, Washington University, St. Louis

## **502. Beyond the Beyond: A Long-Range Vision for Social Justice Education**

**11:00AM - 12:15PM**

### **HILTON BALTIMORE HOLIDAY 2**

This roundtable explores how we teach toward the immediate moment of sociopolitical precarity concurrent

to shaping the longer vision of social justice. Reflecting on the CRC legacy, what must a 30-year vision for collective liberation look like given current dynamics? How do we teach toward challenging the current tenor of hyper-partisanship and obstructionism in government? We interrogate how this climate, opposing productive governance reflects on our educational work and activism. This discussion also considers how we develop curricula that reach further beyond the choir of students in WGSS to advance these critical dialogues within and throughout diverse communities.

#### **PRESENTERS**

- Ariel Sincoff-Yedid, Indiana University
- Melinda Quinn Brennan, State University of New York, Oneonta
- Nicholas Belongie, University at Buffalo, State University of New York
- Kathleen Livingston, Michigan State University

## **503. Disappearing Girls and Women: Disciplinary Practices of the Education State**

**11:00AM - 12:15PM**

### **HILTON BALTIMORE HOLIDAY 3**

Drawing on four qualitative studies of state disciplinary relationships with groups of self-identified young adult women, this roundtable explores state practices of discipline that do not map neatly onto overt surveillance and recording mechanisms. Specifically, roundtable members will look at the race, class, and sexuality identity intersectional experiences of women who were pushed out of school for pregnancy or parenting; young women who were targeted for Saturday and summer school detention and "instruction"; and young women who were removed from the educational practices of juvenile prison. Participants will narrate four different mechanisms of disciplinary disappearance and four forms of resistance.

## MODERATOR

- Connie Wun, Mills College

## PRESENTERS

- Sabina Vaught, Tufts University
- Deirdre Judge, Tufts University
- Melissa Colon, Tufts University

## 504. Boots on the Ground: Moving Black Thought Through and Beyond the Classroom

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
JOHNSON A**

Participants on this roundtable describe strategies and challenges for activating radical pedagogy that transforms and transcends the classroom. They refuse their assigned roles as implements of predominantly white institutions and disciplines and commit themselves instead to enlisting the resources of their respective institutions and disciplines to meet black interests. This approach enhances student learning by adding to it an experiential component—not one that puts the liberal arts into practice or cultivates entrepreneurship, but which puts “boots on the ground” to inspire hyper-vigilance, outfitting students not with the Master’s tools but with an/Other toolkit: one that can sustain Black life-worlds.

## MODERATOR

- Valerie Ann Johnson, Bennett College

## PRESENTERS

- M. Shadée Malaklou, Beloit College
- Franco Barchiesi, Ohio State University
- Amy Tahani-Bidmeshki, Occidental College
- Theodora Danylevich, George Washington University

## 506. If I Can't Dance/Punch/Clap, I Don't Want to be a Part of your Revolution

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

## MODERATOR

- Sandrine Canac, Stony Brook University

## PARTICIPANTS

### *Punching Art: Destructive Feminist Resistance Against Sexual Violence*

- Shadia Siliman, Indiana University

How can a radical act of destruction—such as punching art—serve as an act against sexual violence? By rejuvenating Valerie Solanas’ S.C.U.M. Manifesto through an intersectional critique, this paper reveals how the idea of “great art” is just another mechanism, in kind with sexual violence, that functions to reify hierarchies of humanity. Through the resistant act of ‘punching art,’ I argue, feminists can challenge the same classist, ableist, white supremacist heteropatriarchal state that is also responsible for sexual violence.

### *Representations of Black Teenage Girls in Contemporary Theater*

- Carney Maley, University of Massachusetts

This paper will examine how complex representations of Black teenage girls in contemporary theater exemplify how the fine arts are contributing to the broader Black Lives Matter movement. By looking at three female playwrights’ scripts written within the past five years, we can see how theater has become a site of resistance against the dominant culture that questions the value of black bodies in general but the bodies of black adolescent girls in particular. By exploring the issues of teenage pregnancy, abortion, and slut shaming, these plays ultimately tackle the social and political issues facing many Black teenage girls today.

### *Spontaneous Choreographies of Protest: Shifting the Score of Texas Abortion Politics*

- Rosemary Candelario, Texas Woman’s University

Inspired by Subtheme Two: Arts and Culture, this paper revisits Texas State Senator Wendy Davis’ 2013 filibuster of SB5, an omnibus anti-abortion bill. Focusing in particular on the “People’s Filibuster,” a spontaneous clapping protest that prevented the bill from passing after Davis’ filibuster was ended, this paper asks what role dance improvisation practices including the score and spontaneous choreography can play in performing and making comprehensible efficacious protest.

### *The Art of Making Dances (Not About Ferguson)*

- Robin Prichard, University of Akron

The dance work The Art of Making Dances (Not About Ferguson) is a response to the Black Lives Matter movement and to the violence against African American men in 2016. This paper will discuss this dance and the questions it brings up, namely: what can artists do to respond to violence and injustice? This paper will illuminate the ways in which dance institutions require African Americans to “play white” and the ways in which black masculinities are censored on stage. This paper questions the usefulness of art that tries to be devoid of political realities and real-world consequences.

## 507. Transnational Feminisms: Gender, Sexuality, and Social Practice in Haiti and the Diaspora

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

## MODERATOR

- Erin Leigh Durban-Albrecht, Illinois State University

## PARTICIPANTS

### *Forging Lakou in the Gran Rue*

- Dasha Ariel Chapman, Duke University

This co-authored piece extends a collaborative performance created by

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

two Haitian choreographer-activists and two U.S. scholar-dancers during the 4th Ghetto Biennale in Port-au-Prince, Haiti, in December 2015. The performance summoned the Petwo spirit Ezili Dantò—a fierce lesbian divinity whose power was instrumental in Haiti's revolutionary fight for freedom—to enliven her feminine force toward contemporary struggles for justice. This presentation will offer reflections on both the performance and the essay, offering thoughts on co-creation, queer collaboration, and coalitional mobilization as central tenants of a queer Haiti project.

## *"Bitch Out of Hell": The Queer Urban Maroonage of Assotto Saint*

### ■ Ryan Joyce, Tulane University

This presentation examines the work of Haitian-American poet and performer Assotto Saint by reexamining his contributions to the HIV/AIDS movement through the lens of maroon and queer diaspora studies. Saint's revolutionary movements, reflected through his creative work and activism, challenged state-sanctioned discrimination against queer black subjects while issuing a powerful critique of late 20th-century American capitalism. My paper thus reads Saint as a transnational queer artist and activist who cultivated personal and collective freedom through the performance of subversive social practices in queer urban maroon communities.

## *Performance Theory of Gender and Social Justice in the Work of Mimerose Beaubrun*

### ■ Beadelaine Pierre, University of Minnesota

This presentation investigates theoretical performances in the work of Mimerose Beaubrun, Haitian musician and writer. It positions Beaubrun's narratives as a life-performing project that deliberately intervenes within the history of the production of knowledge on Haitian people's experiences of suffering, solidarity, and freedom. My essay argues Mimerose Beaubrun's performances enact a model of cross-border feminist alliance that disrupt the traditional definitions and borders

of literary, ethnographic, and activist research.

## *"Their Issues are not our Issues: Lesbians and the Haitian Women's Movement*

### ■ Mamyrah Prosper, City University of New York

In 2003, several women's organizations established a platform calling for the revision of Haiti's legal codes to de-penalize adultery and abortion, to criminalize rape and conjugal violence, to formally recognize plasaj, and to implement "responsible paternity." The coalition's leaders sought to dis-locate "woman" from Christian middle-class conceptions of womanhood, and family from the confining binary that conjoins, opposes, and hierarchizes men and women. This transversal gender category of "woman" nevertheless omits and even silences non-normative forms of sexualities and sexual identities. In this paper, I explore the connection and disconnection between the nascent lesbian and larger women's movements in Haiti.

## 508. It's the Media, Stupid!

11:00AM - 12:15PM

HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)

### MODERATOR

### ■ Tanya Saroj Bakhru, San Jose State University

### PARTICIPANTS

## *#BlackLivesMatter: Black Women Archiving A Movement In Digital Space*

### ■ Jennifer DeClue, Smith College

This paper offers a discussion of the #BlackLivesMatter call to action led by Alicia Garza, Opal Tometi, and Patrisse Cullors after George Zimmerman was acquitted of the murder of Trayvon Martin. Through analysis of the images and posts that mobilized this movement, I contend that this hashtag is also an archive of 21st century anti-black violence against women. With black feminist thought as a framework, I discuss violent images of black women in digital space and

the racialized gendered implications of the movement-building process that, as #BlackLivesMatter gained national attention, occluded and appropriated the work of its founders.

## *Protesting Protesters: Strategies of (Mis) Appropriating Nostalgic Imagery in Alt-Right Political Discourse*

### ■ Charity Fox, Pennsylvania State University, Harrisburg

This paper uses political cartoonist Glen McCoy's February 13, 2017 work "Trying to Trash Betsy DeVos" as a touchstone to examine alt-right strategies of appropriation and misappropriation of civil rights imagery. McCoy's cartoon recycles the imagery from Norman Rockwell's famous 1964 painting "The Problem We All Live With," "updating" it by replacing young Ruby Bridges with a diminutive DeVos and swapping racial slurs with political ones. This paper will provide a close reading of the images, discuss responses to the McCoy cartoon in social media, and connect to larger practices of argumentation and "trolling" of protesters that this incident represents.

## *Saving "the Witch-child": Representations of Africa and the Making of White Benevolence*

### ■ Henar Perales Murahwi, University of Toronto

This paper examines representations of Loven, a Danish woman who gained notoriety on social and mainstream media for saving a child allegedly abandoned for being a witch. It engages with whiteness studies and aesthetics, particularly in regard to what Toni Morrison termed Africanism, to argue that the visual archive, beginning with painting and up to contemporary humanitarian photography, has been vital to the construction of a particular white European subject. The images of Loven belong to a legacy of Africa as an imagined space of concomitant lack and bounty, while betraying an attempt to atone for white guilt.

## **509. Theorizing Misogynoir: Evidence from the Field**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

### **MODERATOR**

- Savannah Shange, The University of Pennsylvania

### **PARTICIPANTS**

#### *The Erasure of Black Women and Girls' Pain: Misogynoir and Responses to Viral Video Violence*

- Kalima Young, Towson University

Making viral images of Black American pain, wounding, and death legible has been integral in the fight for social justice. When pained images of Black female, queer, or differently abled bodies appear on our televisions, laptops, and cellular phones, the political responses are telling. A prime example was the inability of media to read the assault of 15-year old Dajerria Becton by police officer Eric Casebolt in McKinney, TX as sexual violence. This paper explores the convergence of misogynoir, surveillance, and spectacle in erasing Black women and girls' pain from the cultural imaginary.

#### *"We Don't Love These Hoes": Exploring Misogynoir and Black Male Patriarchy Through Sexual Double Standards*

- Mariah Webber, University of North Carolina, Charlotte

While much research has been dedicated to exploring how Black people as a collective respond to racism, or how white women respond to sexism, little empirical research has been found regarding the experiences of being both Black and woman. Using qualitative, open-ended interviews, I observe the ways in which misogynoir, Black male patriarchy, and controlling images reinforce sexual double standards and obstruct the sexual agency of collegiate Black women. Theoretical perspectives of Black feminist thought, intersectionality, and

grounded theory are critical to the study of Black women's lived experiences, and thus are critical to this research.

#### *Why "Bitch" Isn't "Nigger": Misogynoir and the False Egalitarianism of Hip-Hop*

- Antonia Randolph, Winston-Salem State University

Using qualitative data, I argue that rappers enact misogynoir borne from a false belief in extant gender equality among blacks. A black male rapper uses Chris Rock's claim that blacks hate niggers to argue that women should not be offended when rappers call them bitch, since the men are not talking about them. He disagrees when a white female rapper claims that a more accurate comparison would be whites calling blacks niggers. The exchange suggests that the debasement of black women that underlies "bitch" has been so obscured that the male rapper cannot recognize bitch as a slur (Hamilton 2014).

## **510. Out Queer South**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

### **MODERATOR**

- Cristina M. Dominguez, University of North Carolina, Greensboro

### **PARTICIPANTS**

#### *Combahee to Sweet Tea: Intersectional Queer Feminism Across Gender and Time.*

- Tal Peretz, Auburn University

Forty years ago, a collective of Black lesbian-identified women met to write their lives into history; ten years ago, a multiracial collective of gay/bisexual/queer-identified men met to stand against sexism in LGBT communities, and published a statement modeled on that of the CRC. What does it mean that contemporary queer men take inspiration from the CRC? This paper will describe the overlaps and disjunctions between these two intersectional feminist statements, investigate how the CRC was taken up by the Sweet Tea

Southern Queer Men's Collective, and propose ideas for what this says about feminism, gender, intersectionality, and liberation movements today.

#### *Power Relations within 'All Women' Non-Profit Organizations: How to Practice Intersectionality?*

- Ebru Cayir, University of South Carolina

This paper examines how multiple systems of oppression (e.g. race/ethnicity, gender, class, sexuality, age) shape work experiences of individuals who engage in paid advocacy and activism within gender-based violence (GBV) specific non-profit organizations (NPOs) in South Carolina (SC). Presenting findings from 26 qualitative interviews conducted with women and/or queer, non-gender binary advocates and activists, I will discuss the organizational processes that act as a barrier to creating an intersectional work environment and further alienate women of color and LGBTQ advocates and activists.

#### *'We've had it with Anita's Brand': Southern Lesbian Feminists' Response to the 1977 Save Our Children Crusade*

- Hillary Rae Anderson, Texas A&M University

This paper examines southern lesbian feminists' response to Anita Bryant's homophobic "Save Our Children" campaign by using Olivia Records' 1977 compilation album, *Lesbian Concentrate*, as a case study. It surveys the artists who contributed to the record and analyzes its content. Southern musicians dominated the national womyn's music scene at this time, giving it a Southern flavor. I argue that the popularity of womyn's music among lesbians in the South into the late 1970s is evidence of the lasting impact of liberation ideologies born out of Black Power and Black Feminism that was not as evident among gay men.

## **511. Space, Social Movements, and Human Rights**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

## PARTICIPANTS

### *English Autobiographies by First Generation Iranian American Women: A Transnational Call for Solidarity*

- Farida Abla, Concordia University

After witnessing the Islamic Revolution in Iran as young girls, these first generation Iranian American women autobiographers grew in the United States to have "hybrid" and "ambivalent" identities. They take upon themselves the responsibility to share with English-speaking readers the oppression they had experienced in Iran via a transnational feminist medium, their autobiographies. This paper argues that these autobiographies call for solidarity among and between women to fight the stereotypes they grew up with as a result of the East/West divide and what Chandra Mohanty calls the "discursive colonization".

### *Modernization, Unveiled: Women's Embodied Experiences of Urban Space in early 20th century Iran*

- Armaghan Ziae, University of Cincinnati
- Amy Lind, University of Cincinnati

From 1925-1941, Iranian leader Reza Shah Pahlavi attempted to modernize and "westernize" Iran, often invoking western notions of gender, space, and beauty to support his plans. In 1936, he decreed the removal of the traditional veil in Iranian cities: women who chose to continue using the veil were prohibited from using public spaces. Using a transnational feminist lens and drawing upon historical archives of popular media of this time period, we demonstrate how the unveiling act brought complexities and contradictions to women's embodied experiences of urban spaces in Iran. While this decree may have emancipated some groups, it marginalized others.

### *The Effects of CEDAW on Modern Turkish Feminism*

- Saadet Durmaz, Eastern Michigan University

This paper investigates how Turkish feminisms have been using the

Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as a tool to advance women's rights and gender equality in a national and international context with increasing tensions between secularism and Islam. This presentation examines the reciprocal relationship between CEDAW, modern Turkish feminisms and national and international contexts. The ratification of CEDAW was possible by, on one hand, Turkish and transnational feminisms activism, and, on the other hand, by Turkey's campaign to join the European Union. Conversely, CEDAW's ratification became a tool to further advance gender equality.

### *Women's Social Movements as Political Empowerment: An Event History Analysis of the Ratification of CEDAW*

- Heidi Rademacher, Stony Brook University

This paper explores the factors that lead nations to ratify CEDAW, despite the fact that protecting women's human rights was a key component of earlier international human rights treaties and declarations. I argue that women's transnational mobilization and organizing, through women's international nongovernmental organizations, along with increased political opportunities, increased the likelihood of CEDAW ratification. However, the effectiveness of this pressure is dependent on economic development. The results of event history analyses of CEDAW ratification in 113 nations from 1981-1999 provide new evidence of the positive effect of women's transnational mobilization and organizing and democratic freedoms, specifically among low-income nations.

### *512. Reflections, Curriculum, and Solidarity: From the Combahee River Collective, to Transnational Feminist Theory, to BLM*

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)**

## MODERATOR

- Amy Bhatt, University of Maryland Baltimore County

## PARTICIPANTS

### *Reflections on 30 years in (Gender), Women (and Sexuality) Studies: From Salvadoran Solidarity Activist to GWSS Faculty Coordinator*

- Julie Shayne, University of Washington, Bothell

This paper traces my WS trajectory: BA and MA at SFSU ('91-95, circa Angela Davis and Inderpal Grewal). SFSU was grounded in CBH, This Bridge, and intersectionality. Next, I pursued a PhD in sociology. Then, WS assistant professor at Emory, PhD granting, largely social sciences and transnational. Next, interdisciplinary studies with WS scholars but no major. I co-developed intersectional and transnational GWSS. I reflect on the evolution and solidarity of CRC, and transnational feminism, arguing this trajectory resulted from WOC activists, and forced GWSS to center these theories, now so normalized as to be taken for granted, especially by students.

### *Dalit women's disruption in a GWSS classroom*

- Alka Kurian, University of Washington, Bothell

This paper explores the disruption of mainstream feminist theory by the inclusion of subaltern subjectivities in my GWSS courses. It investigates Dalit women's critique of their exclusion from mainstream feminism in India and their theorizing of the intersection between religion, caste, and gender. It examines how, inspired by the African American feminist movement, Dalit feminists centered the significance of "difference" in their struggles against caste hierarchies and patriarchies. The paper also explores mediated anti-caste agitation spearheaded in the US by a group of Dalit feminists who, by means of their documentary #Dalitwomenfight, aim to end caste-based violence in India.

## **Teaching about Intimate Partner Violence: Insights from Black and Transnational Feminisms**

- Karen Rosenberg, University of Washington, Bothell

Teaching about intimate partner violence as a social issue (as opposed to individual deviance) has animated women's studies programs since their inception. Pedagogy in this arena has consistently stressed the importance of solidarity and coalition-building to create conditions that support freedom and safety in relationships. However, early work rallied around racist assumptions about victims, abusers, and society. This led to deeply problematic strategies, such as advocating for increased police involvement. Black and transnational feminist critiques and interventions have had a profound impact on feminist strategies. This paper traces these contributions and discusses the pedagogical implications of these insights.

## **From Black (W)holes, a Light**

- Thea Quiray Tagle, University of Washington, Bothell

Here, I assess how black feminist art, theory, and political praxis—when made central in one's research, teaching, and political work—disorients one's legibility within academia. I am a non-black queer woman of color with an Ethnic Studies PhD, and I have taught histories of anti-racist, feminist, and LGBTQ art and social movements as contingent faculty in public and private institutions. Across these embodied and institutional geographies, anti-blackness structures their very conditions of emergence. It is through insistent return to black feminist praxis, I contend, that we can comprehend and resist this, even as doing so opens one to risk.

## **513. THE 9 TO 5 PROJECT: A Sneak Peek at Julia Reichert's Documentary Film**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
KEY BALLROOM 9 (LCD)**

Many know Dolly Parton's hit "Nine to Five" and the accompanying Hollywood blockbuster. Yet few realize these icons of popular culture grew from a social movement that spanned decades. Women office workers in 1970s Boston created 9to5 and soon chapters sprang up across the country. 9to5 addressed sexual harassment, equal pay for equal work, the glass ceiling, and FMLA. Clericals were the low-wage workers of their era and the legacy of 9to5 speaks directly to America's growing inequality. Join us for a sneak peek at clips from a new documentary on this movement co-directed by Julia Reichert.

### **PRESENTER**

- Julia Reichert, Independent Filmmaker

## **514. Revisiting Our Pasts, Envisioning Our Futures: Black Sexual Politics in the Eve of Black Lives Matter**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
LATROBE (LCD)**

### **MODERATOR**

- Tiffany Lethabo King, Georgia State University

### **PARTICIPANTS**

#### **This Bridge Called My Sexuality: Black Lesbian Erasure In Queer Theory and Space**

- Adreanna D. Nattiel, Georgia State University

Queer theory has become enshrined as the primary mode of engaging with sexuality in both the academy and real-life communities. Through work of theorists such as Halberstam and Berlant, the sexually fluid subject emerged and became valorized. These discourses construct fluidity as a uncontested space of liberation; however, their dismissal of stable categories obscures structural oppression. My paper explores the alienation of black lesbians in queer theory and space and highlights the efforts of black lesbians to resist this erasure through theory, art, and activist work.

## **Our Sacrifice Should Not Be Required: Black Women's Ambivalence and Refusal to Mother the Race**

- Candice Merritt, Georgia State University

At the 2016 Video Music Awards, pop-icon Beyoncé shared the red carpet with the mothers of the Black Lives Matter movement. The moment signaled a mainstream centering of black motherhood. This paper theorizes Beyoncé's foregrounding of black motherhood as part of a larger black feminist legacy that honors black maternal sacrifice via the work of Patricia Hill Collins and bell hooks. Through the use of The Black Woman anthology, this paper interrupts contemporary discussions of black motherhood by centering the voices of black women's ambivalence and refusal to mother and argues that their voices are critical to sustaining black life.

## **Act Right, Do Better: Interventions into Atlanta Respectability Politics**

- Sarah Abdelaziz, Georgia State University

Although containing common themes, the Black Lives Matter movement differs vastly depending on local conditions. In Atlanta, Georgia, one of the capitals of the Civil Rights Movement, the Black Lives Matter movement has had to contend with the dual forces of respectability and a Black-centered queer politic that is often read as ratchet. In what ways has the movement responded to these two, oftentimes contradictory, forces? I will snap-shot three moments of the Black Lives Matter movement in Atlanta, spanning the course of several years, to paint a picture of the struggle between respectability and ratchetry.

## **515. Intersectional Approaches to Teaching Violence and Resistance**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
PEALE A**

Invoking the legacy of the Combahee River Collective's analysis of the ways interlocking oppressions compound such issues as violence, as well as its

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

emphasis on the need for intersectional feminist education at the university level, the teacher-scholars on this roundtable, with active audience participation, will discuss strategies for intersectional teaching on violence—including sexual, domestic, and state violence—and resistance against the contemporary backdrop of the BLM Movement and Say Her Name Campaign, and the added urgency of the Trump presidency. The participants represent a range of scholarly backgrounds, and will highlight classroom strategies from creative writing to digital pedagogies.

## MODERATOR

- Melissa N. Stein, University of Kentucky

## PRESENTERS

- Melissa N. Stein, University of Kentucky
- DaMaris B. Hill, University of Kentucky
- Viviana Beatriz MacManus, University of Maryland Baltimore County

## 516. Spatializing Freedom: The Art, Architecture, and Affective Landscapes of Black Liberation

11:00AM - 12:15PM

HILTON BALTIMORE  
POE AB (LCD)

## MODERATOR

- Adrienne Brown, University of Chicago

## PARTICIPANTS

### *Imagined Architecture: Self-Definition, Temperance, and Public Drinking in the Age of Social Darwinism*

- Abigail Fagan, University of Connecticut

Although the Black press issued a fairly unified front dissuading readers from imbibing alcohol before the Civil War, post-Reconstruction and pre-Harlem Renaissance authors presented a less consistent pro-temperance message. WEB DuBois, in particular, began campaigning against the federal prohibition of alcohol as anti-alcohol fervor crescendoed toward the 18th Amendment. This paper explores how

Black novelists, memoirists, and the press imagined public spaces primarily occupied by black women between 1870 and 1920. As Social Darwinist theories of gender and race became increasingly popular, where and how did black women organize, and how did they navigate the tensions of temperance and self-definition?

