



National Women's Studies Association Annual Conference  
**FEMINIST TRANSGRESSIONS**

**November 13-16, 2014**

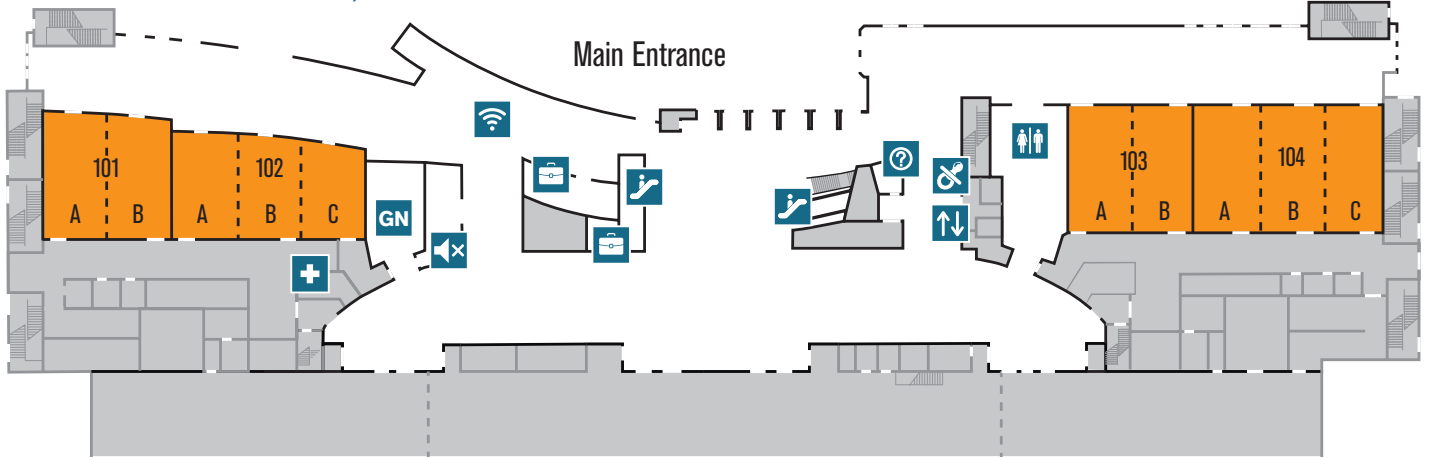
**SAN JUAN, PUERTO RICO**



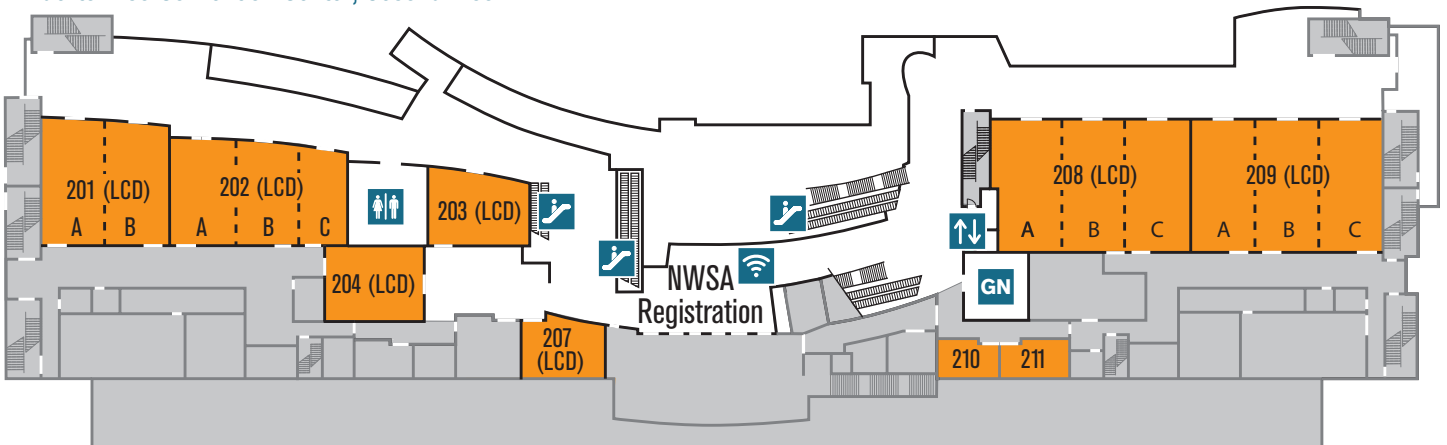
Leading the field of women's studies in educational and social transformation