### *Uplift, Radicalism, and Performance: Angelina Weld Grimké's Rachel as Community Project*

- Rachel Elin Nolan, University of Connecticut

My presentation engages with feminist recovery and black performance discourses in order to theorize the relationship between radical black art and black women's work as educators. It focuses on the 1916 inaugural performance of Angelina Weld Grimké's problem play *Rachel*, which was hosted by Washington, D.C.'s Myrtilla Miner Normal School. By examining Grimké's work in relation to records related to the school space, the play's production, institutional histories, and reports of the board of education, I show how radical expressions of black feminist protest sustained the professional, respectable ambitions of black women professionals at this time.

### *Felt Disjunctions and Affective Gaps: Realigning the Avant-garde through Black Women's Political Activism*

- Misty De Berry, Northwestern University

This paper examines the use of avant-garde aesthetics taken up by Black women's activism between the 1930s-1950s as a means of survival from everyday forms of violence. Analyzing archival texts, I put their work in conversation with the periodization of avant-garde studies, examining how the field routinely omits Black women's contributions to avant-garde formations. I argue that such omissions reveal an affective gap, a felt space within processes of periodization that habitually neglect the aesthetic production of Black women. I ask how do processes of periodization enact an affective disjunction in understanding Black women's aesthetic contributions to avant-garde movements?

## *Staging Equity: Carceral Architecture, Penal Geography, and Other Fantasies of the Good Life*

- Ashlie Sandoval, Northwestern University

This paper investigates how urban renewal projects in predominantly African American areas of Chicago, between the 1960s-2000s, evolved into carceral urban architecture that became dispersed throughout the city. While scholars have detailed the shortcomings of public housing architecture, what is less studied is the evolution of these housing designs in response to the persistent impoverishment of black communities. Building from Michelle Alexander and Rashad Shabazz's work on the normalization of racial control and penal geography, I ask how did such architecture curate black bodies and urban landscapes to present fictitious images of civic health and progress?

## 517. Economic Violence and Unconventional Resistance and Healing

11:00AM - 12:15PM

HILTON BALTIMORE  
RUTH

## MODERATOR

- Emerald L. Christopher-Byrd, The University of Delaware

## PARTICIPANTS

### *African American Single Motherhood: Juxtaposing Economic Realities with Commonly Held Perceptions*

- Altheria Caldera, Texas A&M University, Commerce

My study examines the lives of three African American single mothers experiencing poverty. Life history research was used to illuminate the individuals' lives as shaped by their contexts in order to better understand life at the intersection of gender, race, and class oppression.

Findings contradict commonly held perceptions. The participants 1)

view motherhood as central to their identities despite its financial demands, 2) struggle to make ends meet even with the assistance received from the government, 3) function within and outside the boundaries of traditional gender roles, and 4) draw upon religiosity/spirituality for strength during economic hardship.

### ***Mothers' Daughters: Traumas Inherited by Women of Color and Potential for Activist Healing***

- Christine Hasson Gilfrich, Simmons College

Women of color in the United States are born into traumas built around centuries of racism, colonization, and sexism, passed from generation to generation. While trauma is by no means a positive experience, it can be a productive force, as has been explored in some branches of trauma theory. Through decolonizing our understanding of trauma, we can understand how to harness its productive forces in ways that generate social change and healing, instead of continuing a destructive cycle that undermines the agency of women of color in particular, and trauma survivors in general.

### ***Vulnerability as Resistance: Kurdish Women's Funerals in Turkey***

- Ruken Isik, University of Maryland Baltimore County

Kurdish women activists have been carrying the coffins of femicide 'victims' and women guerrillas since the 2000s in Turkey to protest male and state violence. By carrying coffins, women activists challenge normalized public perceptions of violence against women. Following Butler, Gambetti, and Sabsay's theory of vulnerability, my paper reimagines vulnerability "as one of the conditions of very possibility of resistance" (1). That is, I reconfigure Kurdish women's funerals as spaces of vulnerability reclaimed as a tool of resistance and political intervention which then "develops new modes of collective agency ... that aspire equality, freedom, and justice as political aims" (7).

### ***Responding to and Resisting Illegality through Religion***

- Betsabeth Monica Lugo, University of Houston

For this panel presentation, I will be looking at how Mexican undocumented women use religious beliefs and meanings to respond to the material, social, and emotional upheavals of their everyday lives. Focusing on two cases I will illustrate the ways in which undocumented women respond to the legal and socio-political violence of the current immigration regime.

### **518. Intersectional Futurities & Emancipatory Historiographies: Circular Dances and World Making**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
TUBMAN A**

#### **MODERATOR**

- Alejandra I. Ramirez, University of Arizona

#### **PARTICIPANTS**

### ***Encuentros y Enfrentamientos: Confronting Power through Art and Rhetoric in Black Panther & Zapatista Convergences***

- Alejandra I. Ramirez, University of Arizona

The Zapatista and Black Panther Encuentro in 2012 focuses on science and art as possibilities of resistance and liberation. From this encuentro emerged the collaborative project: Zapateras Negras, a newsletter doing the work of world-building.

While these two movements developed during different times, I document and theorize that their contexts do converge to challenge neoliberalism.

Art is therefore an "encuentro" where both the Zapatista and Black Panther movements merge. This paper centers on encuentro, as a play on the word, means both a meeting and an encounter; a "finding" in liminality.

### ***Futuring Black Lives: Womanist Strategic Methods for Activist and Allies***

- Sakena Young-Scaggs, Arizona State University

This paper deploys a praxeological model for strategic action by Black and Brown bodies engaged in civic engagement. Social action is frequently stymied by the lack of an engaged theoretical framework to accompany long-term struggles. This approach combines theory and praxis for sustained activism which allows for world building that reimagines liberative resistance and solidarity. Worlds that are life giving rather than death dealing.

### ***Migrant Intimacies and Solidarities: Engaging Queer Migration Research with Black and Brown Futuristics***

- Ruben Zecena, University of Arizona

This paper examines identitarian models which obfuscate 'transnational connectivities' between Black and Brown migrations (Grewal). Seeing these transnational connectivities from the vantage point of queer migration research enables my analysis of Black and Brown solidarities to highlight not an additive approach, but a deconstructive analysis of state governance. In asking for research paradigms that demonstrate anti-Blackness in migration research, I highlight recent actions taken by Black Lives Matter, where migration is not seen as a 'Brown' issue, but becomes an opportunity to consider queer migrant intimacies and affinities that move beyond identities.

### **519. Deviance and/as Defiance, Part 2: Queer Black Feminisms in the Age of Violence**

#### **WOMEN OF COLOR CAUCUS SPONSORED SESSION**

**11:00AM - 12:15PM**

**HILTON BALTIMORE  
TUBMAN B**

The Black Feminist Statement by the Combahee River Collective was, among so many things, an expression of collective defiance, dissidence, and radical solidarity that insisted upon on the centrality of Black queer women to

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

ending all forms of oppression under a U.S. settler colonialist state. And yet, in the many years since that manifesto, some have forgotten—or decentered—the truly queer roots of Black feminism. In this panel, we re-remember what our queer Black forebears taught us about deviance and defiance as possible modes for resilience, resistance, and envisioning liberation.

## PARTICIPANTS

### ***Black Femme Moves: Dissident Feminisms and Performative Resistance***

- Naimah Zulmadelle Petigny, University of Minnesota

Weaving together analytics of blackness, queerness, and subjectivity, this paper analyzes Black women's embodiment in contemporary liberation movements. Departing from white, homonormative queer studies and traditional scholarship on women and social movements, I center the Black femme and the queer to uncover deviant and unruly dimensions of Black subjectivity. Situated amongst the fields of Feminist Studies and Performance Studies, my project takes bodies, disembodiment, and performance as objects of study to analyze how political performance brings us back to the body as a source of knowledge about Black subjectivity, dissidence, and the urgency of Black liberation.

### ***Talk Back: The Ethics of Black Feminist Stories and Engaged Dialogue***

- Shannon J. Miller, Minnesota State University, Mankato

"Talk Back" explores and highlights the ethical, justice-oriented, and dialogical relationship between researcher-scholars and research participants. As Black feminist scholars doing praxis-driven theorizing from separate fields, with/in Black queer communities, on the subject of family, Miller and Young employ research methods that resist the dynamics of power and privilege that exist within normative researcher-participant exchanges. Through story and theory, we illustrate and argue that autoethnographies can act as

epistemological excavation tools for researchers and participants, as they become sites of individual and collective consciousness raising.

### ***How She Spelled It: Fugitive Texts and Queer Black Intergenerational Magic***

- Alexis Pauline Gumbs, Eternal Summer of the Black Feminist Mind

How She Spelled It: Fugitive Texts and Queer Black Intergenerational Magic honors the queerness of texts that exceed their historical moments and their constituting worlds. What happens when we recite spells while disrespecting the source of their magic? This presentation is a reclamation, a poetic exploration, and a citational oracle based on the book Spill: Scenes of Black Feminist Fugitivity and its references.

### ***How I Got Over: The Artfulness of Black Feminist Bridging***

- Kai M. Green, Williams College

This talk examines the role of the "bridge" in Black feminist thought and praxis through ethnographic and experimental poetic writing. Black feminists stand/have stood in the gap as intercessors or bridges, and in so doing, transform and extend the possibility for beloved community. I examine the role of the bridge or the intercessor while also taking into account the burden of the bridge as articulated in This Bridge Called My Back. "A bridge gets walked over," but it is also "the body laid down for a vision," a great vision that can enable and inspire radical change.

## **520. Building Movements, Breaking Barriers: Implementing Intersectional and Interdisciplinary Feminist Praxis in Feminist New Media Studies**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
CALLOWAY AB (LCD)**

**MODERATOR**

- Bianca Batti, Purdue University

## **PARTICIPANTS**

### ***Feminist Ludus: Intersectional Methodologies in Feminist SF Criticism and Feminist Game Studies***

- Bianca Batti, Purdue University

This paper will interrogate the interdisciplinary conversation between feminist game studies criticism and feminist SF criticism in order to consider the ways both fields imagine alternatives to patriarchal structures (Barr, 1993; Melzer, 2006). This paper will also examine the ways both fields' methodologies work to legitimize their epistemological claims in academic spaces that view such criticism as peripheral (Lykke, 2010, Shaw, 2014). In doing so, I will assess the implications this conversation has for the implementation of intersectional feminist methodologies across academic spaces.

### ***Feminist Game Design: Creating Change, Crafting Inclusive Spaces***

- Alisha Karabinus, Purdue University

This paper explores feminist games criticism's intersections with feminist models of game design to disrupt dominant paradigms in games theory. Through the use of illustrative cases (State of Decay, 2013; Firewatch, 2016; and others) I will define feminist moves in game design, demonstrating how such design decisions allow for more inclusive gaming spaces, but also requires a repositioning of games beyond both games-as-code and games-as-play. Instead, I suggest revisiting the narratology and ludology debate, but without the implicit binary, as such moves instead suggest a notion of games, creators, and players not as network, but as what Ingold calls a meshwork.

### ***Don't Read the Comments—Unless...***

- Heather L. Murton, Purdue University

As part of a panel about feminist media studies and the effort to create Black Lives Matter solidarity across digital spaces, this paper considers call-out and call-in cultures on social media platforms. Allyship—particularly that of white feminists—cannot simply function as a title or as an identity; rather, allyship is a process that requires ongoing

feminist praxis. Rather than demanding the affective labor from marginalized black and brown bodies to coach their white allies on intersectional solidarity, this paper argues for self-reflection and self-regulation amongst white allies and traces ally lines from the classroom to online forums and beyond.

## **521. Countering Culture, Radicalizing Race: Contemporary Re-imaginings of Cultural Production**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
DOUGLASS (LCD)**

### **MODERATOR**

- Sunhye Kim, University of Maryland

### **PARTICIPANTS**

#### *Ghost in the Kitchen: Mixed-Race Korean Americans (Re)Defining Cultural Authenticity*

- Justin Sprague, University of Maryland, College Park

For mixed-race individuals, Korean food and Korean maternity have become spaces to exert cultural knowledge and a level of expertise to authenticate a racial/ethnic identity. This paper employs a focused case study, textually and visually analyzing the website HalfKorean.com, a large community of mixed-race Korean Americans that engage in community, support, and activism. Traces, or "hauntings," of food and motherhood play a role in all elements of the site, and in different ways work to reinforce new and adaptable forms of authenticity that simultaneously challenge historical conceptions of race in the U.S.

#### *Stylin' Black Queer Resistance: Black Queer Women's "Fashion Work" in the Queer Style Movement*

- Donnesha Alexandra Blake, University of Maryland, College Park

"Stylin' Black Queer Resistance" traces the myriad ways that Black queer-identified women perform "fashion work" in the queer style movement

in two interconnected spaces, the virtual and physical world. The paper engages Black queer women's fashion work and its connection to the Movement for Black Lives through visual, discourse, and thematic analyses of two products of their fashion work – queer fashion shows and women in menswear style blogs. The messages Black queer women present through "fashion work" with queer style reveals that fashion is a vehicle for creating and sustaining social justice movements that address multiple layers of inequality.

#### *"You Know What This Looks Like:" Interraciality as Spectacle and as Spectral*

- Jocelyn Coates, University of Maryland, College Park

This project critically examines how interrationality visually and affectively signifies to its spectators and how its collective memories reverberate for partners. How might the hypervisibility of interrationality function to "hold open a place in [historical] memory" (McMillan, 2015) for those visually consuming it? What historical legacies does it recall, and what kinds of speculative futurities or fantasies are mapped onto it? This project employs performance theory, visual cultural analysis, and qualitative interview data reconfigured as poetry (Richardson, 1997) to explore how interrationality is surveilled, traffics in implication, reads as performative spectacle, conjures "bad feelings" (Ahmed, 2010), and queers time.

## **522. Imagining an Intersectional Lesbian Feminist Academic Praxis**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
HOLIDAY 1**

In May 2016, Yale's Sarah Pettit Doctoral Fellowship in Lesbian Studies brought together an interdisciplinary cohort of six graduate scholars who forged a vibrant community invested in imagining a lesbian feminist praxis within and beyond the fellowship week. Panelists hope to elucidate the lesbian

feminist praxis they cultivated as a cohort, and open it up to conversation with audience participants. The panel ultimately seeks to formulate portable survival strategies for queer, feminist, crip, anti-racist community building and mentorship; and to imagine (and enact) an intersectional lesbian feminist praxis that centers vulnerability, transparency, and risk-taking.

### **MODERATOR**

- Jess Marie Newman, Yale University

### **PRESENTERS**

- Krystal Cleary, Tulane University
- Caitlin O'Neill, University of Texas, Austin
- Melina Alice Moore, CUNY Graduate Center
- Theodora Danylevich, George Washington University
- Alejandra Marquez, University of North Carolina, Chapel Hill

## **523. Genealogies of Feminist Resistance in Literature**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 1 (LCD)**

### **MODERATOR**

- Linh Hua, Loyola Marymount University

### **PARTICIPANTS**

#### *Genealogies of Resistance: The Coalitional Feminism of Audre Lorde and the "Sister Outsider" Poets*

- Maggie Rehm, University of Idaho

This paper discusses contemporary spoken word artists Dominique Christina and Denice Frohman, who comprise the performance duo "Sister Outsider," and Audre Lorde, who inspired and influenced their collaboration, as key queer voices in a feminist and anti-racist poetry of resistance. Using a genealogical approach, I argue that the poets draw from and write for a feminist heritage of interconnection while addressing intersectional systemic oppressions and

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

the possibilities for resistance. Framing the analysis within coalition theory and affect theory, I examine how these poets explore and develop the concept of sisterhood and the realities of outsider status in their art.

## *Resisting Apathy: Extending Feminist and Avant-Garde Genealogies in the First-Year Writing Classroom*

### ■ Shelagh Patterson, Montclair State University

This paper discusses the essays students in a first-year writing classroom have been writing in response to feminist and anti-racist writers from the contemporary avant-garde, including Mendi+Keith Obadike and Rachel Levitsky. The first-year writing classroom is an important site of intergenerational conversation; the paper analyzes how the avant-garde that has grown out of the legacy of the Combahee River Collective (CRC) is able to extend the CRC's core values of coalition building across differences to the next generation of thinkers and writers.

## *"What Does a Woman Inherit that Tells her how to Go?": Genealogies of Family & Feminism in Daisy Hernández's A Cup of Water Under My Bed*

### ■ Meredith Benjamin, Barnard College

Daisy Hernández's 2014 *A Cup of Water Under My Bed* investigates the relationships between language, family, sexuality, and identity. In this way, the memoir is situated within a tradition of feminist writers of color, including Sandra Cisneros, Audre Lorde, Cherríe Moraga, and Gloria Anzaldúa. However, as Hernández re-evaluates the knowledge of her mother and her tías, she grapples with how this feminist genealogy might intersect with her familial one. This paper asks how Hernández's engagement with these multiple (often conflicting) genealogies creates newly layered possibilities for constructing a self and for constructing possibilities of resistance.

## *Dionne Brand's What We All Long For as Cross-Generational Feminist Visioning*

### ■ Asha Jeffers, York University

This paper reads Dionne Brand's 2005 novel *What We All Long For* as a cross-generational and cross-racial gesture of anti-racist feminist visioning of solidarity and understanding. Through this novel, the author, a queer Black Trinidadian immigrant to Canada, writes across generational and racial lines to depict the lives of four young Canadian-born racialized characters, including Tuyen, a queer Vietnamese Canadian artist whose family's experience as refugees grounds the story. Brand's exploration of second-generation interethnic solidarity and feminist art practice disrupts a linear understanding of feminist genealogies, instead foregrounding the multidirectional flow of anti-racist feminist ideas, practices, and investments.

## 524. Queer Techne and Sexual Geographies

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 10 (LCD)**

### PARTICIPANTS

#### *Feminism in 3D!*

### ■ DB Bauer, University of Maryland

What does feminism have to do with 3D printing? In this paper, I explore the richness of feminist inquiry and practice of 3Dology, a term I use to encapsulate the practices and products of 3D printing and digital design. I track the overlapping, though often inconversant, genealogies of feminist and digital humanities methodologies, including queering, hacking, making, tinkering, playing, collaboration, and DIY approaches. I offer a survey analysis of the state of mainstream 3D printing discourses and practices, and demonstrate a feminist practice of 3D printing, including themes of activism, consciousness-raising, social justice, material culture, autobiography, affect, and embodiment.

## *Making Fun of White Hetero-Masculinity: Comics, Empire, and Vanishing Critiques*

### ■ Christina D. Owens, Vassar College

Engaging questions at the intersection of the "sexualities" and "arts and culture" themes, this paper focuses on the comic strip "Charisma Man," which chronicles the adventures of an unattractive, unskilled "western" man who arrives in Japan to find himself transformed into a desirable romantic partner and a valuable worker. The paper examines how this representation, which was penned by an expatriate team of white men, uses biting satire in ways that both normalize and obfuscate imperial privileges that accrue to white hetero-masculinity in Asia.

## *"World Cities": Queering the Geographic Imaginary in Juliana Spahr's Oakland and Simone White's New York*

### ■ Davy Knittle, University of Pennsylvania

This paper reads Juliana Spahr and Simone White's recent poetry through geographer Natalie Oswin's call for a "queer approach to global urbanism" (Oswin, 2015). I argue that Spahr and Young depict protest as a "queer use of space" (Chauncey, 2003) by considering public opposition to the flows of waste and extremes of capital through which American cities embed the world. Both poets offer alternate geographic imaginaries, taking dissent by women, queer people and people of color as their locus. Reading Spahr and Young as queering global urbanism, I argue, reframes the urban scale, as recent work in queer geography recommends.

## 525. Intersectional Solidarity Workshop

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 11 (LCD)**

Women of Color in Solidarity will host an intersectional solidarity workshop, derived from a series of workshops centered on Community Building, Interpersonal Relationships, Intersecting Identities, Leadership, Social Justice, and Healing. This interactive workshop will engage women of color to think about what it means to truly practice solidarity

and to stand with other women of color from various backgrounds outside of their own. The goal is to strategize and discuss ways in which we can show up for one another and each other's communities in a way that goes beyond onetime marches.

#### **PRESENTER**

- Cheyenne Wyzard-Jones, Women of Color in Solidarity
- Florcy Romero, Women of Color in Solidarity

### **526. Saving Our Sisters, Saving Ourselves (SOS2): Implementing an Agentic Approach to Black Women's Health**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 12 (LCD)**

The Saving Our Sisters, Saving Ourselves Project (SOS2) is a 12-week, two group (N=30), quasi-experimental, staggered implementation, pilot intervention in Baltimore, MD designed to support Black women's health and well-being using a restorative justice-based approach. This project employs a mixed methods approach to explore Black women's interrogations with intergenerational trauma, rooted in psycho-social, historical, and environmental stressors. This roundtable discusses the SOS2 project and how it extends health disparities scholarship by developing, refining, and evaluating an innovative intervention that focuses on community members' relationship to resource differentials, socio-historical context, and the mechanisms involved in socio-behavioral change among Black women.

#### **MODERATOR**

- Jameta Nicole Barlow, Towson University

#### **PRESENTERS**

- Jameta Nicole Barlow, Towson University
- Martha Kakooza, Towson University
- Rachel Hager, Towson University
- Monique Easley, Towson University

### **527. Mediated Activism on Facebook, Tumblr, and TV: An Interdisciplinary Perspective**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 2 (LCD)**

#### **MODERATOR**

- Sandra Carpenter, Indiana University

#### **PARTICIPANTS**

##### *Television Narratives as Activism? The Movement for Black Lives in Popular Culture*

- Lauren Savit, Indiana University

This paper will examine the circulation of the Movement for Black Lives (M4BL) in popular culture, particularly on television. Drawing upon both a critical media industries perspective as well as feminist interventions into audience and reception theorizing, this paper will consider the ways in which the discourse of M4BL moves through televisual texts by addressing the following: how are TV shows appropriating the movement and its meanings? Who is receiving these meanings? In considering these questions I hope to contribute to an ongoing conversation about the importance of critically examining the circulation of activist movements in pop culture more broadly.

##### *Raceswapping, Genderswapping: Tumblr Fancasting as Art and Activism*

- Megan Connor, Indiana University

This paper argues that "fancasting" should be read not solely as a form of fan art and play, but specifically as a form of fan activism demanding more diverse media representation. "Fancasting" is a specific mode of transformative fanwork, popular on Tumblr, where a bricolage of images are assembled and altered to suggest alternative visions of popular television series and films, often replacing male actors with female actors ("genderswapping") or white actors with actors of color ("raceswapping"). I question the productivity of this fan

activism and its relation to mainstream instances of this practice, e.g. 2016's Ghostbusters.

### **Trans Scholars and Enby Activists: Gender Theory and/as Community Discourse**

- Tristan Gohring, Indiana University, Bloomington

My paper will examine the relationship between scholarly and community discourse about transgender identities. Trans people negotiate language norms within social media affinity groups, and the language that I consider "best practices" when discussing trans issues is not always the language that community members use. How should scholars talk about trans genders when language use within these groups is heterogenous and asserting particular language can have a colonizing effect? Given this discursive power, how can I fairly represent dynamic community norms without compromising my own theoretical perspective, and how can I strengthen my "response-ability" (Haraway, 2007) to the trans community?