# Conference Maps

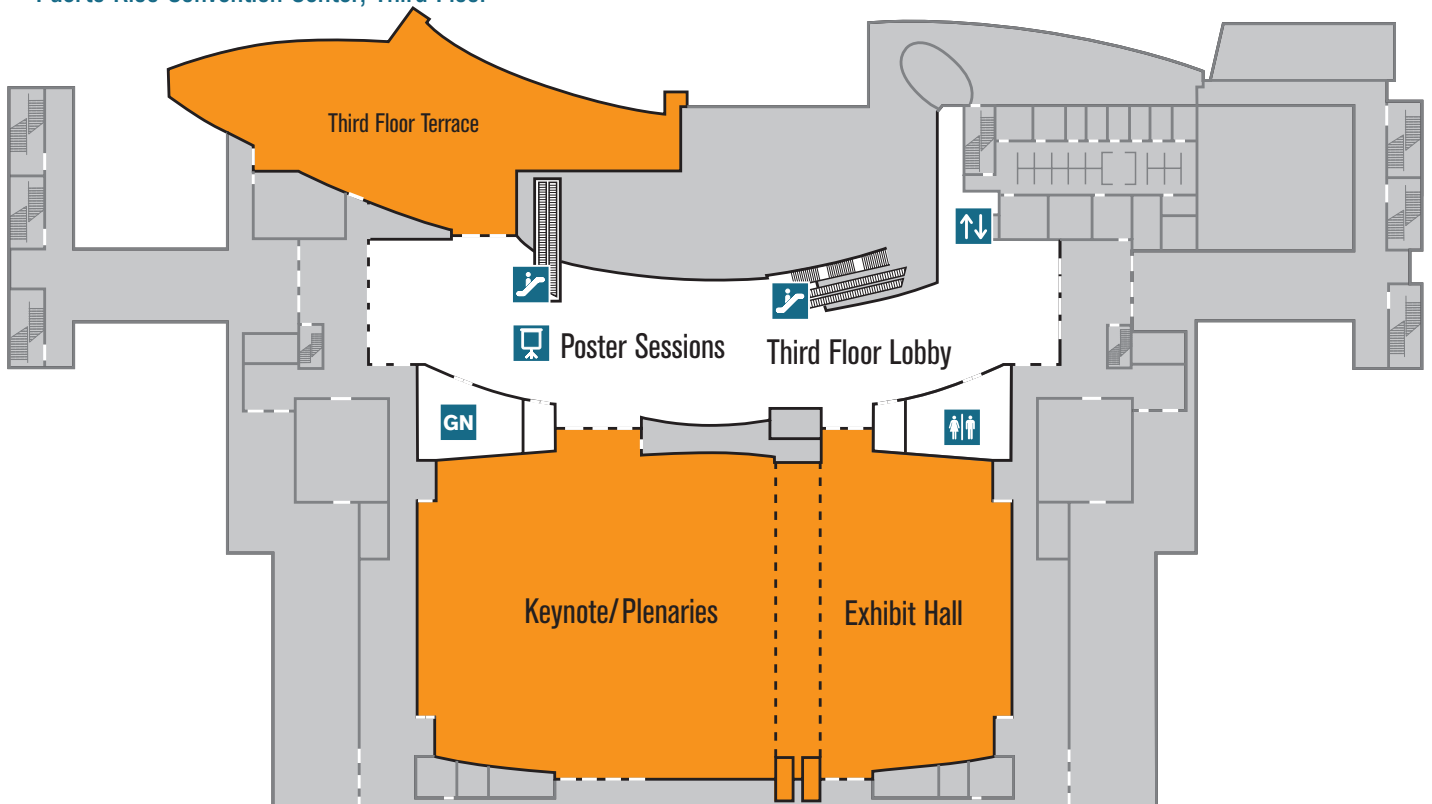
## Puerto Rico Convention Center, First Floor