### **528. Issues of Intersectionality at the Women's March on Washington**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
KEY BALLROOM 3 (LCD)**

The Women's March on Washington was contested from the start, as feminists and Black Lives Matter activists called into question its commitment to intersectionality and criticized its cooptation of Black-led movements. This roundtable will present oral history fieldwork conducted at the Women's March in order to elevate the voices of those striving to create an intersectional movement as well as those who were critical of the movement's validity. Discussion will invite the audience to consider the themes of the interviews, including coalition-building, resistance strategies, and next steps.

#### **MODERATOR**

- Aliya Miranda, University of Florida

#### **PRESENTERS**

# GENERAL CONFERENCE: SUNDAY, NOVEMBER 19

- Alexandra Susan Weis, University of Florida
- Robert Baez, University of Florida
- Zulema Marcela Murillo, University of Florida

## 529. Strategic Embodiments, Resisting Intersectional Violence in Latin America

12:30PM - 1:45PM

HILTON BALTIMORE  
KEY BALLROOM 4 (LCD)

### MODERATOR

- Juliana Martinez, American University

### PARTICIPANTS

#### *Bodies at War, Gendered Representations of Violence in Colombian Contemporary Film*

- Juliana Martinez, American University

This paper explores the relationship between the female body and violence in three recent Colombian films: Alias María (Rugeles, 2015), La sirga (Vega, 2012), and Chocó (Hendrix, 2012). Despite their differences, they all rely on the embodied experiences of women facing intersectional oppression as the main conduit through which historical violence is actualized. I unpack how the visualization practices used either reinforce nationalistic patriarchal fantasies about the nation as a feminized space in need of saving, or highlight the symbolic violence of such fantasies, carving out spaces of female resistance and agency even in the most violent circumstances.

#### *The Cost of a Queer Life: Exile and Violence in Latin American Women (1920-1940)*

- Claudia Cabello Hutt, University of North Carolina, Greensboro

This paper maps out a network of queer women artists, writers, and patrons living away from their countries, traveling and challenging heterosexual logics of family, sexuality, reproduction and economic dependency. Queer women suffered various forms of violence, such as persecution, exile, and separation from their children, among others. This research recovers

lost and censored stories not only for historical justice and to resist the violence of normalizing discourses but as a way to problematize hegemonic discourses about the cultural and intellectual history of the 20th century.

#### *Violence Represented: Silence at the Border*

- Núria Vilanova, American University

Most representations of femicide have tended to be vocal and visual, as two ways of calling attention to unspeakable, in some cases invisible, forms of violence. But in recent years, artistic proposals have emerged in which the noisy uproar has been replaced by silence as a means to portray abandonment and despair. This paper will analyze El Musical de Ciudad Juárez (Mario Bellatin/Marcela Rodríguez, 2012) through the lens of Slavoj Žižek's work on violence (objective-subjective violence) as a way to frame the portrayal of the deeply embedded systematic violence that underlies the surface and creates the conditions for femicide

#### *The Resonance of Past and Present in Protesting Gender Violence in Argentina*

- Brenda Werth, American University

Scholars have shown renewed interest in examining and highlighting the specifically gendered nature of acts of violence perpetuated in Argentina under dictatorship. Bárbara Bilbao, Cecilia Macon, Barbara Sutton, and Diana Taylor have researched the links between dictatorial violence and present patterns of gender violence in Argentina. In this paper I draw on the work of these scholars and others to show how the invisibilization of gender violence that prevailed under dictatorship has translated to the present, and I analyze how artists and activists have responded to this invisibilization through the movement NiUnaMenos, theater, and other performative practices.

## 530. Localizing Global Struggles: Feminist Visions and Methodologies of Solidarity

12:30PM - 1:45PM

HILTON BALTIMORE  
LATROBE (LCD)

### MODERATOR

- Ruken Isik, University of Maryland Baltimore County

### PARTICIPANTS

#### *#SisterScholars in the Graduate Studies Journey, Reflections on Creating a Black Women's Graduate Association*

- Sherella Cupid, University of Maryland Baltimore County

Higher education needs to create more gendered spaces for women of Color. Although there is current attention given to women in STEM, this same attention needs to be applied to all disciplines. Acknowledging an expressed need of women of Color, specifically Black women, to have institutionalized organizations, the researcher sought to create an association in conjunction with departments and programs. The paper will present an origins story of a Black women's graduate association, whose goals are not only to aid in Black women's retention and create solidarity among already established women's organizations, but to better their career outcomes upon graduation.

#### *Transformative Justice: Struggling Against School-to-Prison Pipelines in a Midwestern Context*

- Mary Jo Klinker, Winona State University

This paper examines translating the platform for the Movement for Black Lives to local and rural conditions in pursuits of a transformative justice that prioritizes educational access over punitive policies that disproportionately impact youth of color. Examining community organizing and high school student activism, I will offer insight as to how national demands for racial justice are attached to a school-to-prison pipeline in a Minnesotan context.

## ***Beyond Universal and Particular: Muslim Women and the Notion of "Rights"***

- Tabassum Fahim Ruby, West Chester University of Pennsylvania

How might one articulate the question of Muslim women's rights in the presence of well-established colonial and imperial liberal frameworks that suggest how liberation ought to be imagined for Muslim women across borders and nations? Keeping this question in mind, this paper examines ideological, ontological, and epistemological differences between Islamic and liberal discourses. In particular, I underscore what happens when the latter are transported to address the question of Muslim women's rights. I argue that the issue is not only related to simple translation limitations and difficulties, but also is a theoretical and methodological one.

## **531. Transing Intersectionality: Race, Species, and the Emergence of Transsexuality, 1890-1960**

**12:30PM - 1:45PM**

**HILTON BALTIMORE  
POE AB (LCD)**

### **MODERATOR**

- Jennifer Christine Nash, Northwestern University

### **PARTICIPANTS**

#### ***The Coemergence of Trans and Cis Womanhood***

- Emma Heaney, William Patterson University

This paper theorizes the political changes in the understanding of the category "woman" in the early twentieth century in the context of the newly drawn distinction between cis and trans womanhood. Whereas scholars identify the period's innovations in surgery and endocrinology as the beginning of trans feminine existence, sexological narratives from the period demonstrate a lineage of transgender women's experiences prior to 1920. What is new to this moment is the bifurcation of womanhood into cis and trans. This

paper will theorize this bifurcation together with feminist redefinition of woman in the period.

#### ***Before Transsexuality: Glands, Eugenics, and***

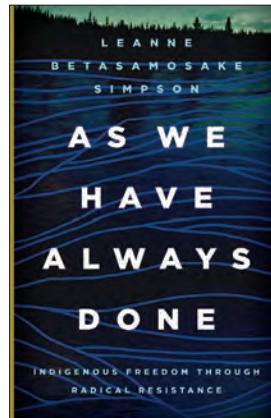
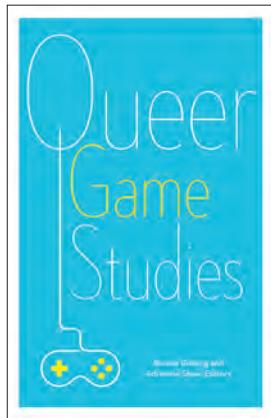
- Kadji Amin, Emory University

This paper focuses on two 1929 science fiction accounts of gland transplantations across gender, racial, and species divides. Félicien Champsaur's, *Nora, la guenon devenue femme* (*Nora: The Ape Who became a Woman*) and David Keller's "The Feminine Metamorphosis" demonstrate that pre-endocrinological science was as much about the eugenic potential of "glands" – particularly the testes and ovaries – to intervene within or enhance human and interspecies hierarchies as it was about "sex change." By situating the origins of transsexuality in speculative eugenics, this paper theorizes the co-emergence of the biological concepts of sexual, racial, and species difference.

#### ***Trans of Color Critique Before Transsexuality***

- Julian Gill-Peterson, University of Pittsburgh

This paper takes up a patient file on "hermaphroditism" from the 1930s at the Johns Hopkins Hospital in Baltimore, where a local black resident frustrated and ultimately refused the emergent protocols of sex reassignment forced on them by doctors. This case opens onto a historical and speculative question through which to reimagine trans of color critique: has the general overexposure of medicine in transgender history produced an incalculable deflation of trans of color life's visibility in the past? How does African American distrust of, and escape from, medicine's violent modernity reframe our understanding of the emergence of transsexuality?



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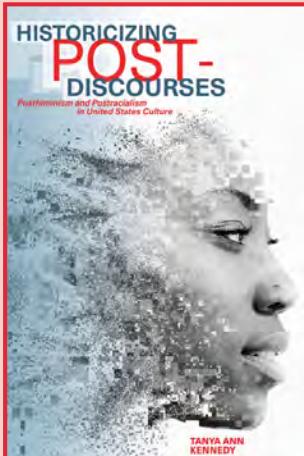


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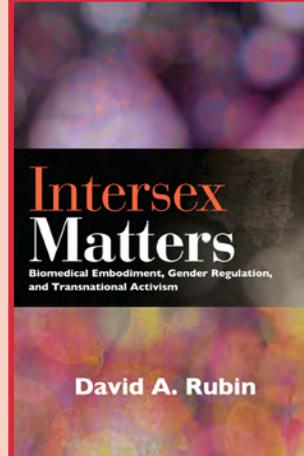
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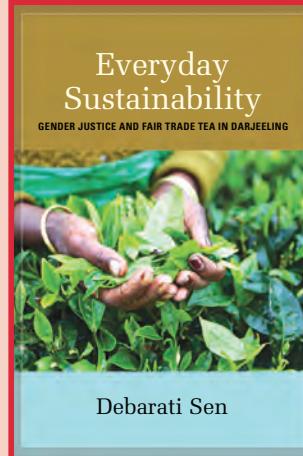
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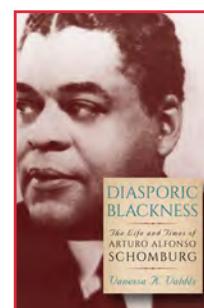
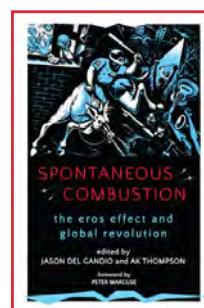
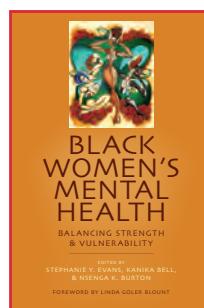
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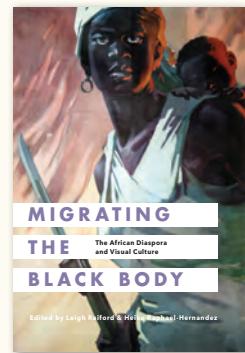
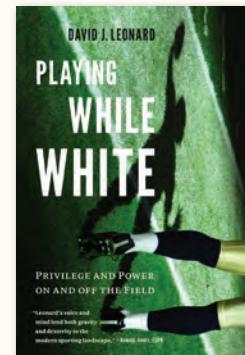
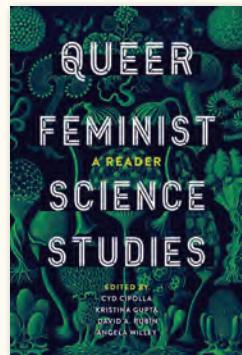
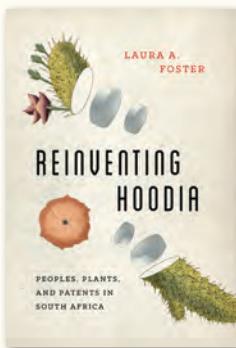
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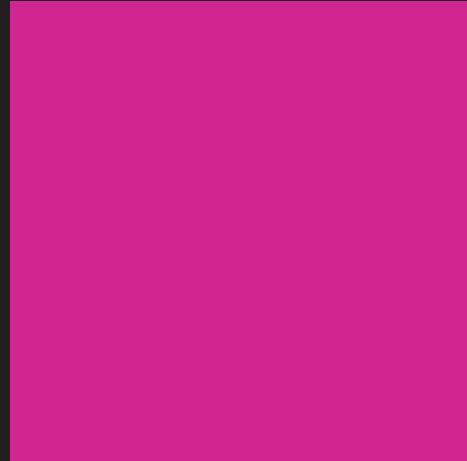
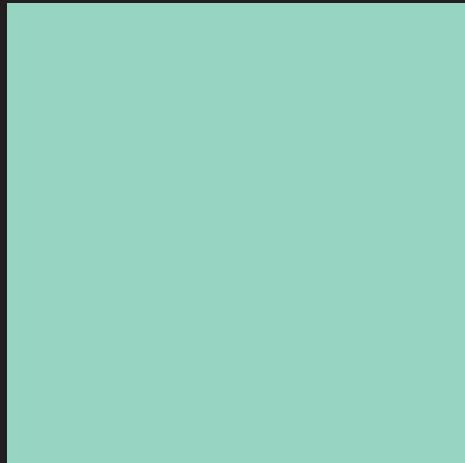
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**MARISA ELENA DUARTE**

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# PARTICIPANTS AND SUBJECT INDEX



# PARTICIPANT INDEX

<b>Abad, Erika</b> , University of Nevada, Las Vegas .....	388, 420	<b>Anderson, Britta Linn</b> , University of Maryland, College Park .....	481
<b>Abbasi-Lemmon, Laura</b> , University of Maryland .....	2448	<b>Anderson, Hillary Rae</b> , Texas A&M University .....	510
<b>Abdelaziz, Sarah</b> , Georgia State University.....	514	<b>Anderson, Lisa M.</b> , Arizona State University .....	PAD011
<b>Abdulhadi, Rabab Ibrahim</b> , San Francisco State University .....	100	<b>Anderson, Mysia Anyse</b> , Brown University ....	302
<b>Abidi, Maryam</b> , The Ohio State University .....	346	<b>Anderson-Levy, Lisa</b> , Beloit College.....	PAD005, 073, 320
<b>Abla, Farida</b> , Concordia University.....	511	<b>Angton, Alexia</b> , Iowa State University .....	380
<b>Acey, Katherine</b> .....	111	<b>Arel, Stephanie</b> , New York University .....	61
<b>Acree, Eric</b> , Cornell University .....	40	<b>Arellano, Lisa</b> , Colby College .....	PAD001
<b>Adair, Zakiya R.</b> , The College of New Jersey ..	234	<b>Arellano, Sonia Christine</b> , The University of Arizona .....	151
<b>Adam, Erin</b> , Hunter College .....	460	<b>Arroyo, Jossianna</b> , The University of Texas, Austin .....	358
<b>Adams, Beatrice Juanita</b> , Rutgers University, Newark .....	66	<b>Arzuaga, Lisette</b> , DePaul University .....	496
<b>Adams, Deanna</b> , Syracuse University.....	23	<b>Ash, Jennifer</b> , University of Illinois, Chicago .....	087, 134
<b>Adams, Derek</b> , Ithaca College.....	PAD002	<b>Asher, Kiran</b> , University of Massachusetts, Amherst.....	072, 106, 129
<b>Adams, Jill M.</b> , Jefferson Community And Technical College .....	121	<b>Atanasoski, Neda</b> , University of California, Santa Cruz.....	281
<b>Adams, Laureen</b> , Claremont Graduate University .....	052, 211, 261	<b>Atchison, Gabriel Janine</b> , Trinity Episcopal Church .....	383
<b>Adams-Santos, Dominique M.</b> , Northwestern University .....	309	<b>Atuk, Sumru</b> , CUNY, Graduate Center .....	427
<b>Adeniyi Ogunyankin, Grace</b> , Carleton University .....	107	<b>Atwood, Sarah</b> , University of Minnesota .....	452
<b>Adkins, Daryl</b> , Independent Scholar .....	114, 264, 324	<b>Aubrecht, Katie</b> , Mount Saint Vincent University .....	82
<b>Adomako, Andrea</b> , Purdue University .....	175, 484	<b>Austin, Arlen</b> , Brown University.....	265, 441
<b>Adomako, Frances</b> , .....	175	<b>Averett, Kate H.</b> , State University of New York, Albany .....	474
<b>Aftab, Aqdas</b> , University of Maryland, College Park.....	132	<b>Avery, Lanice R.</b> , University of Virginia... ..	332, 497
<b>Afzal-Khan, Fawzia</b> , Montclair State University .....	328	<b>Awkward-Rich, Cam</b> , Stanford University.....	374
<b>Ahmad, Attiya</b> , George Washington University .....	106	<b>Baazaoui, Zayer</b> , University of Miami .....	55
<b>Alzate Gonzalez, Jennifer</b> , University of Michigan.....	258	<b>Badia, Janet</b> , Indiana University-Purdue University Fort Wayne .....	PAD007
<b>Amin, Kadji</b> , Emory University .....	531	<b>Baez, Robert</b> , University of Florida.....	528
<b>Amin, Takiyah Nur</b> , Davidson College.....	043, 133		

<b>Baggett, Ashley</b> , North Dakota State University .....	24	<b>Balossa, Dorsy E.</b> .....	332
<b>Bahemat, Shana</b> , DePaul University.....	496	<b>Banner, Olivia</b> , University of Texas, Dallas .....	338
<b>Bahng, Aimee</b> , Pomona College.....	281	<b>Barcelos, Chris</b> , University of Wisconsin, Madison .....	370
<b>Bailey, Indira</b> , The Pennsylvania State University .....	451	<b>Barchiesi, Franco</b> , Ohio State University .....	504
<b>Bailey, Marlon Murtha</b> , Arizona State University .....	168, 251, 327	<b>Barkley Brown, Elsa</b> , University of Maryland, College Park .....	238
<b>Bailey, Moya</b> , Northeastern University .....	107, 156	<b>Barlow, Jameta Nicole</b> , Towson University .....	375, 526
<b>Baker, Carrie N.</b> , Smith College .....	26	<b>Barnes, Riche' Daniel</b> , Endicott College .....	268
<b>Baker, Moneria</b> , Baltimore Youth Organizing Project .....	238	<b>Barnett, Fiona</b> , Duke University.....	81
<b>Bakhrus, Tanya Saroj</b> , San Jose State University .....	PAD007, 294, 508	<b>Barounis, Cynthia</b> , Washington University, St. Louis.....	347, 433
<b>Balen, Julia</b> , California State University, Channel Islands.....	144	<b>Barron, Monica</b> , Truman State University.....	367
		<b>Barron, Rory</b> , University of Kentucky.....	183
		<b>Barry, Taylor</b> , .....	239
		<b>Barthlow-Potkanowicz, Deanna</b> , Bluffton University .....	PAD002
		<b>Bartlow, R. Dianne</b> , California State University, Northridge .....	413
		<b>Basiliere, Jae</b> , Grand Valley State University ..	354
		<b>Basu, Srimati</b> , University of Kentucky.....	041, 312, 482
		<b>Batti, Bianca</b> , Purdue University .....	520
		<b>Battle, Nishaun T.</b> , Virginia State University ..	180
		<b>Battle-Baptiste, Whitney Lutricia</b> , University of Massachusetts, Amherst .....	171
		<b>Bauer, DB</b> , University of Maryland .....	524
		<b>Baumgartner, Barbara</b> , Washington University, St. Louis.....	433



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# PARTICIPANT INDEX

- Bazile, Sophonie**, University of Kentucky..... 424
- Beadle, Meaghan**, University of Virginia..... 324
- Beaman, Jean**, Purdue University ..... 339
- Beamon, Deja**, The Ohio State University ..... 462
- Beauboeuf, Tamara**, Women's, Gender, and Sexuality Studies ..... 313
- Beauchemin, Bianca**, University of California Los Angeles..... 436
- Beckett, Linnea K.**, University of California, Santa Cruz..... 255
- Beetham, Gwendolyn**, University of Pennsylvania..... 341, 361, 428, 499
- Behrent, Megan**, NYC College of Technology, CUNY ..... 301
- Beins, Agatha**, Texas Woman's University ..... 073, 264, 463
- Bellamy, Shahan**, Arizona State University..... 308
- Belongie, Nicholas**, University at Buffalo, State University of New York ..... 466, 502
- Ben-Moshe, Liat**, University of Toledo..... 023, 237, 317
- Bender-Baird, Kyla**, CUNY Graduate Center .... 112
- Bene, Victor**, Pitzer College..... 252
- Benjamin, Beth Cooper**, The Joseph Stern Center for Social Responsibility..... 158
- Benjamin, Meredith**, Barnard College.... 313, 523
- Benjamin, Ruha**, Princeton University ..... 156
- Benjamin, Tatiana**, University of Maryland, College Park ..... 34
- Bennet, Wriply**, AgoBo ..... 476
- Bennett, Natalie**, Women's Leadership and Resource Center ..... 393
- Benson, Krista**, Grand Valley State University ..... 296
- Bentley, Carol**, North Dakota State University .. 24
- Bentley, Elizabeth**, University of Arizona ..... 44
- Benton, Loron**, University of California Los Angeles..... 148
- Berg, Tamara**, Winona State University ..... PAD010
- Berger, Michele Tracy**, UNC-Chapel Hill ..... 373
- Berliner, Lauren S.**, University of Washington, Bothell..... 333
- Bermudez, Rosie**, University of California, Santa Barbara ..... 49
- Berry, Erin L.**, The University of Maryland, Baltimore County ..... 324
- Bethea, Sharon**, Northeastern Illinois University ..... 77
- Bevacqua, Maria**, Minnesota State University .. 118
- Bezio, Kristin M. S.**, University of Richmond...105
- Bhasin, Neeta**, Austin Peay State University.... 231
- Bhatia, Rajani**, University at Albany..... 306
- Bhatt, Amy**, University of Maryland Baltimore County ..... 089, 173, 512
- Bhattacharya, Sayan**, University of Minnesota ..... 117, 217, 417, 457
- Bickford, Sabine**, Eastern Michigan University ..... 237
- Bilge, Sirma**, Universite de Montreal, Sociology ..... 239
- Birch, Jessica E.**, Bowling Green State University ..... 29
- Blackwell, Maylei**, University of California Los Angeles..... 167, 305
- Blake, Donnesha Alexandra**, University of Maryland, College Park..... 521
- Blake, Holly**, University of Richmond ..... 127
- Bobier, Kim**, University of North Carolina, Chapel Hill ..... 429
- Bohrer, Ashley J.**, Hamilton College ..... 287, 322
- Boisseau, T.J.**, Purdue University ..... PAD007
- Boldo, Vicky**, Montreal Urban Aboriginal Community Strategy NETWORK..... 208, 422
- Bolles, A. Lynn**, University of Maryland, College Park..... 143
- Bona, MaryJo**, Stony Brook University ..... PAD001, PAD008, 132
- Bonagura, Kehana Elizabeth**, Manhattan College..... 355
- Bonar, Lacey**, West Virginia University ..... 324
- Bonvissuto, Stephanie**, Stony Brook University ..... 250
- Borges, Sandibel**, University of California, Santa Barbara ..... 149
- Boris, Eileen**, University of California, Santa Barbara ..... 049, 146
- Bouchard, Danielle**, University of North Carolina, Greensboro ..... 225
- Boulay, Nadine**, Simon Fraser University ..... 428
- Boyce Davies, Carole**, Cornell University..... 232
- Boylan, Alexis**, University of Connecticut ..... 410
- Bozzetto, Renata Rodrigues**, Florida International University ..... 455
- Braithwaite, Ann**, University of Prince Edward Island ..... 73
- Brandt, Jenn**, High Point University ..... PAD006, PAD010, 262
- Brandzel, Amy L.**, University of New Mexico ..... 073, 225
- Branfman, Jonathan**, The Ohio State University ..... 291, 381
- Branham, Kristi**, Western Kentucky University ..... PAD007, 429
- Brathwaite, Brittany**, Kimbritive ..... 164
- Breau, Andrea M.**, The Ohio State University .. 453
- Breitwieser, Lindsey N.**, Indiana University .. 215
- Brennan, Melinda Quinn**, State University of New York, Oneonta ..... 466, 502
- Brewster, Kendra**, Providence College..... 443
- Brigley Thompson, Zoe** ..... 381