## Puerto Rico Convention Center, Second Floor



## Puerto Rico Convention Center, Third Floor



# Conference Maps

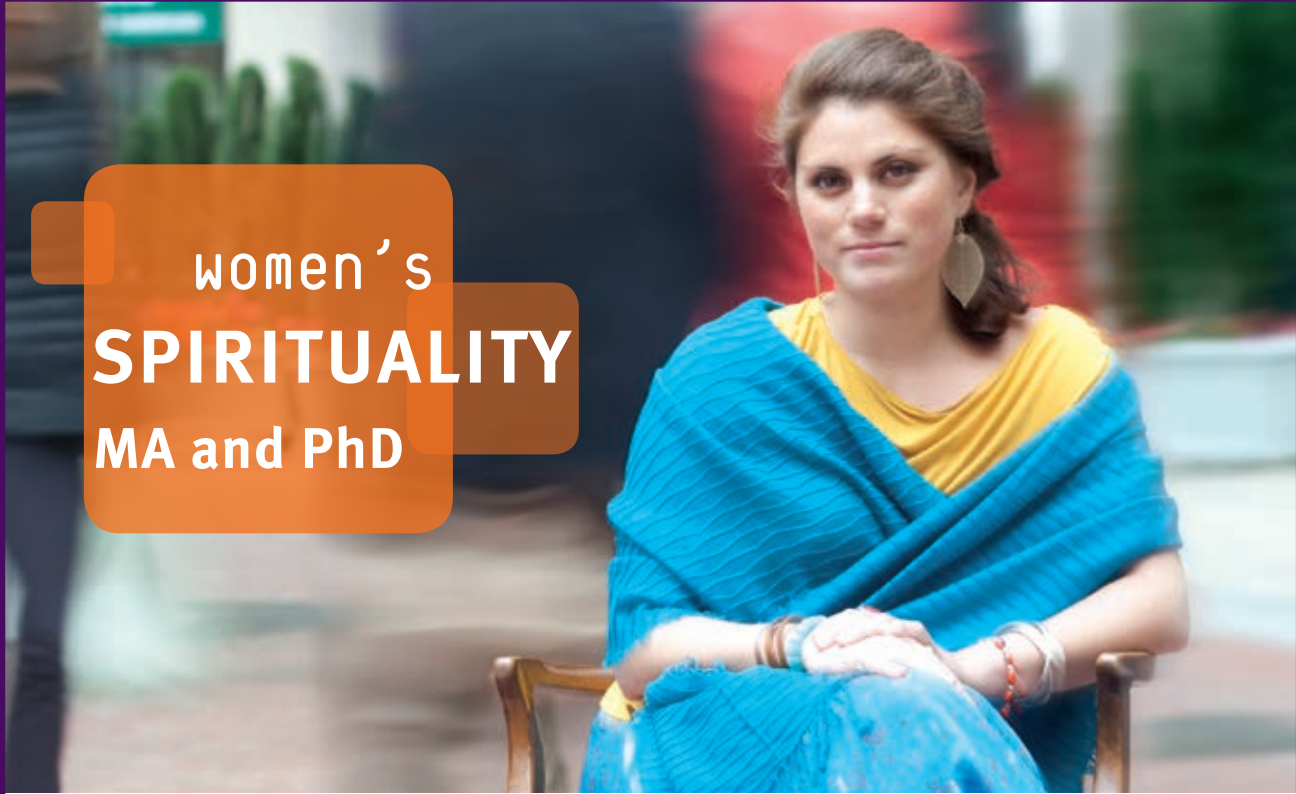
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National Women's Studies Association Annual Conference  
**FEMINIST TRANSGRESSIONS**

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Exhibit Hall, Booth 104

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Email Program Director Karon Jolna, Ph.D.:  
[kjolna@msmagazine.com](mailto:kjolna@msmagazine.com)