## PARTICIPANT INDEX

- Brinkman, Britney**, Chatham University ..... 297
- Brooks, Abigail**, Providence College ..... 165
- Brooks, Kinitra D.**, University of Texas, San Antonio ..... 032, 406, 479
- Broussard, Lauren**, Columbia University ..... 251
- Brown, Adrienne**, University of Chicago ..... 516
- Brown, Andrew**, Western Washington University ..... 38
- Brown, Eve Lorane**, University of California, Santa Cruz ..... 109, 341
- Brown, Kenly Elizabeth Kelly**, University of California, Berkeley ..... 025, 344
- Brown, Michaela**, Baltimore Bloc ..... 98
- Brown, Nicole Marie**, Independent Scholar ..... 213
- Brown, Rachel H.**, Washington University, St. Louis ..... 427, 501
- Brown, Ruth Nicole**, University of Illinois ..... 437
- Brunson, Takkara** ..... 414
- Bubar, Roe**, Colorado State University ..... 177
- Bueno-Hansen, Pascha**, University of Delaware ..... 138
- Buggs, Shantel Gabrieal**, The University of Texas, Austin ..... 474
- Bunn, Colleen**, Miami University ..... WC005
- Burke, Chesya**, University of Florida, Gainesville ..... 406, 479
- Burkhard, Tanja Jennifer**, The Ohio State University ..... 488
- Butler, Anne Marie**, State University of New York, Buffalo ..... 033, 336
- Butler, Jess**, Butler University ..... 423
- Butler, Shakti**, World Trust ..... 206, 245, 371
- Byock, Ashley**, Edgewood College ..... 293
- Crutchfield Nefferdorf, Mona** ..... 221
- Caballero, Cecilia**, University of Southern California ..... 161
- Cabello Hutt, Claudia**, University of North Carolina, Greensboro ..... 529
- Cain, Mary Ann**, Indiana University Purdue University Fort Wayne ..... 109
- Caldera, Altheria**, Texas A&M University, Commerce ..... 517
- Callahan, Maureen**, Smith College ..... 366
- Callier, Durell M.**, Miami University ..... 203, 249, 326, 437
- Calvo, Nejla**, Legal Services of Greater Miami, Inc. ..... 192
- Campbell, Samantha**, Eastern Michigan University ..... 237
- Campbell-Reed, Eileen Renee**, Central Baptist Theological Seminary ..... 95
- Canac, Sandrine**, Stony Brook University ..... 506
- Canatella, Holle**, Lock Haven University ..... 324
- Candelario, Ginetta E.B.**, Smith College ..... 321
- Candelario, Rosemary**, Texas Woman's University ..... 506
- Capetola, Christine**, University of Texas, Austin ..... 497
- Capper, Beth**, Brown University ..... 265, 441
- Caputi, Jane**, Florida Atlantic University ..... 295
- Carey, Tamika L.**, State University of New York, Albany ..... 135
- Carney, Terri M.**, Butler University ..... 423
- Caronia, Nancy**, West Virginia University ..... 262
- Carpenter, Cari**, West Virginia University ..... 262
- Carpenter, Sandra**, Indiana University ..... 494, 527
- Carr, Jesse**, Beloit College ..... PAD005, 320
- Carr, Joetta L.**, Western Michigan University ..... 71
- Carrillo Rowe, Aimee**, California State University, Northridge ..... 130, 204, 299
- Carroll, Kidiocus**, University of Minnesota ..... 217
- Carruthers, Charlene**, Black Youth Project ..... 100, 123
- Carter, Angela M.**, University of Minnesota ..... 260
- Carter, Derraiz**, Portland State University ..... 236
- Carter, Matthew** ..... 324
- Carter, Nicole**, Wright State University ..... WC006, 116, 399
- Carter, Rachel**, University of Maryland Baltimore County ..... 113, 221
- Carter, Shareia N.**, University of Michigan, Dearborn ..... 116
- Carter Andrews, Dorinda**, Michigan State University ..... 384
- Carty, Linda**, Syracuse University ..... 164, 362
- Caruthers, Jakeya**, Stanford University ..... 115
- Casas, Candice**, University of North Carolina, Greensboro ..... 274
- Casey, Alyssa** ..... 70
- Cattrell, Melanie**, Blinn College ..... 165, 372
- Cayir, Ebru**, University of South Carolina ..... 510
- Celeste, Manoucheka**, University of Florida ..... 059, 174, 379
- Cerankowski, KJ**, Oberlin College ..... 347
- Cerretti, Josh**, Western Washington University ..... 038, 342
- Cerulli, Catherine**, University of Rochester ..... WC008
- Cervenak, Sarah**, University of North Carolina, Greensboro ..... 198
- Chaddock, Noelle**, Rhodes College ..... 372
- Chakravarty, Debjani**, Utah Valley University ..... 153, 276
- Chambers, Crystal Renee**, East Carolina University ..... 96
- Chang, Julia**, Cornell University ..... 445
- Chapman, Alix**, Spelman College ..... 108
- Chapman, Dasha Ariel**, Duke University ..... 507
- Chapple, Reshawna L.**, University of Central Florida ..... 244B, 372

# PARTICIPANT INDEX

<b>Charania, Moon</b> , Spelman College .....	416	<b>Clark, Kim</b> .....	220	<b>Corbman, Rachel</b> , Stony Brook University .....	57
<b>Charlebois, Elizabeth</b> , St. Mary's College of Maryland .....	433	<b>Clark, Moe Alicia</b> , Artist .....	208	<b>Costa, Claudia de Lima</b> , Federal University of Santa Catarina .....	385
<b>Charles, Nicole</b> , University of Toronto.....	398	<b>Clark-Taylor, Angela</b> , University of Redlands.....	WC008	<b>Costello, Lisa A.</b> , Georgia Southern.....	PAD007
<b>Charleswell, Cherise Amber</b> , The Hampton Institute .....	030, 074, 403	<b>Clay, Andreana</b> , San Francisco State University .....	319	<b>Coston, Bethany M.</b> , Virginia Commonwealth University .....	475
<b>Charusheela, S.</b> , University of Washington, Bothell .....	089, 149	<b>Clayton, Cheryl D.</b> , Central New Mexico Community College .....	200	<b>Coston, Liz</b> , Stony Brook University .....	475
<b>Chatterjee, Anindita</b> , Jawaharlal Nehru University, New Delhi.....	132	<b>Cleary, Krystal</b> , Tulane University .....	260, 522	<b>Cotera, Maria</b> , University of Michigan.....	167, 334
<b>Chatterjee, Sushmita</b> , Appalachian State University .....	129, 334	<b>Clemens, Colleen</b> , Kutztown University .....	163	<b>Covington, Lisa</b> , University of Iowa .....	388, 403
<b>Chavez, Marisela</b> , California State University, Dominguez Hills.....	167, 463	<b>Clements, Colleen H.</b> , University of Minnesota, Twin Cities .....	447	<b>Cox, Courtney</b> , University of Southern California.....	454
<b>Chen, Chih-Ping</b> , Alma College.....	313	<b>Clinard, Marcella</b> , Texas Woman's University ...	145	<b>Cozier, Shante</b> , NYWC.....	224
<b>Chen, Jian</b> , The Ohio State University.....	476	<b>Coan, Casely Emma</b> , University of Arizona .....	151	<b>Craig, Layne</b> , Texas Christian University.....	426
<b>Chenier, Elise</b> , Simon Fraser University....	213, 324	<b>Coates, Jocelyn</b> , University of Maryland, College Park.....	521	<b>Crandall, Emily</b> , Graduate Center, City University of New York .....	427
<b>Chess, Simone</b> , Wayne State University .....	287	<b>Coffee, Angela C.</b> , Century College .....	447	<b>Craven, Christa</b> , College of Wooster .....	083, 172, 241
<b>Chhun, Lina</b> , University of California, Los Angeles.....	304	<b>Coghill, Ka'Lyn</b> .....	292	<b>Craven, Sri</b> , Portland State University .....	31
<b>Childers, Chandra Elaine</b> , Institute for Women's Policy Research .....	341	<b>Cohen, Cathy</b> , University of Chicago .....	111	<b>Crenshaw, Kimberle</b> , University of California, Los Angeles.....	123
<b>Chiu, Mignonette</b> , Hunter College.....	097, 201	<b>Cokley, Raven</b> , University of Georgia .....	345	<b>Cripe, Emily Therese</b> , Kutztown University.....	163
<b>Chowdhury, Elora Halim</b> , University of Massachusetts, Boston.....	PAD008, 041, 142, 328	<b>Cole, Elizabeth Ruth</b> , University of Michigan .....	332	<b>Crockett, Jason</b> , Kutztown University.....	163
<b>Christensen, Alicia</b> , University of Nebraska Press.....	342	<b>Cole-Malott, Donna-Marie</b> , Pennsylvania State University .....	055, 232	<b>Cromer, Françoise B.</b> , College of Saint Elizabeth.....	176
<b>Christopher, Samantha</b> , Texas Tech University .....	372	<b>Coleman, Joyce</b> , Century College.....	272	<b>Crowley, Karlyn</b> , St. Norbert College.....	WC007, 073, 141
<b>Christopher-Byrd, Emerald L.</b> , The University of Delaware .....	448, 517	<b>Coleman Taylor, Ashley</b> , Emory University .....	236, 454	<b>Cruikshank, Peg</b> , Independent Scholar.....	279
<b>Chung, Ga Young</b> , University of Illinois, Urbana Champaign .....	259	<b>Collier, Cassandra M.</b> , Arizona State University .....	308	<b>Cudjoe, Joseanne</b> , Rutgers University.....	421
<b>Chávez, Karma</b> , University of Texas, Austin .....	307, 378	<b>Colon, Melissa</b> , Tufts University .....	503	<b>Cuellar, Manuel Ricardo</b> , George Washington University .....	445
<b>Cipolla, Cyd</b> , New York University .....	28	<b>Connor, Megan</b> , Indiana University .....	527	<b>Cumpstone, Tess</b> , The Ohio State University ....	462
<b>Claiborne, Telisa</b> .....	221	<b>Contreras Capo, Vanesa</b> , Universidad Interamericana de Puerto Rico .....	356	<b>Cupid, Sherella</b> , University of Maryland Baltimore County .....	530
		<b>Cooley, Taylor Marie</b> , Frederick Community College.....	324	<b>Curiel, Roxanna</b> , University of Utah.....	255
		<b>Cooper, Brittney</b> , Rutgers University .....	103, 323, 431	<b>Curran, Elizabeth</b> , Eastern Michigan University .....	209, 237
		<b>Coppala, Margaret</b> , University of Kentucky ....	183	<b>Currier, Ashley</b> , University of Cincinnati ....	PAD006

<b>Curry, Elizabeth</b> , University of Oregon .....	34
<b>Cutts, Qiana</b> , Mississippi State University.....	431
<b>Cynn, Christine</b> , Virginia Commonwealth University .....	182, 397, 498
<b>Czarnik-Neimeyer, Anna</b> , St. Norbert College.....	WC003
<b>D'Arcangelis, Gwen</b> , Skidmore College ..	218, 306
<b>D'Souza, Shaina</b> , University of Richmond.....	127
<b>Devries, Karen</b> , Montana State University .....	428
<b>Da Costa, Dia</b> , University of Alberta.....	417
<b>Dagbovie-Mullins, Sika</b> , Florida Atlantic University .....	295
<b>Daley, Lashon</b> , University of California, Berkeley .....	25
<b>Dallaire, Kira Lin</b> , Eastern Michigan University .....	237
<b>Dandridge, Ashley Lauren</b> , Chatham University .....	297
<b>Daniel, Camila</b> , Universidade Federal Rural do Rio de Janeiro.....	480
<b>Daniel, Clare</b> , Tulane University.....	122
<b>Danylevich, Theodora</b> , George Washington University .....	504, 522
<b>Darling, Marsha J. Tyspon</b> , Adelphi University .....	394
<b>Darling, Patricia</b> , Metropolitan State University, Minnesota.....	272
<b>Das, Devaleena</b> , University of Wisconsin, Madison .....	64
<b>Dashiel, Steven</b> , University of Maryland Baltimore County .....	324
<b>Davenport, Keisha</b> , Cuyahoga Community College.....	67
<b>David, Marlo D.</b> , Purdue University .....	104
<b>Davis, Angela</b> , University of California, Santa Cruz .....	017, 285
<b>Davis, Dana-Ain</b> , Queens College .....	101, 172
<b>Davis, Dawn Rae</b> , Monterey Peninsula College.....	272
<b>Davis, Emily</b> , University of Delaware .....	381
<b>Davis, Ophera</b> , Wellesley College .....	294
<b>Davis, Pamela</b> , Union Institute and University .....	392
<b>Day, Allyson</b> , University of Toledo .....	374
<b>De Berry, Misty</b> , Northwestern University.....	516
<b>DeClue, Jennifer</b> , Smith College .....	508



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# PARTICIPANT INDEX

<b>DeFurio, Laura</b> , University of Alabama, Tuscaloosa ..... 212	<b>Doane, Bethany</b> , Pennsylvania State University ..... 340	<b>Durban-Albrecht, Erin Leigh</b> , Illinois State University ..... 170, 247, 450, 507
<b>DeGraw, Julie</b> , Bluffton University ..... PAD002	<b>Dobrzynski, Christiana</b> , Bryn Mawr College .. 366	<b>Durmaz, Saadet</b> , Eastern Michigan University ..511
<b>DeMuth, Danielle</b> , Grand Valley State University ..... PAD003, 079	<b>Dobson, Abbygail</b> , Independent Scholar ..... 74	<b>Dutcher, Harley</b> , University of Michigan ..... 324
<b>Deitch, Cynthia</b> , George Washington University ..... PAD011	<b>Doherty, Sharon L.</b> , St. Catherine University ..... WC002	<b>Dziuba, Allison</b> , University of California, Irvine ..... 57
<b>Denbow, Jennifer</b> , California Polytechnic State University ..... 199	<b>Doire, Louise M.</b> , College of Charleston ..... 110	<b>Dzuback, Mary Ann</b> , Washington University ..... PAD011
<b>Dennie, Nneka D.</b> , University of Massachusetts, Amherst ..... 062, 181	<b>Dominguez, Cristina M.</b> , University of North Carolina, Greensboro ..... 159, 510	<b>Edwin, Shirin</b> , SHSU ..... 213
<b>Deno, Vivian</b> , Butler University..... 423	<b>Donkor, Martha</b> , West Chester University..... 409	<b>Easley, Monique</b> , Towson University..... 526
<b>Derkas, Erika</b> , New Mexico Highlands University ..... 315, 369	<b>Dora-Laskey, PrathimMaya</b> , Alma College....313	<b>Eaves, LaToya</b> , Middle Tennessee State University ..... 207, 424
<b>Dernberger, Brittany</b> , University of Maryland, College Park ..... 79	<b>Dos Santos, Andreia Beatriz Silva</b> , Universidade Estadual de Feira de Santana ..... 495	<b>Edell, Dana</b> , SPARK Movement ..... 158
<b>Desai, Jigna</b> , University of Minnesota..... 186	<b>Dougherty, Deborah</b> , Alma College ..... 313	<b>Edwards, Jessica</b> , University of Delaware ..... 401
<b>Deshpande, Ketaki</b> , University of Arkansas ....131	<b>Dove-Viebahn, Aviva</b> , Arizona State University ..... 026, 373	<b>Edwards, Kirsten T.</b> , The University of Oklahoma ..... 393
<b>Detournay, Diane</b> , Fordham University ..... 225	<b>Dozier, Ayanna</b> , McGill University ..... 326	<b>Ege, Elif</b> , State University of New York, Buffalo ..... 427
<b>Deutsch, Tracey</b> , University of Minnesota..... 265	<b>Drabinski, Kate</b> , University of Maryland Baltimore County ..... 173, 369	<b>Eggers, Michele</b> , Pacific University ..... 370
<b>Dhanasekaran, Hemapriya</b> , Rutgers University ..... 499	<b>Driskill, Qwo-Li</b> , Oregon State University ..... 054, 210	<b>Eichhorn, Jill Elizabeth</b> , Austin Peay State University ..... 231
<b>Di Pietro, Pedro</b> , Syracuse University ..... 246	<b>Du Pree, Carla</b> , CityLit Project ..... 155, 377	<b>Einstein, Ruth</b> ..... 221
<b>Diallo, Nene</b> , University of Richmond .....127	<b>DuWhite, Timothy</b> ..... 224	<b>Ekeogu, Onyekachi</b> , Arizona State University ..... 387
<b>Diamond-Lenow, Chloe</b> , University of California, Santa Barbara..... 205, 332	<b>Ducre, Kishi Animashaun</b> , Syracuse University ..... 294, 406	<b>El-Yacoubi, Hassanal</b> , University of California, Riverside ..... 343
<b>Diaz, Martha</b> , Hip-Hop Education Center .....171	<b>Duggan, Lisa</b> , New York University ..... 075, 307	<b>Eldridge, Rachael M.</b> , Jefferson Community and Technical College ..... 121
<b>Diaz, Sara</b> , Gonzaga University..... 379, 402	<b>Duley, Kolleen</b> , University of California Los Angeles ..... 112	<b>Elias Rowley, Kristen</b> , The Ohio State University Press ..... 342
<b>Diaz-Kozlowski, Tanya</b> , Illinois State University ..... 263	<b>Dunbar, Eve</b> , Vassar College ..... 182, 350	<b>Elizabeth, Autumn</b> , Independent Scholar..... 420
<b>Dicker, Rory</b> , Vanderbilt University..... 141	<b>Duncan, Alexandra</b> , SBCC ..... 205	<b>Ellison, Treva</b> , Dartmouth College ..... 125
<b>Dietz, Shelby</b> , Cornell University..... 90	<b>Duncan, Ernestine</b> , Norfolk State University ....178	<b>Enriquez, Greta</b> , Union Institute and University ..... 392
<b>Dill, LeConte</b> , State University of New York, Downtown..... 043, 164, 375, 430	<b>Duncan, Natanya</b> , Lehigh University ..... 414	<b>Ergun, Emek</b> , University of North Carolina, Charlotte ..... 113, 385
<b>Dinwoodie, Frances</b> , Texas Woman's University ..... 35	<b>Duncan, Patti L.</b> , Oregon State University ..... 054, 241, 367	<b>Espinosa, Dionne</b> , California State University, Los Angeles ..... 167
	<b>Durante, Dawn</b> , University of Illinois Press .....170	

## PARTICIPANT INDEX

- Ethier, Kristen**, University of Chicago..... 309
- Evans, Stephanie Y.**, Clark Atlanta University ..... 107, 189, 379
- Evans-Winters, Venus**, Illinois State University ..... 301, 384, 431
- Everett, Krystle Ann**, Northern Illinois University ..... 403
- Fagan, Abigail**, University of Connecticut ..... 516
- Failla, Marcelitte**, Emory University..... 419
- Fairchild, Sheryl**, Sacramento City College..... PAD004
- Falcon, Sylvanna**, UC Santa Cruz..... 216
- Falu, Nessette**, University of Central Florida..... 083, 140
- Falzetti, Ashley Glassburn**, Eastern Michigan University ..... 210
- Farah, Asha S.**, St. Catherine University ..... WC002
- Farah, Laila**, DePaul University..... 100, 130
- Farley, Robert James**, University of California Los Angeles..... 132
- Farrell, Amy**, Dickinson College..... 463
- Fast, Elizabeth**, Concordia University ..... 124, 208, 422
- Fatima, Rawshan E.**, University of Dhaka..... 149, 309
- Fatima, Saba**, Southern Illinois University Edwardsville..... 244
- Favara, Jeremiah**, University of Oregon ..... 340, 368
- Felkins, Shawna**, University of Kentucky ..... 183
- Ferguson, Isis**, University of Chicago ..... 134
- Ferguson, Ron**, Luther College..... 369
- Fernandez, Alina Ivette**, University of California, Santa Cruz ..... 213
- Feroli, Mikaela**, University of Kentucky..... 468
- Ferrer-Nunez**, Shariana, Purdue University ..... 174
- Ferri, Beth A.**, Syracuse University ..... 337
- Fetzer, Chelsea** ..... 224
- Field, Corinne**, University of Virginia ..... 189
- Field, Meredith P.**, The Pennsylvania State University ..... 489
- Figueroa, Yomaira C.**, Michigan State University ..... 439
- Finch, Aisha K.**, University of California Los Angeles..... 302
- Finley, Jessyka**, Middlebury College ..... 491
- Finley, Kelly A.**, University of North Carolina, Charlotte..... 373
- Fischel, Joseph**, Yale University ..... 75
- Fischer, Mia**, University of Colorado, Denver ..... 067, 248
- Fitzpatrick, Angela C.**, University of Cincinnati..... 193, 399
- Flanagan, Brenda**, Davidson College..... 312
- Flowers, Elizabeth**, Texas Christian University.. 95
- Flynn, Karen**, University of Illinois..... 107
- Fobear, Katherine Marie**, California State University, Fresno ..... 369
- Foiles Sifuentes, Andriana**, Sonoma State University ..... 483
- Fojtova, Simona**, Transylvania University ..... 312
- Follins, Lourdes Dolores**, Kingsborough Community College..... 140
- Fonow, Mary Margaret**, Arizona State University ..... 290
- Forbis, Melissa**, Stony Brook University .. 102, 339
- Ford, Tanisha C.**, University of Delaware ..... 361
- Foster, Laura**, Indiana University, Bloomington ..... 402
- Foulis, Elena**, Independent Scholar ..... 35
- Fox, Charity**, Pennsylvania State University, Harrisburg ..... 508
- Francis, Clarissa** ..... 324
- Francois, Irline**, Goucher College ..... 413
- Franklin, Kolbe**, State University of New York, Albany ..... 108
- Franklin, Samirah**, Baltimore Youth Organizing Project ..... 238
- Frazier, Demita** ..... 123
- Freehling-Burton, Kryn**, Oregon State University ..... 090, 095
- Freeman Marshall, Jennifer**, Purdue University ..... 057, 248
- Frischherz, Michaela**, Towson University ..... 498
- Frye, Lezlie**, University of Massachusetts, Amherst ..... 196, 317
- Fuerst, Saskia**, University of Salzburg ..... 165
- Furman, Kali**, Oregon State University ..... 396
- Gajjala, Radhika**, Bowling Green State University ..... 415
- Galusca, Roxana**, Thomson Reuters ..... 312
- Galvan, Margaret Alice**, University of Florida ..... 68
- Galvez, Desire**, University of Nevada, Las Vegas ..... 277, 497
- Gandara, Stripe**, Erikson Institute ..... 84
- Gantt Shafer, Jessica**, Texas A&M University ..... 288
- Garagiola Bernier, An**, Hamline University .... 272
- Garcia, Rocio R.**, University of California, Los Angeles ..... 369
- Gardner, Tia-Simone**, University of Minnesota ..... 457
- Garner, Porshe**, University of Illinois, Urbana Champaign ..... 249, 437
- Garza, Alicia**, National Domestic Workers Alliance ..... 17
- Getrouw-Moore, Jasmine**, Black Girls and Women Matter Greensboro ..... 490
- Giddings, Paula**, Smith College ..... 321, 367

# PARTICIPANT INDEX

- Gilford, Racquel**, Independent Scholar..... 419
- Gilfrich, Christine Hasson**, Simmons College..... 113, 517
- Gill, Michael**, Syracuse University..... 353, 410
- Gill-Peterson, Julian**, University of Pittsburgh..... 531
- Gilley, Jennifer Robyn**, Pennsylvania State University, Kensington..... 335, 366
- Gilmore, Dorcas R.**, Baltimore Black Worker Center & Baltimore Action Legal Team ..... 98
- Ginorio, Angela B.**, University of Washington..... 059, 174
- Giordano, Sara**, University of California, Davis ..... 218, 281, 402
- Gissendanner, Cindy**, Towson University..... 329
- Gitzen, Timothy**, University of Minnesota..... 259
- Given, Olivia Blair**, University of Louisville .... 500
- Glick, Elisa**, University of Missouri..... 234
- Glick, Stephanie**, University of British Columbia ..... 076, 398
- Glover, Julian**, Northwestern University.....168
- Glover, S. Tay**, Northwestern University... 066, 168
- Godreau-Aubert, Ariadna**, Universidad del Sagrado Corazón ..... 358
- Goeman, Mishuana**, University of California Los Angeles..... 296
- Goetsch, Jane M.**, Miami University ..... 399
- Gohr, Michelle Ashley**, Arizona State University ..... 207, 289
- Gohring, Tristan**, Indiana University, Bloomington ..... 527
- Goldberg, Sasha T.**, Indiana University, Bloomington ..... 84
- Golden, Carla**, Ithaca College ..... PAD002
- Gomez, Marisela**, Social Health Concepts ..... 98
- Gomez Barris, Macarena**, Pratt Institute ..... 106
- Gomez-Ocampo, Yunuen**, University of California, Santa Barbara..... 303
- Gondek, Abby Suzanne**, Florida International University ..... 291
- Gonzalez, Jaime Flores**, St. Norbert College..... WC007
- Gooch, Catherine**, University of Kentucky..... 494
- Goodman, Jacqueline**, Eastern Michigan University ..... PAD009
- Gordon, Jalyn**, Independent Scholar ..... 324, 389
- Gordon, Nirit**, New York University..... 378
- Gore, Dayo**, University of California, San Diego..... 327
- Gorman, Rose Elizabeth**, NY Writers Coalition ..... 224, 343
- Graham, Pascale**, McGill University..... 126
- Grant, Judy**, University of Toronto ..... 368
- Gravagne, Pamela Heath**, University of New Mexico ..... 082, 165
- Gray, Erin Michelle**, University of California, Irvine ..... 51
- Gray, Kishonna Leah**, Massachusetts Institute of Technology..... 105
- Graziano, Matthew James**, Seton Hall University ..... 324
- Green, Amara**, New York University ..... 114
- Green, Kai M.**, Williams College..... 189, 519
- Grey, Cornel**, University of Toronto..... 76
- Greyser, Naomi**, University of Iowa ..... 204, 299
- Griffin, Maryam**, University of Washington, Bothell ..... 331
- Griffith, C. A.**, Arizona State University..... 176
- Groeneveld, Elizabeth**, Old Dominion University ..... 335
- Grunberg, Sarah**, Ithaca College..... PAD002
- Guenther, Katja M.**, University of California, Riverside..... 166
- Guessous, Nadia**, Colorado College..... 356
- Guglielmo, Letizia**, Kennesaw State University ..... 99
- Guha, Pallavi**, University of Maryland..... 415
- Guillard, Julianne**, Virginia Commonwealth University ..... 105
- Guishard, Monique Antoinette**, Bronx Community College..... 430
- Gumbs, Alexis Pauline**, Eternal Summer of the Black Feminist Mind.....101, 361, 419, 519
- Gunn, Caitlin**, University of Minnesota ....115, 307
- Gupta, Kristina**, Wake Forest University.. 028, 091
- Gurr, Barbara**, University of Connecticut .....410
- Gutierrez, Julia**, Arizona State University..... 387
- Gutierrez Lopez, Daniela**, Indiana University ..... 252, 343
- Guy-Sheftall, Beverly**, Spelman College.....WoCLP007, 123, 321, 375
- Guyer, Laura**..... 379
- Góes, Jancleide** ..... 233
- Hagan, Cara**, Appalachian State University ..... WoCLP001, WoCLP003, WoCLP005, WoCLP007, WoCLP008
- Hagenah, Shanna**, Boise State University ..... 393
- Hager, Rachel**, Towson University..... 526
- Haley, Sarah**, University of California, Los Angeles..... 111, 327
- Hall, K. Melchor Quick**, Fielding Graduate University ..... 268, 299
- Halliday, Aria S.**, University of New Hampshire .....062, 175, 314
- Hambrick, Angelica**, Pacific Lutheran University .....WC001
- Hamidi, Yalda Nafiseh**, Stony Brook University ..... 231

## PARTICIPANT INDEX

<b>Hamilton, Jennifer</b> , Hampshire College... 281, 402	<b>Heatherton, Christina</b> , Barnard College..... 078, 125	<b>Hines-Datiri, Dorothy</b> , University of Kansas ..... 384
<b>Hammers, Corie</b> , Macalester College ..... 61	<b>Hebert, Pato</b> , New York University..... 412	<b>Hinesley, Christopher Henry</b> , Rochester Institute of Technology ..... 359
<b>Hammond, LaTisha</b> , The George Washington University ..... 282	<b>Heidt-Forsythe, Erin</b> , Pennsylvania State University ..... 489	<b>Hinrichsen, Lisa</b> , University of Arkansas..... 326
<b>Hanhardt, Christina B.</b> , University of Maryland, College Park ..... 081, 173	<b>Heiliger, Evangeline (Vange)</b> , Oberlin College..... 398	<b>Hlavka, Heather</b> , Marquette University..... 191
<b>Haque, Ziaul</b> , Kennesaw State University..... 482	<b>Herles, Cecilia</b> , University of Georgia ..... 97	<b>Ho, Michelle</b> , Stony Brook University ..... 27
<b>Hardges-Garner, Jazzmine zabriel</b> , Ohio University ..... 311, 389	<b>Herling, Jessica</b> , Virginia Tech..... 309	<b>Hobson, Janell Coreen</b> , State University of New York, Albany ..... 026, 107, 321
<b>Hardison, Ayesha</b> , University of Kansas..... 350	<b>HermSEN, Joan</b> , University of Missouri ..... PAD008	<b>Hoffmann, Eva</b> , University of Oregon ..... 34
<b>Harley, Justice</b> , The Ohio State University ..... 346	<b>Hernandez, Jillian</b> , University of California, San Diego..... 051, 196	<b>Hofmann, Anne</b> , Frederick Community College..... PAD004
<b>Harriford, Diane</b> , Vassar College ..... 036, 176	<b>Hershman, E. Maureen Maureen</b> , Old Dominion University ..... 382	<b>Hogan, Katie</b> , University of North Carolina, Charlotte ..... 300, 354
<b>Harris, Duchess</b> , Macalester College..... 414	<b>Herson, Kellie</b> , Arizona State University ..... 308	<b>Holbrook, Jarita</b> , University of the Western Cape ..... 169
<b>Harris, Lakesha Juanita</b> , Chicago Women's Health Center..... 45	<b>Hess, Linda M.</b> , University of Frankfurt .. 082, 165	<b>Holc, Janine</b> , Loyola University Maryland ..... 199
<b>Harris-Jackson, Tameca N</b> , University of Central Florida ..... 372	<b>Hewett, Heather</b> , State University of New York, New Paltz ..... 141, 268, 468	<b>Hollis, Erik</b> , Northwestern University ..... 108
<b>Harrison, Diamon</b> , Baltimore Youth Organizing Project ..... 238	<b>Heynes, Jeannine</b> , Johns Hopkins University... 324	<b>Holt, Mara</b> , Ohio University ..... 311
<b>Harrison, Laura</b> , Minnesota State University, Mankato ..... 334	<b>Hickey, Alanna L</b> , Stanford University ..... 334	<b>Holt, Renee</b> , Washington State University ..... 210
<b>Harrison, Rashida L.</b> , Michigan State University ..... 478	<b>Hicks, Cheryl D.</b> , University of North Carolina, Charlotte..... 345	<b>Honeycutt, Varick</b> , Towson University ..... 329
<b>Harrison, Renata</b> , University of Richmond ..... 127	<b>Hicks, Veronica</b> , The Pennsylvania State University ..... 451	<b>Hooks, Mary</b> , Southerners on New Ground..... 123
<b>Hartley, Jameka</b> , The University of Alabama .. 264	<b>Higashida, Cheryl</b> , University of Colorado, Boulder..... 125	<b>Hopson, Cheryl R.</b> , Western Kentucky University ..... 436
<b>Harvat, Zachary Francis</b> , The Ohio State University ..... 56	<b>Hill, Annie</b> , University of Minnesota..... 307	<b>Horowitz, Katie</b> , Davidson College ..... 149
<b>Harvey, Sandra Lynne</b> , University of California, Irvine..... 78	<b>Hill, DaMaris B.</b> , University of Kentucky..... 155, 292, 377, 515	<b>Horton-Stallings, LaMonda</b> , University of Maryland, College Park ..... 104, 198, 327
<b>Harwell, Osizwe Raena</b> , The Kindezi School ... 43	<b>Hill, Dominique C.</b> , Oxford Community Arts Center..... 043, 249	<b>Hoskins, Deb</b> , University of Wisconsin, La Crosse ..... PAD012
<b>Harwood, Elizabeth</b> , University at Albany ..... 444	<b>Hill, Jennifer</b> , Advocacy Partners Team .... 063, 192	<b>Hosseini, Fatemeh</b> , Georgetown University .... 324
<b>Havlin, Natalie</b> , LaGuardia Community College..... 125, 367	<b>Hill Butler, Deidre</b> , Union College..... 142	<b>Houska, Tara</b> ..... 394
<b>Hawkesworth, Mary E.</b> , Rutgers University ... 290	<b>Hilton, Leon</b> , Brown University..... 353	<b>Howard, Jasmin C.</b> , Michigan State University ..... 066, 449
<b>Hayes, Shannan</b> , Duke University ..... 429	<b>Hinderliter, Beth</b> , James Madison University... 372	<b>Howlett, Caitlin</b> , Indiana University ..... 384
<b>Heaney, Emma</b> , William Patterson University ..... 531		<b>Hua, Linh</b> , Loyola Marymount University.. 299, 523
		<b>Huang, Vivian L.</b> , Williams College ..... 393

# PARTICIPANT INDEX

<b>Huang, Xin</b> , University of Wisconsin, Milwaukee 93	
<b>Hubble, Elizabeth</b> , Women's Gender and Sexuality Studies.....PAD008	
<b>Hubler, Angela</b> , Kansas State University.....67	
<b>Hudson, Wallace Jack</b> , Arizona State University .....290	
<b>Huebner, Lisa</b> , West Chester University .....409	
<b>Huffman, Eliana</b> , Gender and Work Research Collective .....288	
<b>Hughes, Katie</b> .....221	
<b>Hughes, Sheila Hassell</b> , Saint Mary's College of California.....118	
<b>Hunt, Derrika</b> , University of California, Berkeley .....025, 344	
<b>Hurt, Erin</b> , West Chester University .....239	
<b>Husain, Taneem</b> , Keene State College.....453	
<b>Husting, Ginna</b> , Boise State University .....291	
<b>Hylton-Patterson, Nicole</b> , Arizona State University .....30	
<b>Hyman, Jessica</b> , BALTI GURLS.....70	
<b>Igartuburu, Elena</b> , University of Massachusetts, Amherst.....196	
<b>Ihmoud, Sarah</b> , Boston University .....331, 411	
<b>Imhotep, Malika</b> , University of California, Berkeley .....057, 470	
<b>Imma, Z'étoile</b> , Tviane University .....364, 436	
<b>Ingold, Cindy</b> , University of Illinois Library.....318	
<b>Irie, Keiko</b> , Kyushu International University .... 289	
<b>Isik, Ruken</b> , University of Maryland Baltimore County .....397, 517, 530	
<b>Isoke, Saidah K.</b> , The Ohio State University .....066, 449	
<b>Isoke, Zenzele</b> , University of Minnesota.. 172, 363	
<b>Iyer, Nalini</b> , Seattle University.....089, 153	
<b>Jackson, Jenn Marcella</b> , University of Chicago.....266, 495	
<b>Jackson, Jennifer Kasi</b> , West Virginia University .....324	
<b>Jackson, Kimberly</b> , Spelman College.....404	
<b>Jackson, Lynette</b> , University of Illinois, Chicago.....179	
<b>Jackson, Teresa</b> , Indiana University, Bloomington .....035, 131	
<b>Jacobs, Charlotte E</b> , University of Pennsylvania.....378	
<b>Jaffee, Laura Jordan</b> , Syracuse University.....102	
<b>Jaikaria, Bhavani</b> , Rutgers University .....499	
<b>Jaleel, Dana Robin</b> , Morehouse School of Medicine .....218	

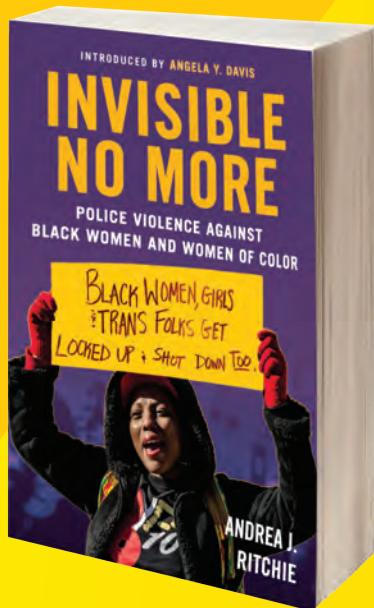
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## PARTICIPANT INDEX

<b>Jaleel, Rana</b> , University of California, Davis ..... 218	
<b>James, Stanlie M.</b> , Arizona State University ... 305	
<b>Jangam, Chinnaiah</b> , Carleton University ..... 417	
<b>Jankowski, Lauren</b> , Asexual Artists..... 70	
<b>Jara, Brian R.</b> , Towson University..... 338	
<b>Jarman, Michelle</b> , University of Wyoming..... 148	
<b>Jean-Charles, Regine Michelle</b> , Boston College..... 364	
<b>Jeffers, Asha</b> , York University..... 523	
<b>Jennings, Louise</b> , Colorado State University ....177	
<b>Jensen, Anna Lise</b> , TART Collective..... 70	
<b>Jerald, Morgan C.</b> , University of Michigan..... 332	
<b>Jett, Terri</b> , Butler University..... 423	
<b>Ji, SeungGyeong</b> , University of Minnesota..... 304	
<b>John, Kelsey Dayle</b> , Syracuse University..... 330	
<b>Johnk, Lzz</b> , Oregon State University..... 232	
<b>Johnson, Angela</b> , St. Mary's College of Maryland..... 263	
<b>Johnson, Bria</b> , Towson University.....74	
<b>Johnson, Dominique</b> , University of Pittsburgh..... 307	
<b>Johnson, Jada</b> , Baltimore Youth Organizing Project ..... 238	
<b>Johnson, Jasmine Elizabeth</b> , Brandeis University .....133	
<b>Johnson, Kelsey M.</b> , Chatham University..... 297	
<b>Johnson, Maria</b> , University of Delaware..... 448	
<b>Johnson, Poe</b> , University of Texas, Dallas ..... 264	
<b>Johnson, Valerie Ann</b> , Bennett College..... 504	
<b>Jolly, Jalicia</b> , University of Michigan.....181, 498	
<b>Jolna, Karon</b> , Ms. Magazine ..... 373	
<b>Jones, Briona S.</b> , Michigan State University .... 439	
<b>Jones, Cassandra L.</b> , University of South Carolina Upstate ..... 426	
<b>Jones, Cayla</b> , Berea College.....74	
<b>Jones, Chelsea</b> , University of California, Santa Barbara ..... 205	
<b>Jones, Jennifer D.</b> , University of Alabama ..... 111	
<b>Jones, Lani V.</b> , State University of New York, Albany ..... 375	
<b>Joo, Hee-Jung Serenity</b> , University of Manitoba ..... 292	
<b>Jordan, Taryn Danielle</b> , Emory University..... 236	
<b>Jordan-Young, Rebecca M.</b> , Barnard College..... 398	
<b>Joseph, Andrea</b> , Gwen's Girls ..... 184	
<b>Joseph, Miranda</b> , University of Minnesota..... 186, 247	
<b>Joseph-Massena, Cae</b> , University of Maryland, College Park ..... 336	
<b>Jourian, T.J.</b> , Oakland University..... 108	
<b>Joyce, Ryan</b> , Tulane University..... 507	
<b>Judd, Bettina A.</b> , The University of Washington..... 107, 128, 156	
<b>Judge, Deirdre</b> , Tufts University ..... 503	
<b>Jung, Youmi</b> , Texas A&M University ..... 212	
<b>Junker, Nicole</b> , Kennesaw State University..... 482	
<b>Kaba, Mariame</b> , Project NIA..... 285	
<b>Kachwala, Shahin</b> , Indiana University, Bloomington ..... 148	
<b>Kakooza, Martha</b> , Towson University .... 329, 526	
<b>Kamran, Sadia</b> , University of Culture and Art ..... 340	
<b>Kana, Aviva</b> , University of California, Santa Barbara ..... 303	
<b>Kannan, Vani</b> , Syracuse University ..... 397	
<b>Kaplan, Carla</b> , Northeastern University..... 367	
<b>Karabinus, Alisha</b> , Purdue University..... 520	
<b>Karides, Marina</b> , University of Hawai'i, Hilo .... 174	
<b>Karkazis, Katrina</b> , Stanford University..... 398	
<b>Katsulis, Yasmina L.</b> , Arizona State University .....112	
<b>Kavaloski, Laini</b> , State University of New York, Canton ..... 293	
<b>Keating, AnaLouise</b> , Texas Woman's University ..... 296, 385	
<b>Keating, Christine (Cricket)</b> , Ohio State University ..... 130	
<b>Keeling, Kara</b> , University of Southern California..... 454	
<b>Kehler, Devon</b> , Arizona State University ..... 44	
<b>Kelber-Kaye, Jodi</b> , University of Maryland, Baltimore County ..... 283	
<b>Kelleher, Ina</b> , University of California, Berkeley ..... 025, 344	
<b>Kelly, Christine</b> , University of Manitoba ..... 82	
<b>Kelly, Jennifer Lynn</b> , University of Illinois, Urbana Champaign ..... 331	
<b>Kelow-Bennett, Lydia</b> , Brown University ..... 088, 266, 361	
<b>Kelsie, Amber</b> , University of Pittsburgh ..... 307	
<b>Keltner, Stacy</b> , Kennesaw State University ..... 99	
<b>Kennedy, Amanda</b> , Curry College.....475	
<b>Kennedy, Rosanne Terese</b> , New York University .....150	
<b>Kennedy, Tanya Ann</b> , University of Maine, Farmington ..... 63	
<b>Kensinger, Loretta</b> , California State University, Fresno.....PAD001, PAD012	
<b>Kent, Roxanne</b> , Union Congregational Church...136	
<b>Kessler, Mark</b> , Texas Woman's University ..... 63	
<b>Khan, Cristina</b> , University of Connecticut.....131	
<b>Khanmalek, Tala</b> , Princeton University.....419	
<b>Kilner, Savannah J.</b> , University of California, Los Angeles..... 78	
<b>Kim, Alice</b> , Praxis Center.....087, 134	
<b>Kim, Eunjung</b> , Syracuse University..... 405	

# PARTICIPANT INDEX

<b>Kim, Hosu</b> , College of Staten Island .....	304		<b>Lawrence, Sidra</b> , Bowling Green State University .....	209
<b>Kim, Hyun-Chul</b> , University of Toronto .....	259		<b>Lawrie, Mia Victoria</b> , University of Washington .....	074, 416
<b>Kim, Jina B.</b> , Mount Holyoke College.....	317		<b>Lawson, Kate</b> , Xavier University .....	193
<b>Kim, Sunhye</b> , University of Maryland.....	521		<b>Le Espiritu, Ewyn</b> , University of California, Berkeley .....	331
<b>Kimbrough, Brooke</b> , University of Iowa.....	388		<b>LeBesco, Kathleen</b> , Marymount Manhattan College.....	274
<b>Kimmich, Allison</b> , National Women's Studies Association.....	118, 170		<b>LeSavoy, Barbara</b> , The College at Brockport .....	WC008, PAD008, 159
<b>King, Lisa</b> , Edgewood College.....	291		<b>Leach, Caitlin</b> , Towson University.....	398
<b>King, Nicole</b> , University of Maryland, Baltimore County .....	173		<b>Leder, Sharon</b> , Feminists Against Academic Discrimination.....	096, 291, 493
<b>King, Sigrid</b> , Carlow University .....	300		<b>Lee, Jo-Anne</b> , University of Victoria .....	93
<b>King, Toni C.</b> , Denison University.....	77		<b>Lee, Lisa Yun</b> , National Public Housing Museum	87
<b>Kipgen, Josephine</b> , University of Kansas.....	231		<b>Lee, Meggan J.</b> , University of Illinois, Urbana Champaign .....	338
<b>Kitch, Sally</b> , Arizona State University .....	290		<b>Lee, Meredith</b> , University of California, Irvine .....	374
<b>Klinker, Mary Jo</b> , Winona State University.....	530		<b>Lee, Regina Yung</b> , University of Washington...	257
<b>Klocke, Brian</b> , Faculty Against Rape.....	40		<b>Lehman, Katherine</b> , Albright College.....	35
<b>Knezevich, Lynn</b> , Independent Scholar.....	184		<b>Lehr, Jane</b> , California Polytechnic State University .....	PAD009
<b>Knight, Wanda B.</b> , The Pennsylvania State University .....	35		<b>Lemke, Angel</b> , Union Institute and University .....	084, 150, 398
<b>Knittle, Davy</b> , University of Pennsylvania.....	524		<b>Leon-Boys, Diana</b> , University of Illinois, Urbana Champaign .....	333
<b>Knowles, Lenora Renee</b> , University of Maryland, College Park .....	98		<b>Leonard, Kelsey</b> , McMaster University .....	76
<b>Kohr, Kaitlyn Elizabeth</b> , Sarah Lawrence College.....	429		<b>Leong, Karen J.</b> , Arizona State University .....	305, 387
<b>Kolenz, Kristen</b> , The Ohio State University .....	296, 462		<b>Lethabo King, Tiffany</b> , Georgia State University .....	046, 114, 236, 514
<b>Kolmar, Wendy</b> , Drew University.....PAD012			<b>Levenstein, Lisa</b> , University of North Carolina, Greensboro .....	370
<b>Konate, Mariam</b> , Western Michigan University..	71		<b>Levitt, Rachel</b> , Kansas State University .....	225
<b>Konchan, Virginia</b> , Marist College.....	468		<b>Lewis, Deana G.</b> , University of Illinois at Chicago.....	087, 134
<b>Konradi, Amanda</b> , Loyola University Maryland.....	199			
<b>Kopper, Christina Marie</b> , Boise State University .....	289			
<b>Kosmo, Kaeleen</b> , University of Pittsburgh.....	494			