## Ms. Community Events at NWSA:

### Ms. Reception

Honoring Beverly Guy-Sheftall, Ph.D.  
Spelman College

Friday, November 14, 5:30–6:30 pm  
Exhibit Hall, Ms. Booth 103

### Ms. Sessions

**Writing for the Popular Press:**

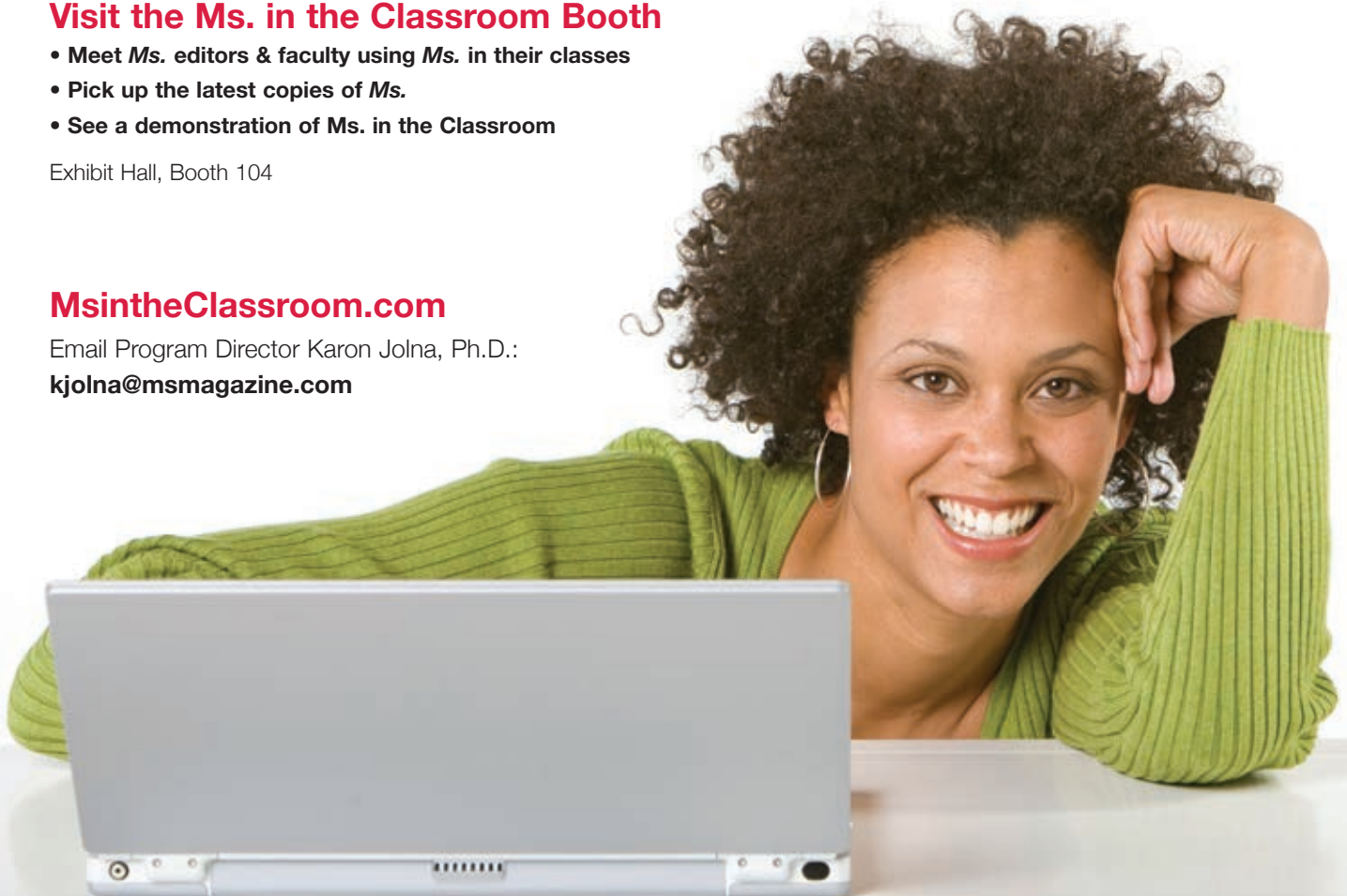
**A Ms. Workshop for Feminist Scholars**

Friday, November 14, 4:00–5:15pm  
Sheraton, Miramar-4

**(Dis)Gracing the Cover of Ms. Magazine:  
The Fierce Debates over “Beyonce’s  
Fierce Feminism”**

**Janell Hobson, Ph.D.,  
University at Albany, SUNY**

Saturday, November 15, 4:00 – 5:15pm  
PRCC, 208-B



# President's Welcome

Fall 2014



## Dear Colleagues,

As National Women's Studies Association president and conference co-chair, I am delighted to welcome you to Feminist Transgressions.