## PARTICIPANT INDEX

- Lewis, Jandka Bowman**, University of North Carolina, Charlotte ..... 126, 301
- Lewis, Mel Michelle**, Saint Mary's College of California ..... 088, 182, 261
- Lewis, Rachel**, Northeastern University ..... 393
- Ley, Barbara L.**, University of Delaware ..... 191
- Leyva, Isabelle**, Manhattan College ..... 355
- Li, Yajiao**, Ochanomizu University ..... 93
- Lichty, Lauren**, University of Washington, Bothell ..... 393
- Licona, Adela C.**, University of Arizona ..... 044, 240, 337
- Lie, Cecelia**, University of California, Santa Cruz ..... 338
- Lietz, Irene**, Carlow University ..... 80
- Lim, Adriene**, University of Oregon Libraries ..... 68
- Lima Santos, Jaqueline**, ..... 233
- Lin, Chiyu**, University of Toronto ..... 243
- Lin, Ju-Pong**, Goddard College ..... 304, 432
- Lin, Yi-Chun Tricia**, Southern Connecticut State University ..... WoCLP007, 036, 174, 241, 373
- Lind, Amy**, University of Cincinnati ..... 511
- Lindgren, Kristin**, Haverford College ..... 412
- Lindsey, Treva**, The Ohio State University ..... WoCLP002, WoCLP004, WoCLP006, WoCLP007, WoCLP008, 104, 189
- Lipton, Shawna**, Pacific Northwest College of Art ..... 56
- Little, Mahaliah A.**, The Ohio State University .. 66
- Liu, Wen**, State University of New York, Albany ..... 201, 443
- Livingston, Kathleen**, Michigan State University ..... 502
- Lizarazo, Tania**, University of Maryland Baltimore County ..... 157, 480
- Llewellyn, Cheryl**, University of Massachusetts, Lowell ..... 475
- Lloyd, Dana**, Syracuse University ..... 378
- LoTempio, Christina F.**, Northwestern University ..... 149
- Lober, Brooke**, Sonoma State University ..... 420
- Lockwood, Heidi Hawkins**, Southern Connecticut State University ..... 40
- Logwood, Dyann**, Eastern Michigan University ..... 116
- Long, Linda J.**, University of Oregon Libraries ... 68
- Lopez-Garza, Marta**, California State University, Northridge ..... 413
- Lothian, Alexis**, University of Maryland, College Park ..... 081, 265
- Louis, Diana**, Indiana University ..... 128
- Lozinski-Veach, Natalie**, Brown University ..... 34
- Lucas, Ashley**, University of Michigan ..... 182
- Lugo, Betsabeth Monica**, University of Houston ..... 517
- Lyle, Timothy**, Iona College ..... 353
- Lynch, Jimmy**, Jefferson Community and Technical College ..... 121
- Lyons, Jenna**, University of Kansas ..... 497
- López, Andrés**, Oregon State University... 220, 396
- Ma, Zhiying**, University of Michigan ..... 317
- MacManus, Viviana Beatriz**, University of Maryland Baltimore County ..... 138, 515
- Macias, Kelly**, Adler University ..... 386
- Mackie, Juliet**, Concordia University ..... 208
- Mae, L K**, Oregon State University ..... 061, 396
- Magearu, Alexandra**, University of California, Santa Barbara ..... 343
- Maguire, Sebastian**, New York City Council .... 70
- Makana, Selina**, University of California, Berkeley ..... 344
- Malaklou, M. Shadee**, Beloit College .... 295, 504
- Malatino, Hilary**, Pennsylvania State University ..... 247, 342
- Maley, Carney**, University of Massachusetts .... 506
- Malhotra, Sheena**, California State University, Northridge ..... 130, 204
- Mallory, Aaron**, University of Minnesota ..... 424
- Malone, Lydia**, University at Albany ..... 444
- Mama, Amina**, University of California, Davis ..... 362
- Mann, Joelle**, Stony Brook University ..... 487
- Mann, Joseph**, University of California, Santa Barbara ..... 30
- Mann, Pamela**, St. Mary's College of Maryland 318
- Mann Carey, Alycia**, University of Chicago 266, 495
- Manthey, Katie**, Salem College ..... 274
- Marchan, Mary**, University of Minnesota ..... 117
- Marchevsky, Alejandra**, California State University, Los Angeles ..... 167
- Mardorossian, Carine M.**, University at Buffalo ..... 487
- Marino, Samantha**, Chatham University ..... 297
- Marquez, Alejandra**, University of North Carolina, Chapel Hill ..... 522
- Marshall, Jocelyn E.**, University at Buffalo, State University of New York ..... 336
- Marti, Brigitte**, Center for Transnational Women's Issues ..... 413
- Martin, Lauren Ashley**, Wake Forest University ..... 220
- Martin-Baron, Michelle**, Hobart and William Smith Colleges ..... 209
- Martinez, Adan**, Arizona State University ..... 59
- Martinez, Juliana**, American University ..... 529
- Martinez, Katherine**, Metropolitan State University of Denver ..... 185
- Martinez, Rebecca**, University of Missouri ..... 234
- Martinez-Vu, Yvette**, University of California, Santa Barbara ..... 161
- Mason, Julia**, Grand Valley State University ..... PAD003
- Mason, Katherine**, Wheaton College ..... 274

# PARTICIPANT INDEX

- Masturzo, Holly**, Florida State College ..... 209
- Mathewson, Jami**, Wiki Education Foundation.. 37
- Matthews, Jenne**, BALTI GURLS ..... 70
- May, Vivian M.**, Syracuse University ..... WoCLP007, 118, 337
- Mayers, Leifa**, Grand Valley State University... 460
- Mayfield, Kerrita**, Holyoke High School..... 29
- Mayne, Michael**, Denison University..... 438
- Mayo, Cris**, West Virginia University ..... 262
- Mazzaschi, Andrew**, Signs: Journal of Women in Culture and Society..... 290
- McAbee, Kris**, University of Arkansas, Little Rock..... 212, 287
- McCann, Carole**, University of Maryland Baltimore County ..... 221, 402
- McCarthy Blackston, Dylan**, University of Arizona ..... 166, 450
- McClaurin, Irma**, McClaurin Solutions..... 171
- McClave, Caroline**, Aces NYC ..... 091, 405
- McClellon, Leslie**, Southern University, Shreveport ..... 200
- McCowan, Kristin**, University of Washington... 380
- McCoy, Shane**, University of Washington ..... 67
- McCrae, Kimberly Yvette**, Social Justice activist/advocate ..... 383
- McDonnell, Maureen**, Eastern Connecticut State University ..... 322
- McFarland, Ashley**, Kennesaw State University. 99
- McGee, Alexis**, University of Texas, San Antonio ..... 032, 401
- McGee, Megan**, West Virginia University..... 324
- McGraw, Eliza**, Independent Scholar..... 141
- McHarris, Thenjiwe**, Team Blackbird ..... 179
- McHenry, Kristen Abatsis**, Spelman College.. 404
- McKee, Kimberly D.**, Grand Valley State University ..... 449
- McNair, Kimberly Thomas**, University of Southern California..... 248
- McNeil, Mary Amanda**, Harvard University ..... 266, 484
- McWilliams, Sally**, Portland State University ..... PAD008
- Mease, Jennifer**, James Madison University .... 288
- Medvedev, Anton Andrei**, University of Minnesota, Twin Cities..... 117
- Mehta, Purvi**, Colorado College ..... 356
- Mei, Siobhan Marie**, University of Massachusetts, Amherst ..... 113
- Meiller, Carolyn**, University of Kentucky ..... 418
- Meiners, Erica R.**, Northeastern Illinois University ..... 023, 134, 430
- Melaku, Hirut**, Third Eye Collective..... 442
- Meman, Amelia**, University of Maryland Baltimore County ..... WC004
- Merritt, Candice**, Georgia State University ..... 514
- Metcalf, Heather**, The Association for Women in Science..... 65
- Metzger, Cyle**, Stanford University ..... 336
- Michael, Kelsey Sherrod**, University of Maryland, College Park ..... 469
- Michals, Debra A.**, Merrimack College..... PAD006, PAD009
- Middleton, Kianna M.**, University of California, Berkeley ..... 470
- Miles, Angel Love**, University of Illinois..... 244B
- Miller, Channon Sierra**, Boston University ..... 062, 181
- Miller, Gill Wright**, Denison University ..... PAD010, 282
- Miller, Katherine**, Metropolitan State University of Denver..... 185
- Miller, Kathryn L.**, Oberlin College ..... 343
- Miller, Khadijah Olivia**, Norfolk State University ..... 178
- Miller, Mae**, CUNY Graduate Center..... 078, 424
- Miller, Shannon J.**, Minnesota State University, Mankato ..... 083, 140, 241, 519
- Miller-Young, Mireille**, University of California, Santa Barbara..... 284
- Mirabal, Nancy Raquel**, 1966 ..... 319
- Miranda, Aliya**, University of Florida ..... 528
- Misra, Akanksha**, University of Washington..... 33
- Mitchell, Jasmine**, State University of New York, Old Westbury ..... 360
- Mitchell-Walthour, Gladys**, University of Wisconsin, Milwaukee ..... 360
- Mitcho, Sara Regina**, Independent Scholar.... 372
- Mog, Ashley**, University of Kansas..... 260
- Mohammed, Wunpini Fatimata**, The Pennsylvania State University ..... 451
- Mohanty, Chandra Talpade**, Syracuse University ..... 164, 394, 417
- Mohrman, Katherine**, University of Minnesota 248
- Moise, Elba C**, University of Washington, Seattle ..... 234, 380
- Molebatsi, Natalia**..... 052, 261
- Molinaro, Elaine**, Montclair State University .... 136
- Monroe, Raquel L.**, Columbia College Chicago.133
- Montegary, Liz**, Stony Brook University..... 250
- Montes Ireland, Heather**, Marquette University ..... 466
- Moody, Joycelyn K.**, University of Texas, San Antonio ..... 401
- Moore, Lisa Lynelle**, St. Olaf College ..... 383
- Moore, Lisa**, RedBone Press..... 335
- Moore, Melina Alice**, CUNY Graduate Center.. 522
- Moorti, Sujata**, Middlebury College..... 186, 491
- Morris, Bonnie Jean**, Georgetown University.... 84

<b>Morris, Susana</b> , Georgia Institute of Technology.....	103, 439	<b>Naccarelli, Jennifer</b> , University of Delaware .....	PAD008, 191	<b>O'Laughlin, Logan N.</b> , University of Washington .....	205, 257, 381
<b>Morris, Tiyi M.</b> , Ohio State University.....	214	<b>Nachescu, Voichita</b> , Rutgers University ...	109, 263	<b>O'Neill, Caitlin</b> , University of Texas, Austin.....	522
<b>Morrison, Kym</b> , San Francisco State University..	96	<b>Nadasen, Premilla</b> , Barnard College.....	101, 319	<b>O'Quinn, Jamie</b> , University of Texas, Austin....	452
<b>Morrissey, Mary</b> , Simmons College.....	324	<b>Nadkarni, Asha</b> , University of Massachusetts, Amherst .....	106	<b>Oaks, Laury</b> , University of California, Santa Barbara .....	199
<b>Morrow, Colette</b> , Purdue University Northwest..	64	<b>Nagar, Richa</b> , University of Minnesota .....	172, 385, 417, 457	<b>Ochoa Camacho, Ariana</b> , University of Washington .....	173
<b>Morrow, Rebecca</b> , University of Illinois, Urbana Champaign .....	330	<b>Nakayama, Yuki</b> , University of Michigan .....	27	<b>Ohmer, Sarah Soanirina</b> , Lehman College....	293
<b>Morton, Erin</b> , University of New Brunswick.....	330	<b>Nanney, Megan</b> , Virginia Tech.....	309	<b>Okazawa-Rey, Margo</b> , Hamilton College.....	123, 322, 362
<b>Moslener, Sara</b> , Central Michigan University ...	469	<b>Nash, Jennifer Christine</b> , Northwestern University .....	198, 531	<b>Oliver, Brittany</b> , Maryland Democratic Party... 102	
<b>Mosley, Della</b> , University of Kentucky .....	418	<b>Nattiel, Adreanna D.</b> , Georgia State University .....	514	<b>Oliviero, Katie</b> , Dickinson College .....	460
<b>Moya, Paula M. L.</b> , Stanford University .....	194	<b>Ndubuisu, Rosemary</b> , Georgetown University .....	050, 421	<b>Olwan, Dana</b> , Syracuse University.....	331, 406
<b>Muhammad, Bahiyah</b> , Howard University .....	045, 180	<b>Negrete-Lopez, Gloria</b> , The University of Arizona .....	240	<b>Ong, Maria</b> , TERC .....	169
<b>Mukherjee, Sanjukta</b> , DePaul University	072, 130	<b>Neitch, Kenna Denae</b> , Texas Tech University... 382		<b>Ooten, Melissa</b> , University of Richmond... 127, 264	
<b>Mulla, Sameena</b> , Marquette University .....	191	<b>Neumark, Devora</b> , Goddard College .....	432	<b>Ore, Ersula Jawanna</b> , Arizona State University .....	307
<b>Mundell, John Andrew</b> , University of California, Berkeley .....	470	<b>Newman, Jess Marie</b> , Yale University .....	522	<b>Orr, Catherine</b> , Beloit College.....	
<b>Munoz, Lisa</b> , Hawkeye Community College PAD004		<b>Ng, Vivien</b> , University at Albany, SUNY .....	WoCLP007, 174, 241	PAD005, 073, 141, 320	
Munoz Davaslioglu, Thania, University of Maryland Baltimore County .....	480	<b>Nichols, Julia</b> , Together We Will - Southern Maryland.....	318	<b>Otasevic, Snezana</b> , State University of New Jersey .....	47
<b>Murillo, Zulema Marcela</b> , University of Florida.....	528	<b>Niessl, SE</b> , University at Albany .....	444	<b>Oum, Young Rae</b> , University of Texas, Rio Grande Valley.....	142
<b>Murphy, Jessica C.</b> , University of Texas, Dallas .....	212, 287	<b>Nishida, Akemi</b> , University of Illinois at Chicago.....	443	<b>Oweidat, Lana</b> , Goucher College .....	324
<b>Murphy, Meghan</b> .....	221	<b>Nix, Elizabeth Morrow</b> , University of Baltimore.....	283	<b>Owen, Ianna Hawkins</b> , Williams College.....	347, 405, 445
<b>Murray, Margaret</b> , University of Dayton .....	399	<b>Nixon, Angelique V.</b> , University of the West Indies, St.Augustine.....	104	<b>Owens, Christina D.</b> , Vassar College.....	524
<b>Murton, Heather L.</b> , Purdue University.....	520	<b>Nixon, Jay</b> , University at Buffalo .....	207	<b>Owens, Tammy</b> , University of Minnesota.....	249
<b>Musial, Jennifer</b> , New Jersey City University .....	107, 420	<b>Nolan, Rachel Elin</b> , University of Connecticut... 516		<b>Oxendine, Nicole</b> , RiverShe Collective Arts.....	432
<b>Musser, Amber J.</b> , Washington University, St. Louis.....	075, 198	<b>Norton, Rachel</b> , University of Colorado, Denver..76		<b>Paarlberg-Kvam, Kate</b> , Skidmore College.....	138
<b>Myers, Jess</b> , University of Maryland Baltimore County .....	WC004	<b>Norwood, Carolette</b> , University of Cincinnati.....	268, 294	<b>Pabon, Jessica Nydia</b> , State University of New York, New Paltz .....	209
<b>Naber, Nadine</b> , University of Illinois, Chicago..	327			<b>Pace, Courtney</b> , Memphis Theological Seminary .....	95
				<b>Padilla, Omar</b> , University of California, San Diego.....	196

# PARTICIPANT INDEX

<b>Padmanabhan, Lakshmi</b> , Brown University.....441		<b>Pinto, Samantha</b> , Georgetown University.....198
<b>Pagulich, Lesia</b> , Georgia State University.....472		<b>Plankey-Videla, Nancy</b> , Texas A&M University.....288
<b>Palacios, Lena Carla</b> , University of Minnesota, Twin Cities.....124		<b>Plastas, Melinda</b> , Bates.....339
<b>Palmer, Jamie Lynn</b> , University of Georgia.....067, 234		<b>Plinke, Cord-Heinrich</b> , University of Southern California.....381
<b>Pandit, Eesha</b> , Independent Scholar.....103, 164		<b>Pollock, Anne</b> , Georgia Institute of Technology.....404
<b>Pappas, MaryClaire</b> , Indiana University.....338		<b>Polly, Jade</b> , Davidson College.....312
<b>Paquette, Elisabeth</b> , University of North Carolina, Charlotte.....294		<b>Polovina, Yuka Jokura</b> , University of Hawai'i, Manoa.....122
<b>Paramo, Michael</b> , California State University, Fullerton.....405		<b>Porter, Rachel</b> , Jefferson Community and Technical College.....121
<b>Pardo Pedraza, Diana</b> , University of California, Davis.....157		<b>Potapchuk, Maggie</b> , MP Associates.....371
<b>Paris, William</b> , Pennsylvania State University.....244		<b>Poteat, Tonia</b> , Johns Hopkins University.....140
<b>Park, You-me</b> , Georgetown University.....47		<b>Pough, Gwendolyn Deloris</b> , Syracuse University.....032, 135, 406
<b>Parker, Brean'a</b> , The University of Georgia.....345		<b>Powell Young, Toni</b> , University of South Florida.....333
<b>Parks, Alison Elizabeth</b> , Graduate Center, City University of New York.....427		<b>Prasad, Pritha</b> , The Ohio State University.....151
<b>Parks, Sheri L.</b> , University of Maryland, College Park.....202		<b>Pratt-Clarke, Menah</b> , Virginia Tech.....153
<b>Parrenas, Juno Salazar</b> , The Ohio State University.....166		<b>Price, Margaret</b> , The Ohio State University.....260
<b>Patel, Shaista</b> , University of Toronto.....145, 501		<b>Price Herndl, Diane</b> , University of South Florida.....274
<b>Patterson, Felicia</b> , Anne Arundel Community College.....200		<b>Prichard, Robin</b> , University of Akron.....506
<b>Patterson, Shelagh</b> , Montclair State University.....523		<b>Pringle, Wendy</b> , University of Massachusetts, Amherst.....215
<b>Patterson-Faye, Courtney J.</b> , Wesleyan University.....115		<b>Prosper, Mamyrah</b> , City University of New York.....507
<b>Patton-Imani, Sandra</b> , Drake University.....202		<b>Pryor-Ramirez, Judy R.</b> , Emerson College.....478
<b>Payne, Geoffrey Thomas</b> , George Mason University.....91		<b>Przybylo, Ela / Elzbieta</b> , York University.....347
<b>Payton, Philana E.</b> , The University of Southern California.....454		<b>Quan, H. L. T.</b> , Arizona State University.....176
<b>Pedroza Gonzalez, Patricia</b> , Keene State College.....282		<b>Quiason, Marcy</b> , University of Kansas.....47
	<b>Pierce, India</b> , University of California, San Diego.....455	<b>Quinn, Kelly</b> , Baltimore Youth Organizing Project.....238
	<b>Pierre, Beadelaine</b> , University of Minnesota.....110, 507	<b>Quinn, Rachel Afi</b> , University of Houston.....164, 360
	<b>Pillow, Wanda S.</b> , University of Utah.....255	
	<b>Pindell, Kira Lynae</b> , Center Stage & Oyin.....98	

<b>Quiray Tagle, Thea</b> , University of Washington, Bothell .....	512
<b>Rademacher, Heidi</b> , Stony Brook University.....	511
<b>Raiskin, Judith</b> , University of Oregon .....	68
<b>Raissiguier, Catherine</b> , Hunter College.....	PAD007, 340
<b>Rajan, Nithya</b> , University of Minnesota .....	457
<b>Rajgopal, Shoba Sharad</b> , Westfield State University .....	328
<b>Rakes, H</b> , Oregon State University.....	54
<b>Ralston, Romarilyn</b> , California State University, Fullerton .....	211
<b>Ramamurthy, Priti</b> , University of Washington, Seattle .....	033, 072, 106, 257
<b>Ramirez, Alejandra I.</b> , University of Arizona.....	044, 240, 518
<b>Ramos, Ivan A.</b> , University of California, Riverside.....	481
<b>Ramsey, Sonya</b> , University of North Carolina, Charlotte.....	356
<b>Randolph, Antonia</b> , Winston-Salem State University .....	509
<b>Ransby, Barbara</b> , University of Illinois at Chicago.....	WoCLP007, 017
<b>Ransby-Sporn, Asha Rosa</b> , BYP100 .....	285
<b>Rashid, Anne</b> , Carlow University.....	300
<b>Rebollo-Gil, Guillermo, Ana G. Méndez</b> University System, Universidad del Este .....	358
<b>Reddy, Chandan</b> , University of Washington....	106
<b>Reddy, Vanita</b> , Texas A&M University.....	288
<b>Reese, Ashanté M.</b> , Spelman College .....	191, 251
<b>Rehm, Maggie</b> , University of Idaho .....	148, 523
<b>Reichert, Julia</b> , Independent Filmmaker .....	513
<b>Reigle, Kimberly Guy</b> , Mars Hill University ....	287
<b>Reinke, Rachel</b> , Arizona State University .....	280, 359
<b>Reis, Elizabeth</b> , Macaulay Honors College, City University of New York .....	68
<b>Rellihan, Heather</b> , Anne Arundel Community College.....	PAD004, 154
<b>Remoquillo, Andi</b> , University of Texas, Austin .....	496
<b>Restrepo, Isabella</b> , University of California, Santa Barbara .....	49
<b>Revilla, Anita</b> , University of Nevada, Las Vegas.....	277
<b>Rhodes, Heidi Andrea Restrepo</b> , CUNY, Graduate Center .....	275

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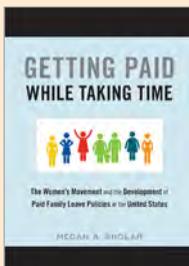
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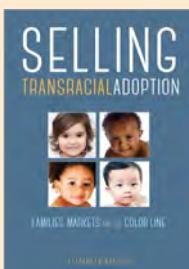
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# PARTICIPANT INDEX

<b>Richard, Gabriela T.</b> , Pennsylvania State University .....	105	<b>Rocha, O James</b> , Fresno State .....	24	<b>Roy, Judith</b> , Century College .....	64
<b>Richards, Jill</b> , Yale University .....	152, 239	<b>Rodman Jenkins</b> , Venida, New Jersey City University .....	WC004	<b>Rubin, David</b> , University of South Florida .....	028, 247
<b>Richardson, Catherine Lynn</b> , Université de Montréal .....	124, 208, 422	<b>Rodriguez, Ana Patricia</b> , University of Maryland, College Park .....	202	<b>Rubin, Lois E.</b> , Pennsylvania State University ....	82
<b>Richardson, Elaine</b> , Ohio State University .....	122, 135	<b>Rodriguez, Judith</b> , University of California, Irvine .....	252	<b>Rubinsky, Leah</b> , University of Washington.....	257
<b>Richardson, Erica Nicole</b> , Columbia University .....	484	<b>Rodriguez, Karina</b> , Manhattan College .....	355	<b>Ruby, Tabassum Fahim</b> , West Chester University of Pennsylvania .....	409, 530
<b>Richardson, Jennifer</b> , Western Michigan University .....	71	<b>Rodriguez-Arguelles, Sara</b> , The Ohio State University .....	488	<b>Ruchi, E. Simon</b> , West Chester University .....	PAD006, 409
<b>Richie, Beth</b> , University of Illinois, Chicago .....	285	<b>Rodriguez-Coss, Noralis</b> , Gonzaga University .....	059, 174	<b>Rudrappa, Sharmila</b> , University of Texas, Austin .....	72
<b>Ricks, Shawn Arango</b> , Old Dominion University .....	490	<b>Rogers, Jamie Ann</b> , University of California, Irvine .....	301	<b>Ruglis, Jessica</b> , McGill University.....	430
<b>Rifkin, Mark</b> , University of North Carolina, Greensboro .....	210	<b>Romero, Florcy</b> , Women of Color in Solidarity .....	525	<b>Rule, Elizabeth</b> , Brown University.....	330
<b>Riley, Jas</b> , University of California, Riverside.....	048, 284	<b>Rosenberg, Gabriel</b> , Duke University.....	75	<b>Russell, Aspen</b> , The Association for Women in Science.....	65
<b>Riley, Robin</b> , Syracuse University.....	406	<b>Rosenberg, Karen</b> , University of Washington, Bothell .....	393, 512	<b>Russell, Dorian</b> , The Association for Women in Science.....	65
<b>Ringwald, Whitney</b> , University of Pittsburgh..	297	<b>Rosenwasser, Penny</b> , City College of San Francisco.....	291	<b>Russell, Erica R.</b> , Norfolk State University.....	178
<b>Rio, Cecilia</b> , Towson University.....	329	<b>Roshanravan, Shireen</b> , Kansas State University .....	041, 246	<b>Russo, Ann</b> , DePaul University .....	130, 496
<b>Ritchie, Andrea</b> , Barnard College .....	069, 368	<b>Ross, Loretta June</b> , Independent Scholar .....	045, 083, 101, 315	<b>Russo Garrido, Anahi</b> , Metropolitan State University of Denver .....	185
<b>Rivage-Seul, Peggy</b> , Berea College.....	438	<b>Roth-Johnson, Danielle</b> , University of Nevada, Las Vegas .....	291, 379	<b>Saffold, Jacinta R.</b> , University of Massachusetts, Amherst .....	62
<b>Roach, Shoniqua</b> , University of Oregon .....	034, 168, 284	<b>Rotramel, Ariella</b> , Connecticut College ....	050, 185	<b>Sahlin, Claire L.</b> , Texas Woman's University .....	63
<b>Roane, James</b> , University of Cincinnati.....	484	<b>Rountree, Stephanie</b> , Auburn University.....	152	<b>Samanta, Suchitra</b> , Virginia Tech .....	126
<b>Roberts, Leah Marion</b> , Vanderbilt University..	452	<b>Rovak, Angela</b> , University of Oregon .....	275	<b>San Filippo, Maria</b> , Goucher College.....	131
<b>Roberts, Lynn</b> , Hunter College .....	315	<b>Rowe, Desiree</b> , Towson University .....	498	<b>Sanchez Rose, Luis Gabriel</b> , University at Albany .....	207
<b>Roberts-Gregory, Frances</b> , University of California, Berkeley .....	25	<b>Rowe, Kristin Denise</b> , Michigan State University .....	449	<b>Sanders Johnson, Grace</b> , University of Pennsylvania.....	364
<b>Robinson, Candice C.</b> , University of Pittsburgh.....	062, 181	<b>Rowley, Michelle</b> , University of Maryland, College Park.....	041, 142	<b>Sandoval, Ashlie</b> , Northwestern University.....	516
<b>Robinson, Jessica</b> , University of Illinois, Urbana Champaign .....	249, 437	<b>Roy, Ahonaa</b> , Indian Institute of Technology Bombay .....	276	<b>Sankofawaters, Billye</b> , Northeastern University .....	431
<b>Roby, ReAnna S.</b> , University of Texas, San Antonio.....	152, 401	<b>Roy, Deboleena</b> , Emory University .....	129, 404	<b>Santillana, José Manuel</b> , University of Minnesota .....	217, 240, 277
<b>Rocha, Mona</b> .....	24			<b>Sanz, Veronica</b> , Independent Scholar .....	402

<b>Saraswati, L. Ayu</b> , University of Hawai'i, Manoa .....	154, 292
<b>Sarsour, Linda</b> .....	179
<b>Sasala, An</b> , The University of Kansas .....	359
<b>Sasser, Jade S.</b> , University of California, Riverside.....	306
<b>Saunders, Tanya L.</b> , University of Florida.....	233, 486
<b>Saung, Jey</b> , University of Washington, Seattle .....	083, 146
<b>Savage, Ann M.</b> , Butler University .....	423
<b>Savit, Lauren</b> , Indiana University.....	494, 527
<b>Savloff, Leyla</b> , University of Washington .....	33
<b>Schaal, Michele</b> , Iowa State University.....	219
<b>Schalk, Sami</b> , University of Wisconsin, Madison.....	353
<b>Schlichtmann, Karleen Victoria</b> , Student.....	379
<b>Schmitz, Rachel M</b> , University of Texas, Rio Grande Valley .....	498
<b>Schoppelrei, Elizabeth</b> , Pennsylvania State University .....	340
<b>Schweighofer, Katherine</b> , Dickinson College..	354
<b>Sciachitano, Marian</b> , Washington State University .....	416
<b>Scott, Barbara</b> , Northeastern Illinois University .....	77
<b>Scott, Jocelyne Bartram</b> , Indiana University...	428
<b>Scott, Kesho Yvonne</b> , Grinnell College .....	171
<b>Scott, Michelle R.</b> , University of Maryland Baltimore County .....	414, 448
<b>Scott, Rebecca R.</b> , University of Missouri .....	234
<b>Scriven, Sarah</b> , DePaul University .....	324
<b>Seat, Karen</b> , University of Arizona .....	95
<b>Seikaly, Sherene R.</b> , University of California, Santa Barbara.....	327
<b>Sen, Debarati</b> , Kennesaw State University .....	482
<b>Senyonga, Mary</b> , University of California Los Angeles.....	48
<b>Seo, Akwi</b> , Fukuoka Women's University.....	93
<b>Serpico, Jaclyn J.</b> , Ohio State University .....	462
<b>Shahani, Nishant</b> , Washington State University .....	31
<b>Shambe, Ayanna</b> , Arizona State University.....	324
<b>Shange, Savannah</b> , The University of Pennsylvania.....	046, 236, 509
<b>Sharma, Preeti</b> , Department of Gender Studies.....	339
<b>Sharoni, Simona</b> , Merrimack College.....	040, 100
<b>Shaw, Barbara</b> , Allegheny College .....	154, 292
<b>Shaw, Elyse</b> , Institute for Women's Policy Research .....	341
<b>Shaw, J. Brendan</b> , Central State University .....	453
<b>Shaw, Susan</b> , Oregon State University ....	054, 095
<b>Shaw, Vivian</b> , University of Texas, Austin.....	27
<b>Shayne, Julie</b> , University of Washington, Bothell .....	138, 512
<b>Shchurko, Tatsiana</b> , Ohio State University .....	472
<b>Shelby, Renee</b> , Georgia Institute of Technology.....	404
<b>Shelton, Samuel Z.</b> , Oregon State University .....	351
<b>Sheridan, Mary P</b> , University of Louisville.....	500
<b>Shirazi, Mehra</b> , Oregon State University .....	54
<b>Shively, Elizabeth</b> , Sam Houston State University .....	469
<b>Shread, Carolyn</b> , Mount Holyoke College .....	113
<b>Shulman, Megan Elizabeth</b> , Jackson State Community College.....	318
<b>Sibbett, Megan</b> , University of Oklahoma.....	342
<b>Siliman, Shadia</b> , Indiana University .....	506
<b>Silva, Elizabeth</b> , University of Utah.....	255
<b>Simmons, Gabrielle</b> , University of Cincinnati....	110
<b>Simmons, LaKisha</b> , University of Michigan.....	189
<b>Simoes, Solange de Deus</b> , Eastern Michigan University .....	132
<b>Simpson, Monica Raye</b> , SisterSong .....	83
<b>Sincoff-Yedid, Ariel</b> , Indiana University ..	466, 502
<b>Singh, Aparna</b> , University of Cincinnati .....	76
<b>Singh, Jennifer</b> , Georgia Institute of Technology.....	404
<b>Singh, Taveeshi</b> , Syracuse University.....	126
<b>Sinkiewich, Lynda</b> , Union Institute and University .....	150
<b>Sisko, Adriana Michele</b> , University of Kentucky.....	473
<b>Sittirak, Sinith</b> , Thammasat University .....	324
<b>Sjoberg, Laura</b> , University of Florida.....	482
<b>Slagter, Janet Trapp</b> , California State University, Fresno.....	PAD009
<b>Slaughter, Stephany</b> , Alma College.....	313
<b>Smarr, Olivia</b> , Independent Scholar .....	469
<b>Smillie, Shira</b> , University of Richmond.....	127
<b>Smith, Aidan</b> , Tulane University .....	330
<b>Smith, Ashley L.</b> , University of Wisconsin, Madison .....	384
<b>Smith, Barbara</b> .....	123
<b>Smith, Blair Ebony</b> , Syracuse University.....	437
<b>Smith, Christen A.</b> , The University of Texas, Austin .....	137, 299, 495
<b>Smith, Faith L.</b> , Brandeis University.....	41
<b>Smith, Holly</b> , Spelman College.....	366
<b>Smith, Malinda S.</b> , University of Alberta .....	442
<b>Smith, Sarah Stefana</b> , The Pennsylvania State University .....	051, 454
<b>Smith, Tiffani J.</b> , Claremont Graduate University .....	062, 175

# PARTICIPANT INDEX

<b>Smooth, Wendy</b> , The Ohio State University..... 122	<b>Stephens, Erin</b> , George Mason University ..... 248	<b>Sullivan, Mairead</b> , Loyola Marymount University ..... 110
<b>Snorton, C. Riley</b> , Cornell University ..... 111, 236, 476	<b>Stetz, Margaret Diane</b> , University of Delaware ..... 109	<b>Sullivan, Mecca Jamilah</b> , Bryn Mawr College..... 104
<b>Snyder, Cara</b> , University of Maryland, College Park..... 481	<b>Stevenson, Micaela</b> , Eastern Michigan University ..... 237	<b>Sundar, Pavitra</b> , Department of Literature and Creative Writing ..... 322
<b>Snyder-Duch, Jennifer</b> , Carlow University..... 80	<b>Stigler, Elizabeth Jean</b> , University of Kansas ..... 263	<b>Surkan, K.J. J</b> , Massachusetts Institute of Technology..... 359
<b>So, Brandi</b> , Stony Brook University..... 487	<b>Stitt, Jocelyn Fenton</b> , University of Michigan..... 334	<b>Sutton, Barbara</b> , State University of New York, Albany ..... 138
<b>Soares, Kristie</b> , University of Massachusetts, Amherst..... 196	<b>Stocks, Shawntay</b> , University of Maryland Baltimore County ..... 448	<b>Swauger, Melissa</b> , Indiana University of Pennsylvania..... 184
<b>Sokoto, Kalo C</b> , West Virginia University..... 324	<b>Stoehr, Alissa</b> , Iowa State University ..... PAD004	<b>Swenson, Haley</b> , New America/ACLS..... 346, 488
<b>Soriano, Kimberly</b> , University of California, Santa Barbara ..... 049, 324	<b>Stonecipher, Rachel</b> , University of Pennsylvania..... 326	<b>Swift, Symphonie</b> , New York University ..... 114
<b>Sotero, Edilza</b> , Universidade Federal da Bahia..... 233	<b>Stoneking, Jennifer</b> , Univeristy of Montana ..... WC002	<b>Switzer, Heather</b> , Arizona State University..... 280
<b>Soto Vega, Karrieann</b> , Syracuse University .... 356	<b>Stoutenburgh, Angela</b> , University of Arizona ... 65	<b>Syedullah, Jasmine</b> , Vassar College ..... 176
<b>Souza, Caridad</b> , Colorado State University.....177	<b>Strack, Franziska</b> , Johns Hopkins University ... 108	<b>Szurgyi, Melissa Julia</b> ..... 324
<b>Spampinato, Erin</b> , The Graduate Center, City University of New York ..... 487	<b>Strand, Lauren Rose Rose</b> , The Ohio State University ..... 216	<b>Sánchez, Sonia Abigail</b> , Graduate Center, City University of New York ..... 443
<b>Speer, Jessie</b> , Syracuse University..... 488	<b>Strathearn, Judith</b> , University of Colorado, Boulder..... 143	<b>Taaffe, Claudine</b> , Vanderbilt University ..... 032, 258
<b>Spencer, Megan</b> , University of California, Santa Barbara ..... 114, 264, 429	<b>Strobel, Leah</b> , University of Wisconsin, Sheboygan..... 293	<b>Tafari, Dawn N. Hicks</b> , Winston-Salem State University ..... 490
<b>Spencer, Robyn</b> , Lehman College..... 101, 414	<b>Strongman, SaraEllen</b> , University of Pennsylvania..... 484	<b>Tagle Adams, Megan</b> , University of Maryland BaltimoreCounty ..... WC004, 193
<b>Spencer, Zoe</b> , Virginia State University.... 045, 180	<b>Stucky, Alex</b> , University of Kansas..... 497	<b>Tahani-Bidmeshki, Amy</b> , Occidental College..... 504
<b>Spillar, Katherine</b> , Ms. Magazine ..... 26	<b>Stuelke, Patricia</b> , Dartmouth College..... 125	<b>Taiwo, Tolulope</b> , Pacific Lutheran University ..... WC001
<b>Sprague, Justin</b> , University of Maryland, College Park..... 521	<b>Stutelberg, Erin B.</b> , Salisbury University ..... 447	<b>Tallie, T.J.</b> , Washington and Lee University ..... 38
<b>Sproles, Karyn Z.</b> , United States Naval Academy..... 300	<b>Suarez, Sasha Maria</b> , University of Minnesota..... 452	<b>Tambe, Ashwini</b> , Feminist Studies ..... 072, 367
<b>Spurgas, Alyson K.</b> , Trinity College..... 347	<b>Subramaniam, Banu</b> , University of Massachusetts, Amherst..... 106, 129, 281, 404	<b>Tanjeem, Nafisa</b> , Lesley University..... 258, 351
<b>St. Clair, Briea</b> , West Virginia University ..... 324	<b>Subramanian, Shreerekha</b> , University of Houston, Clear Lake..... 328, 420	<b>Tanner, Chanel Craft</b> , Emory University..... 103
<b>Stabile, Carol A.</b> , University of Maryland, College Park..... PAD010, 050	<b>Subramanian, Sujatha</b> , The Ohio State University ..... 472	<b>Taylor, Janette</b> , The University of Iowa ..... 332
<b>Stanback, Michele</b> , Union Theological Seminary ..... 295	<b>Sullivan, Courtney</b> , Washburn University ..... 219	<b>Taylor, Keeanga-Yamahtta</b> , Princeton University ..... 179, 394
<b>Stanton, Alexis</b> , University of Michigan..... 248		
<b>Stein, Melissa N.</b> , University of Kentucky..... 112, 515		

- Taylor, Sara**, North Carolina State University ..... 090, 215
- Taylor, Valerie**, University of Nevada, Las Vegas ..... 332, 388
- Tenney, Anthony**, The Ohio State University .... 462
- Tensuan, Theresa**, Haverford College ..... 412
- Terrell Shockley, Ebony**, University of Maryland, College Park ..... 29
- Thelandersson, Fredrika**, Rutgers University.. 333
- Thoma, Pamela**, Washington State University...186
- Thomas, DeShay**, Arizona State University ..... 244B, 387
- Thomas, Griselda D.**, Kennesaw State University ..... 99
- Thomas, Gwynn**, University at Buffalo..... 487
- Thomas, Sonja**, Colby College ..... 282, 313
- Thompson, Amoni**, University of California, Santa Barbara ..... 049, 220
- Thompson, Becky**, Simmons College..... 36
- Thompson, Donna**, Chandler-Gilbert Community College..... 250, 326
- Thompson, Mary**, James Madison University ..... 056, 301
- Thomsen, Carly**, Middlebury College.....491
- Thorat, Dhanashree**, University of Florida ..... 479
- Thornton, Shondrea**, University of California, Los Angeles..... 421
- Thornton Dill, Bonnie**, University of Maryland, College Park ..... WoCLP007
- Tian, Yiyu**, University of Washington..... 243
- Tice, Karen W.**, University of Kentucky... 102, 312
- Tillet, Salamishah**, University of Pennsylvania..... 364
- Tissot, Damien**, Cornell University.....76
- Tlaib, Rashida**, Sugar Law Center for Economic & Social Justice..... 80
- Todd, Anastasia**, Arizona State University ..... 280
- Todorova, Miglena S.**, University of Toronto .. 232
- Tombro, Melissa**, The State University of New York - Fashion Institute of Technology ..... 224
- Torres, Anna Elena**, University of Chicago ..... 445
- Torres, Lourdes Maria**, DePaul University ..... 342
- Toure, Judith**, Carlow University ..... 80
- Traweek, Sharon**, University of California Los Angeles.....169
- Traylor, Tiffany**..... 392
- Tredway, Kristi**, St. Mary's College of Maryland ..... 152
- Trigilio, Jo**, Simmons College..... PAD006, PAD011, 282, 313
- Troutman, Stephanie**, University of Arizona ..... 088, 151, 266
- Truesdell, Nicole**, Beloit College..... PAD005, 115, 320
- Tsamardinos, Lea**, State University of New York, Albany ..... 324
- Tu, Angela**, The Ohio State University ..... 403
- Tucker, Alisha**, Norfolk State University.....178
- Tungohan, Ethel**, York University..... 369, 501
- Turcotte, Heather M.**, University of Massachusetts, Dartmouth .....040, 100, 483
- Turman, Aiesha**, Union Institute and University ..... 335, 392
- Turner, Ilana**, University of Minnesota..... 117, 131
- Turner, Jennifer**, Virginia Polytechnic Institute and State University ..... 345
- Turner, Jessie**, University of South Florida..... 282
- Tyler, Dennis**, Fordham University ..... 353
- Udofia, Indhira Mmefre Anietie**, Boston University ..... 383
- Ulysse, Gina Athena**, Wesleyan University ..... 026, 321
- Umar, Sanober**, Queen's University .....417
- Upadhyay, Nishant**, University of Massachusetts, Dartmouth .....417
- Urbanski, Claire**, University of California, Santa Cruz ..... 78
- Uva, Jamie**, Columbia University.....159
- Vado, Karina A.**, University of Florida ..... 479
- Vainker, Ellie**, Rice University ..... 428
- Valdivia, Angharad**, University of Illinois, Urbana Champaign ..... 333
- Valentine, Desiree**, Pennsylvania State University ..... 244
- Valentine, Shari**, Henderson State University .....047, 426
- VanMeter, Larry**, Blinn College .....165
- Vandermeade, Samantha**, Arizona State University ..... 145, 290
- Vanderzee, Vanessa Alexandra**, Independent Scholar ..... 91
- Vang, Sia**, St. Catherine University.....WC002
- Vaughn, Edward**, University of Cincinnati ..... 450
- Vaught, Sabina**, Tufts University ..... 503
- Veazey, Linda**, Midwestern State University.... 324
- Vega, Christine**.....161
- Velazquez, Maria Inez**, The Ohio State University ..... 029, 299, 386
- Venable, Jennifer Ann**, Oregon State University ..... 034, 396
- Venkateswaran, Pramila**, Nassau Community College..... 096, 328, 413
- Verma, Tarishi**, Bowling Green State University .....415
- Vilanova, Núria**, American University ..... 529
- Villanueva Nieves, Natalia**, University of California, Santa Barbara..... 303
- Vitulli, Elias**.....317
- Vlasnik, Amber L.**, University of California, San Diego..... 239

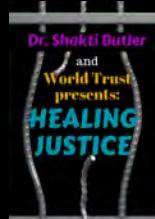
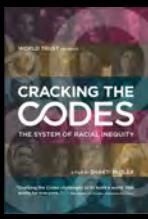
## PARTICIPANT INDEX

- Vora, Kalindi**, University of California,  
Davis ..... 146, 218, 281
- Wade, Ashleigh R.**, Rutgers University....175, 421
- Waggoner, Jessica Rae**, Indiana  
University ..... 260, 374
- Wales Freedman, Eden E.**, Mount Mercy  
University .....061, 148
- Walker, Jessica Kenyatta**, The University of  
California, Berkeley ..... 143
- Walker, Lisa**, University of Southern  
Maine .....PAD009
- Wallace, Anya Michelle**, Pennsylvania State  
University ..... 51
- Wallace, Jane**, University of Leeds ..... 27
- Wallis, Cara**, Texas A&M University ..... 288
- Walters, Shannon**, Temple University ..... 244B
- Wang, Jennifer**, Brown University ..... 441
- Wang, Yingyi Stephanie**, University of  
Washington ..... 243
- Warburton, Theresa**, Brown University...038, 205
- Watson, Jolana**, Ohio University .....311, 389
- Watson, Veronica**, Indiana University of  
Pennsylvania..... 207
- Watson, Xavier M.**, Indiana University..... 308
- Weaver, Harlan Eugene**, University of California,  
Berkeley ..... 166, 402
- Webber, Mariah**, University of North Carolina,  
Charlotte..... 509
- Weekley, Ayana**, Grand Valley State  
University .....PAD003, 079
- Weida, Courtney Lee**, Adelphi University..... 336
- Weil, Abraham Brookes**, University of  
Arizona ..... 450
- Weinbaum, Alys Eve**, University of  
Washington ..... 146
- Weiner, Cheryl**, Lesley University .....158
- Weis, Alexandra Susan**, University of  
Florida ..... 528
- Weiss, Margot**, Wesleyan University ..... 204
- Weiss, Penny**, Saint Louis  
University .....PAD001, 057
- Welland, Sasha Su-Ling**, University of  
Washington ..... 243
- Welsh, Kiki/Kerrie**, University of California Santa  
Cruz ..... 250
- Werth, Brenda**, American University..... 529
- West, Melanie Marie**, University of California,  
San Diego ..... 220

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<b>Wheeler, Durene Imani</b> , Northeastern Illinois University .....	77
<b>Whetstone, Crystal</b> , University of Cincinnati....	126
<b>White, Katie</b> , Bishop McNamara High School ...	143
<b>White, Melissa Autumn</b> , Hobart and William Smith Colleges.....	107
<b>White, Selihah</b> , New York University .....	114
<b>Whitebear-Cupp, Luhui</b> , Oregon State University .....	210, 396
<b>Whitley, Sa</b> , University of California Los Angeles.....	48
<b>Widerburg, Mary A.</b> , Texas Tech University....	258
<b>Williams, Andrea N.</b> , The Ohio State University .....	350
<b>Williams, Bianca C.</b> , University of Colorado, Boulder.....	046, 204, 268
<b>Williams, Erica Lorraine</b> , Spelman College.....	137, 170
<b>Williams, Jennifer D.</b> , Howard University .....	026, 350
<b>Williams, Kimberly A.</b> , Mount Royal University .....	154, 330
<b>Williams, Kristen</b> , Clark University .....	PAD007
<b>Williams, Latoya</b> , Claremont Graduate School.....	052, 211, 261
<b>Williams, Mary Louisa</b> , University of Kansas .....	351
<b>Williams, Rhaisa</b> , Washington University, St. Louis.....	284
<b>Williams Brown, Kimberly N.</b> , Vassar College.....	330
<b>Williamson, Terrion</b> , University of Minnesota .....	363
<b>Williard, Ashley</b> , University of South Carolina .....	287
<b>Willie-LeBreton, Sarah</b> , Swarthmore College.....	412
<b>Wilson, Leah Elizabeth</b> , Washington State University .....	219
<b>Winnubst, Shannon</b> , Ohio State University .....	213
<b>Wise Whitehead, Karsonya</b> , Loyola University Maryland.....	088, 189, 266, 321
<b>Womack, Malia Lee</b> , The Ohio State University .....	132, 216
<b>Wong, Casey Philip</b> , Stanford University .....	122
<b>Wood, Jill M.</b> , Pennsylvania State University...	489
<b>Wood, Naomi Pueo</b> , Colorado College .....	102
<b>Woodley, Xeturah M.</b> , New Mexico State University .....	200
<b>Woods, Evonna</b> , University of Missouri.....	380
<b>Woody, Imani Imani</b> , Mary's House for Older Adults, Inc.....	279
<b>Wu, Judy Tzu-Chun</b> , University of California, Irvine.....	036, 305, 463
<b>Wun, Connie</b> , Mills College .....	023, 503
<b>Wyer, Mary</b> , North Carolina State University ....	90
<b>Wyzzard-Jones, Cheyenne</b> , Women of Color in Solidarity .....	525
<b>Yahwon, Bilphena</b> , Towson University.....	74
<b>Yan, Lu</b> , Iowa State University .....	397
<b>Yazzie, Melanie</b> , University of California, Riverside.....	210
<b>Ye, Shana</b> , University of Minnesota .....	243
<b>Yee, Jennifer A.</b> , California State University, Fullerton .....	97
<b>Yesiltas, Ozum</b> , Texas A&M University, Commerce .....	397
<b>Yi, Horim</b> , Korea University.....	259
<b>Yongue, Christina</b> , University of North Carolina, Greensboro.....	490
<b>Yoshizaki-Gibbons, Hailee</b> , University of Illinois at Chicago.....	260, 317
<b>Young, Jasmin</b> , Rutgers University, New Brunswick .....	48
<b>Young, Kalima</b> , Towson University.....	509
<b>Young-Scaggs, Sakena</b> , Arizona State University .....	275, 518
<b>Youssef, Mariam</b> , Claremont Graduate University .....	302
<b>Yulee, Jiwoon</b> , University of Washington .....	033, 089
<b>Zaborskis, Mary</b> , University of Pennsylvania..	384
<b>Zamora, Omaris</b> , University of Kansas.....	439
<b>Zecena, Ruben</b> , University of Arizona.....	240, 518
<b>Zehyoue, Banti</b> , Kennesaw State University....	482
<b>Zellars, Rachel</b> , McGill University.....	442
<b>Zenovich, Jennifer Ashley</b> , University of Massachusetts, Amherst .....	47
<b>Zewdu-Habte, Gabriella</b> , Arizona State University .....	387
<b>Zhang, Charlie (Yi)</b> , The University of Kentucky.....	093, 304
<b>Zhou, Shuxuan</b> , University of Washington.....	201
<b>Ziae, Armaghan</b> , University of Cincinnati.....	511
<b>cardenas, micha</b> , University of Washington, Bothell .....	476
<b>de Finney, Sandrina</b> , University of Victoria.....	124
<b>de la Luna, Cristine Maria</b> , Metro State University of Denver .....	355
<b>deNormand, Steph</b> , University at Albany, SUNY .....	444
<b>fitch, Madeline</b> , Ohio University.....	311
<b>mensah, shaeeda A</b> , American University .....	052, 088, 151, 211, 361
<b>menzies, Alisha Lynn</b> , University of Tampa ....	379
<b>monoceros, melannie</b> , Independent Scholar ....	419
<b>van Leeuwaarde Moonsammy, Patricia</b> , Dickinson College.....	360