We have nearly **2,000 registrants** and **more than 500 breakout sessions**, making NWSA 2014 our largest conference ever!

I want to highlight two important changes we have made to accommodate this amazing turnout of feminist scholars:

- ◆ The general conference opens on **Thursday, November 13** at 1 PM and continues through **Sunday, November 16** at 1:15 PM, so plan to arrive early and stay through Sunday to be sure you don't miss any cutting-edge sessions.
- ◆ bell hooks' keynote address will take place from 7-9 PM on **Friday, November 14**.

Note that the Program Administration and Development, Women's Center, and Women of Color Leadership Project pre-conference events will take place as always from 9-5 PM on Thursday, November 13.

The conference endeavors to take up the histories, geographies, affective dimensions, and political stakes of various feminist insubordinations in the spaces they occupy: intellectual and institutional, local and global, public and intimate, by choice and under duress. Mobilizing the multivalent concept of transgression helps reframe interrogations and impositions into those locations where we labor, love, defy, resist, protest, play, create, and/or celebrate.

Our meeting location in San Juan, Puerto Rico provides an important opportunity to imagine the potentials of feminist transgressions around questions of indigeneity, empire, the citizen subject, militarism, and ongoing strategies of resistance.

The program committee and staff have worked hard to provide a dynamic program, which I hope you will find both thought-provoking and invigorating. As I move to the conclusion of my term as president of the association, I must underscore that I remain excited, as ever, about NWSA's future and the role we can play together in its growth, and once again I welcome you to the conference.

Sincerely,

A handwritten signature in black ink, appearing to read 'Yi-Chun Lin'.

Yi-Chun Tricia Lin  
NWSA President 2012-2014  
Professor of Women's Studies  
Southern Connecticut State University



# KEYNOTE ADDRESS





# Keynote Address: bell hooks

FRIDAY, NOVEMBER 14, 2014

7:00–9:00 PM

Ballroom A, 3<sup>rd</sup> Floor, Puerto Rico Convention Center



For more than three decades, **bell hooks** (née Gloria Watkins) has been recognized internationally as a scholar, poet, author, and radical thinker. The dozens of books and articles she has published span several genres, including cultural and political analyses and critiques, personal memoirs, poetry collections, and children's books. Her writings cover topics of gender, race, class, spirituality, teaching, and the significance of media in contemporary culture. According to Dr. hooks, these topics must be understood as interconnected in the production of systems of oppression and class domination.

Dr. hooks has appeared in documentary films. She has been celebrated as one of our nation's leading public intellectuals by *The Atlantic Monthly* and listed as one of *Utne Reader's* "100 Visionaries Who Could Change Your Life." She is a charismatic speaker who divides her time between teaching, writing, and lecturing around the world.

When Dr. hooks published her first book, *And There We Wept*, in 1978, she released it under the name "bell hooks" for two reasons. The first was to honor her maternal grandmother, Bell Blair Hooks, whom she has described as being "known for her snappy and bold tongue." Secondly, and more broadly, the name, expressed in lowercase letters, de-emphasizes the author as person and instead focuses attention on the subject of her writing.

Dr. hooks is the author of over thirty books, many of which have focused on issues of social class, race, and gender. In 2013, she published the award-winning poetry collection *Appalachian Elegy* and the critical text, *Writing Beyond Race*. Most recently, hooks published "*Dig Deep: A Response to Lean In*" which appeared as a special feature for *The Feminist Wire*. She continues to cultivate intellectual community dialogues by hosting dynamic events through The bell hooks Institute.

## NWSA WELCOME RECEPTION

9:00–10:30 PM

3<sup>rd</sup> Floor, Puerto Rico Convention Center

All conference attendees are welcome at the NWSA sponsored welcome reception immediately after the keynote. A limited number of books will be available for sale and signing by Dr. bell hooks.