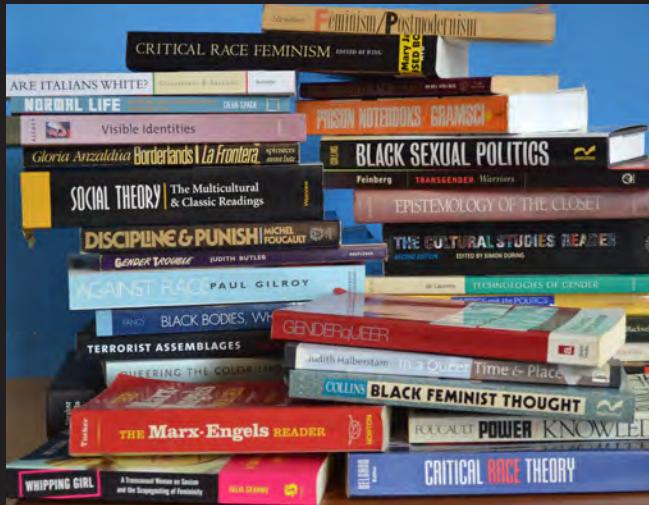
# SUBJECT INDEX

- ABOLITION** 023, 046, 078, 134, 483
- ABORIGINAL** 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
- ACTIVISM** WC006, PAD006, PAD009, PAD010, 044, 045, 051, 080, 097, 098, 099, 101, 121, 127, 141, 180, 201, 204, 210, 233, 234, 238, 243, 259, 307, 318, 319, 321, 328, 377, 380, 386, 399, 413, 414, 419, 443, 444, 448, 479, 480, 490, 514, 515
- AFRICAN AMERICAN** WC001, 048, 066, 155, 244, 284, 300, 318, 350, 383, 414, 448
- AGE/AGING** 082, 165, 189
- AGING and AGEISM** 279
- ANIMAL STUDIES/ANIMAL ETHICS** 034, 075, 166
- ANTI WHITE SUPREMACY** WC003, PAD009, 040, 100, 201, 311, 315, 423, 489
- ANTIRACIST FEMINISMS** PAD005, PAD008, 029, 051, 071, 150, 151, 246, 282, 312, 313, 320, 335, 354, 406, 411, 417, 422, 466, 473, 523
- ARAB FEMINISMS** 087, 300
- ART/VISUAL CULTURES** 044, 051, 066, 070, 133, 209, 220, 224, 233, 264, 292, 308, 336, 406, 410, 411, 412, 432, 451, 454, 476, 507, 521
- ASEXUALITY** 070, 091, 347, 405
- ASIAN AMERICAN FEMINISM** 201, 304, 441
- BLACK** 045, 180, 203, 236, 297, 353, 378, 379, 418, 424, 470, 507, 514
- BLACK FEMINISMS** WC001, 025, 032, 036, 038, 046, 048, 050, 052, 062, 063, 070, 078, 083, 087, 088, 096, 098, 099, 101, 103, 104, 107, 114, 115, 116, 128, 133, 135, 142, 143, 155, 164, 168, 171, 175, 176, 178, 181, 198, 200, 211, 220, 233, 244, 249, 251, 261, 266, 271, 277, 293, 295, 307, 314, 319, 327, 335, 344, 345, 346, 360, 361, 362, 366, 375, 377, 386, 388, 392, 401, 405, 414, 417, 419, 421, 430, 431, 432, 437, 439, 441, 448, 449, 450, 451, 454, 457, 474, 478, 484, 489, 490, 491, 494, 495, 504, 509, 512, 516, 517, 519
- BODY** 059, 075, 099, 133, 138, 183, 215, 274, 379, 413, 424, 444, 452, 521
- CANADIAN FEMINISMS** 208
- CARCERAL FEMINISM**
- 023, 049, 420, 433**
- CARIBBEAN FEMINISMS** 181
- CHICANA FEMINISMS** 161, 167, 243, 277, 296
- CLASS** 049, 050, 121
- COALITION-BUILDING** PAD004, 044, 064, 079, 113, 125, 144, 164, 172, 210, 225, 288, 291, 311, 312, 313, 318, 328, 346, 385, 399, 403, 427, 480, 495, 501, 520, 523
- COLONIALISM** 216, 287, 305, 488
- COMMUNITY** WC008, PAD001, 032, 080, 224, 282, 386, 445, 500, 526
- COMMUNITY COLLEGES** PAD004, 121, 200
- CONFRONTING CAMPUS SEXUAL ASSAULT** 040, 191, 193
- CONTINGENT FACULTY** 177, 361
- DIASPORAS** 072, 106, 114, 319, 328, 362, 494
- DIGITAL** 032, 068, 103, 105, 202, 290, 292, 415, 437, 487
- DISABILITY/DISABILITY STUDIES** 141, 237, 260, 287, 317, 337, 347, 353, 374, 405, 410
- DISTANCE EDUCATION** 487
- DOMINANCE** 206
- EARLY MODERN WOMEN** 212
- EAST EUROPEAN FEMINISMS** 472
- ECOFEMINISM** 064, 257
- ECONOMIC JUSTICE** 329
- EDUCATION** PAD007, PAD012, 029, 054, 452, 502, 530
- EMBODIMENT** 208, 240, 274, 293, 359, 430
- EMOTION** 081, 243, 288
- ENVIRONMENT** 295
- ETHICS** 172, 218
- FAT FEMINISMS/FAT STUDIES** 183, 274
- FEMINISM AND ACTIVISM** WC003, WC005, 048, 084, 093, 134, 136, 144, 167, 189, 202, 265, 281, 306, 415, 418, 420, 442, 445, 455, 476, 525, 530
- FEMINISM/FEMINISMS** 024, 173, 174, 225, 276, 283, 392
- FEMINIST MEDIA STUDIES** 103, 165, 360, 431, 520
- FEMINIST MOTHERING** 141, 468
- FEMINIST PEDAGOGY** PAD003, PAD009, PAD012, 079, 151, 234, 264, 321, 409, 487, 499
- FEMINISTS FOR JUSTICE IN/FOR PALESTINE** 087, 100, 327, 331, 411
- GENDER** 196, 217, 236, 284, 350, 410
- GENDER AND DEVELOPMENT** 129, 482
- GENDER EQUITY CENTERS** WC007
- GENDER-BASED VIOLENCE** 124, 193, 383, 457, 515, 529
- GIRLS/GIRLS STUDIES** 025, 158, 175, 249, 280, 297, 314, 333, 378, 437
- GLOBAL SOUTH** 033, 052, 261, 415
- GRADUATE STUDENTS** PAD011, 342, 387
- HISTORY** 024, 366, 518
- HIV** 251
- HOMOSEXUALITY** 084, 473
- IDENTITY POLITICS** 084, 192, 194, 206, 303, 422
- IMMIGRATION OR MIGRATION** 036, 244, 466
- IMPERIALISM** 304, 420
- INDIGENOUS FEMINISM** 078, 124, 210, 296, 432
- INDIGENOUS PEOPLES** 295, 378
- INEQUALITY** 166, 259
- INSTITUTIONAL RACISM** PAD001, PAD005, 080, 115, 136, 177, 245, 320, 371, 375
- INTELLECTUAL HISTORY** 171, 299
- INTERDISCIPLINARY/TRANSDISCIPLINARITY** PAD003, 073, 082, 090, 527
- INTERSECTIONALITY** WC007, WC008, 026, 028, 031, 050, 062, 065, 081, 082, 088, 089, 090, 091, 101, 105, 107, 115, 117, 127, 130, 142, 146, 150, 154, 161, 166, 167, 169, 174, 178, 204, 211, 216, 237, 257, 260, 261, 279, 288, 290, 291, 299, 306, 317, 329, 334, 345, 346, 353, 380, 385, 399, 401, 409, 427, 443, 450, 452,

- 479, 484, 491, 512, 515, 520, 522, 525, 528, 529
- INTERSEX** 247
- INTIMACIES** 455
- JEWISH** 291
- JEWISH FEMINISM** 158
- LABOR** WC005, 146, 265, 482
- LATIN AMERICAN FEMINISMS** 106, 138, 157, 196, 303, 480, 481, 529
- LAW/PUBLIC POLICY** 063, 192, 199, 308, 403, 460
- LESBIAN** 279, 439, 522
- LGBTQ** 027, 117, 176, 259, 262, 308, 392, 490
- LIBRARIAN** 366
- LITERATURE** 063, 113, 155, 224, 271, 303, 439, 470, 479, 523
- MARGINALIZATION** PAD002, 059
- MARXIST/SOCIALIST FEMINISMS** 265, 283, 478
- MEDICINE** 128, 140, 215, 404, 531
- METHODS/METHODOLOGY** 128, 172, 518
- MILITARIZATION** 138, 157, 413
- MISOGYNY** 509
- MOTHERHOOD** 161, 266, 344, 442, 468
- NARRATIVE** 143, 496
- NATIONALISM** 031, 033
- NATIVE AMERICAN** 262
- NEW MEDIA** 068, 527
- NORTH AMERICAN ASIAN FEMINISM** 97
- ORGANIZING** 098, 130, 144, 192, 249
- PEDAGOGY** PAD005, 029, 045, 046, 071, 077, 097, 116, 154, 163, 221, 260, 262, 300, 311, 320, 322, 359, 373, 379, 388, 412, 474, 475, 491
- PERFORMANCE** 136, 196, 203, 209, 481
- PERFORMANCE STUDIES**
- 209, 336, 388, 447, 454, 516
- POLITICS** 095, 206, 276, 421, 484, 502
- POPULAR CULTURE** 027, 114, 406, 449, 494
- PORNOGRAPHY** 276
- POVERTY** 272
- PRISONS/INCARCERATION** 180, 215, 245, 272, 433
- PRIVILEGE** 371, 409
- PUBLIC POLICY** 462
- PUBLISHING FEMINISMS** 026, 170, 335
- QUEER** 066, 083, 104, 117, 203, 205, 217, 218, 219, 266, 333, 347, 354, 470, 519
- QUEER THEORY** 028, 034, 337, 355, 374, 451, 453
- RACE** WC004, 034, 075, 077, 105, 140, 191, 194, 211, 221, 257, 264, 313, 333, 337, 360, 404, 447, 453, 469, 481, 488, 521, 531
- RELIGION/SPIRITUALITY** 095, 383, 469, 473
- REPRESENTATION** 171, 421
- REPRODUCTIVE HEALTH/JUSTICE** 083, 146, 199, 237, 315, 468, 489
- SCIENCE/TECHNOLOGY** 028, 065, 090, 129, 169, 218, 306, 402, 404
- SETTLER COLONIALISM** 124, 236, 305, 331
- SEX** 469
- SEXUALITIES** 061, 140, 168, 219, 246, 284, 287, 327, 355, 424, 444, 449, 453, 455, 514
- SOCIAL JUSTICE** WC003, WC007, PAD002, PAD006, PAD010, 025, 065, 088, 130, 135, 151, 158, 168, 202, 220, 221, 240, 251, 314, 329, 331, 373, 377, 396, 401, 412, 419, 433, 460, 474, 483, 499, 500, 501, 502
- SOCIAL MEDIA** 68
- SOCIAL MOVEMENTS** 027, 052, 071, 271, 283, 307, 355, 358, 418, 460, 478, 501, 507, 518, 519, 527, 528
- SOUTH ASIAN FEMINISM** 089, 106, 164, 472
- SPACE/PLACE** 049, 104, 173, 350, 354, 516
- STATE VIOLENCE** 036, 059, 240, 317, 345, 443, 462, 466, 483
- STUDENT(S)/CLASSROOM/EDUCATION** PAD002, 081, 234, 321, 373, 499, 503, 504
- THE STATE** 033, 038, 134, 135, 186, 199, 212, 358, 503
- THEORY** 073, 173, 282, 504
- THIRD WAVE FEMINISMS** 219, 441
- THIRD WORLD WOMEN** 072, 129, 142, 517
- TRANS/GENDER-VARIANT** 246, 247, 277, 280, 359, 374, 450, 476, 531
- TRANSFORMATIVE JUSTICE** 176, 442, 526
- TRANSNATIONAL FEMINISM** PAD008, 031, 038, 064, 072, 079, 089, 100, 113, 125, 174, 181, 212, 216, 247, 280, 293, 305, 312, 322, 334, 336, 344, 358, 362, 385, 417, 427, 457, 472, 512
- TRUMP** 040, 186, 194, 205, 396
- UNDERGRADUATE STUDENTS** WC001, 127, 163, 322
- VIOLENCE AGAINST WOMEN** 061, 096, 185, 191, 292, 488, 495, 517
- WAR/MILITARY** 157, 304
- WHITE FEMINISM** 150, 528
- WHITE SUPREMACY** 205, 403, 430
- WHITENESS** 447, 475
- WOMANISM** 143, 178, 200
- WOMEN OF COLOR** 024, 061, 125, 165, 189, 217, 241, 296, 299, 334, 387, 462, 496, 503
- WOMEN'S CENTERS** WC004, WC005, WC006, WC008, 193
- WOMEN'S HEALTH** WC006, 375, 526
- WOMEN'S LEADERSHIP** 241
- WOMEN'S MOVEMENTS** 272
- WOMEN'S RIGHTS/HUMAN RIGHTS** 315, 482, 530
- WOMEN'S STUDIES** PAD004, PAD007, PAD008, PAD012, 073, 118, 163, 170, 281, 290, 367
- WOMENS GENDER AND FEMINIST PHD STUDENTS** PAD011, 054, 107, 118, 170, 342, 396
- YOUTH** 238, 245, 297, 500

# ADVERTISING INDEX

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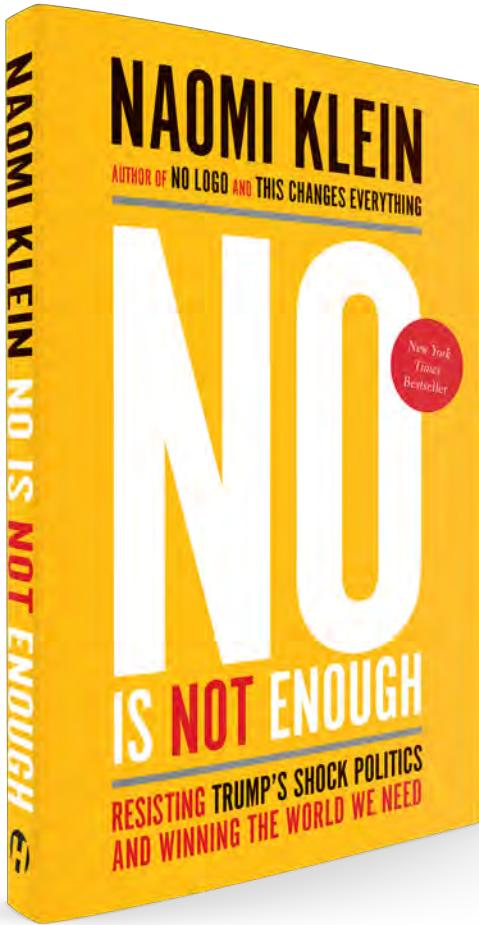
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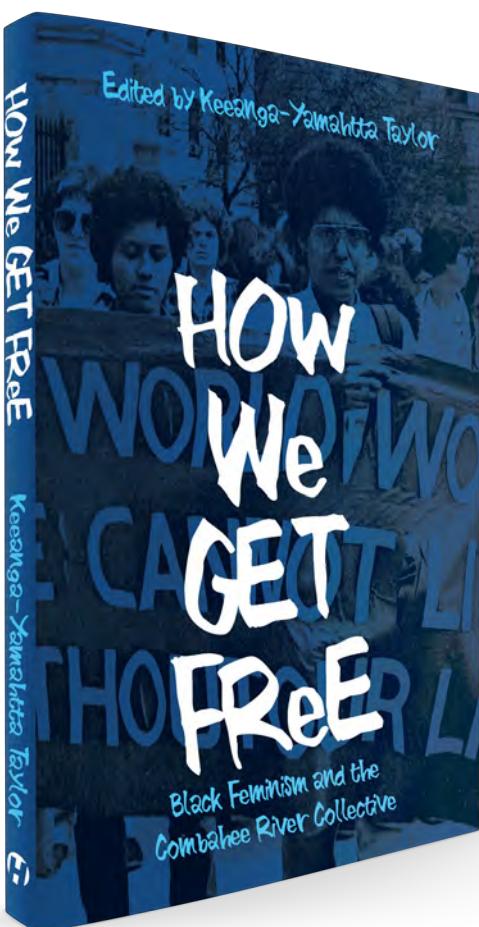
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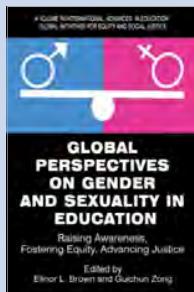


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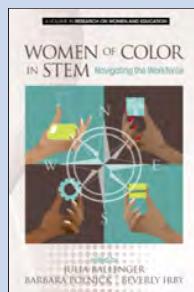
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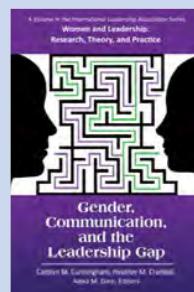
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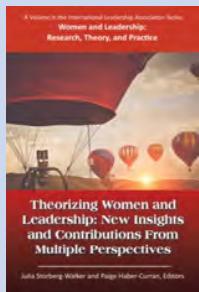
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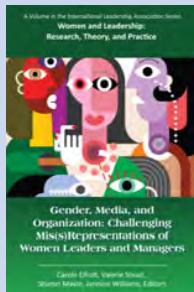
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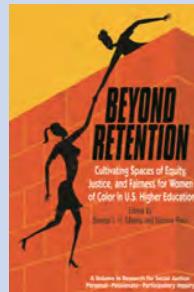
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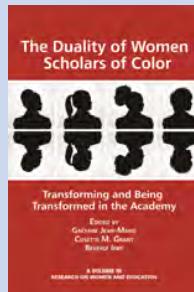
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Our annual conference regularly draws more than 1,900 attendees and is the only annual meeting exclusively dedicated to showcasing the latest feminist scholarship.

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THE NATIONAL WOMEN'S STUDIES ASSOCIATION

Subthemes for the conference include:

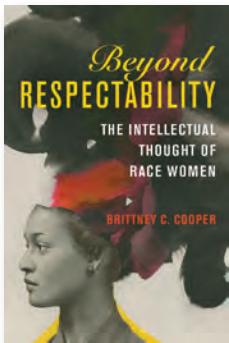
- Afro-futurism, feminist futurists and surrealist writers and artists
- Rethinking gender, sexuality, family, disability and the bio-politics of what is or is not human?
- The future of the universities, schools, and knowledge production: maroon spaces, insurgent practices, and the future of disciplines and the interdisciplines?
- Post-capitalism: imagining new economic futures
- Revolutions and utopian projects: sustained, incomplete and derailed
- Political, cultural and artist movements that "demand the impossible:" "abolition" and beyond
- The earth's future and the legacies of its past: environmental justice, climate change, indigeneity, land rights, wars and occupations.



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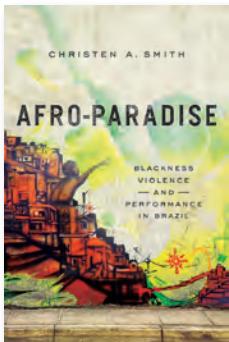
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Saturday, November 18, 11:00 am to  
12:15 pm, Hilton Baltimore, Holiday 6**



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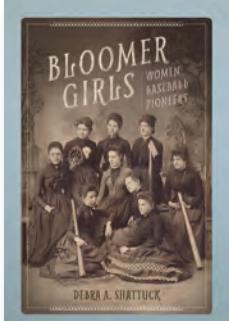
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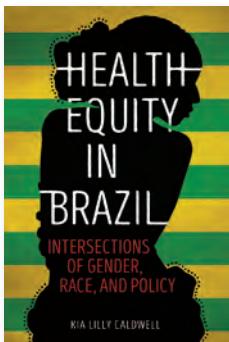
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Friday, November 17, 2:35 to 4:00 pm,  
Hilton Baltimore, Key Ballroom 4**



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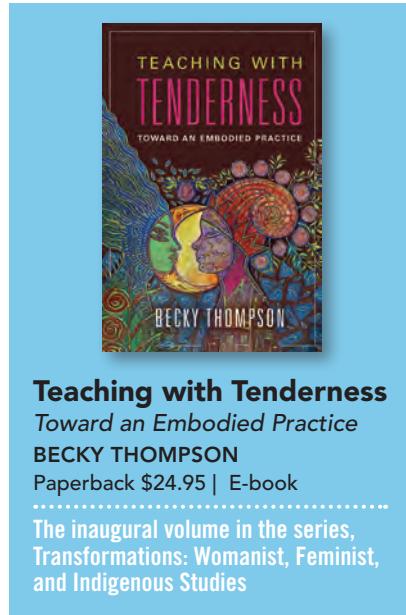
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by Pamela Longobardi

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latest special issue.

Saturday, November 18  
Key Ballroom South Foyer  
Baltimore Hilton, 5:30 PM

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### 43.2 SEXUALITY AND *LO QUEER* IN LATIN AMERICA

Contributors include Christine Keating and Amy Lind, Rafael de la Dehesa, Tara Daly, Constanza Tabbush and Melina Gaona, Maria Amelia Viteri, Juan Camilo Galeano Sánchez, and tatiana de la tierra

### 43.3 DECOLONIAL AND POSTCOLONIAL APPROACHES

Contributors include Judy Rohrer and Tiara Na'puti, Sandra Harding, Kiran Asher, Patricia Schechter, Breny Mendoza, Aimee Carillo Rowe, and Jennifer Hamilton, Banu Subramaniam, and Angela Willey

## OUR PANELS AT NWSA

### RETHINKING DECOLONIAL, POSTCOLONIAL, AND DIASPORIC FEMINISMS TO IMAGINE A TRANSNATIONAL SOLIDARITY

Friday, November 17, Paca Meeting Room, Baltimore Hilton  
Part I: 9:30 to 10:45 AM; Part II: 11:00 AM to 12:15 PM

### ACADEMIC JOURNAL PUBLISHING IN WOMEN'S STUDIES

Saturday, November 18, Johnson B, Baltimore Hilton  
1:45 to 3:00 PM

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