# PLENARY SESSIONS



# Plenary Session

## Creating Justice: Caribbean Scholarship and Activisms

FRIDAY, NOVEMBER 14, 2014

12:45–2:15 PM

Ballroom A, 3<sup>rd</sup> Floor Puerto Rico Convention Center

MODERATOR:

♦ *Angela Ginorio, University of Washington*

**Kamala Kempadoo** is Professor in the Department of Social Science at York University, Canada, and affiliated with the graduate programs in Gender, Feminist and Women's Studies, Social and Political Thought, Political Science, and Development Studies. She is a former director of the Graduate Program in Social and Political Thought. Specialized in sociology, race and ethnic studies, and transnational feminist theory, her research examines the global sex trade,



human trafficking, and sexual-economic relations.

Her publications include *Global Sex Workers* (1998); *Sun, Sex and Gold: Tourism and Sex Work in the Caribbean* (1999); *Sexing the Caribbean: Gender Race and Sexual Labour* (2004) and *Trafficking and Prostitution Reconsidered* (2005/ 2012), a journal issue on Caribbean feminist research methods with the Caribbean Review of Gender Studies, and the online collection *From Bleeding Hearts to Critical Thinking: Exploring the Issue of Human Trafficking* (2012). She serves on boards of the Caribbean Review of Gender Studies, *About Gender: International Journal of Gender Studies*, and the *Anti-Trafficking Review*.

Kamala has lived and worked in Britain, the Netherlands, USA, several countries in the Dutch- and English-speaking Caribbean, and, since 2002, in Canada. She was Visiting Fellow at the University of Bergen in Norway in 2011 and at the University of the West Indies in Barbados between 2010 and 2014.

**Ana-Maurine Lara, PhD** is a national award-winning novelist and poet. Her publications include *Erzulie's Skirt* (RedBone Press 2006), *When the Sun Once Again Sang to the People* (KRK Ediciones 2011), alongside numerous short stories and poems in featured anthologies and literary magazines. Her decade-long multi-genre project, *Cantos*, is set to be released in January 2015. She has published numerous scholarly essays on topics engaging Afro-Latin@



and Afro-Diasporic queer identities and aesthetics. Ana-Maurine is currently Founding Director of Source Writing & Editing Services.

She recently completed her PhD in African American Studies, Anthropology & Women, Gender and Sexuality Studies at Yale University. Her graduate research focused on LGBT citizenship and the Catholic State.

**Ana Irma Rivera Lassén** was born in Puerto Rico.



She is a feminist activist, lawyer and women's rights advocate. The themes of her research and activism are women's rights, racism, sexual orientation discrimination, human rights, economic social and cultural rights and gender violence. In Puerto Rico, she is co-founder and activist of various organizations that work on these issues.

She has a Juris Doctor from the University of Puerto Rico, is a lawyer in private practice and teaches in various universities in Puerto Rico. She has been a columnist in newspapers, journal editor and has published articles, essays, stories and poetry in journals, anthologies and newspapers in Puerto Rico and abroad.

She published with Dr. Elizabeth Crespo Kebler *Documentos del Feminismo en Puerto Rico: Facsímiles de la Historia*. This book is about the feminist movements in the decade of 1970 in Puerto Rico and is an important contribution to the study of women's history in Puerto Rico, the Caribbean and Latin America.

The Division of Gender Affairs of the United Nations Economic Commission for Latin America has recognized her as an expert in human rights, gender and race. She was president of the Puerto Rico Bar Association for 2012-2014.

## Plenary Session

# The Imperial Politics of Nation-States: U.S., Israel, and Palestine

SATURDAY, NOVEMBER 15, 2014

12:45–2:15 PM

Ballroom A, 3<sup>rd</sup> Floor, Puerto Rico Convention Center

CHAIR/MODERATOR:

♦ **Chandra Talpade Mohanty**, *Syracuse University*

**Angela Davis** has been deeply involved in our nation's quest for social justice. Through her activism and scholarship over the last decades, 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 equality. She is the author of nine books and was Professor Emerita of History of Consciousness and of Feminist Studies at UC Santa Cruz.

In recent years a persistent theme of her work has been the range of social problems associated with incarceration and the generalized criminalization of those communities that are most affected by poverty and racial discrimination. She draws upon her own experiences in the early seventies as a person who spent eighteen months in jail and on trial, after being placed on the FBI's "Ten Most Wanted List."

She is a founding member Critical Resistance, a national organization dedicated to the dismantling of the prison industrial complex. Internationally, she is affiliated with Sisters Inside, an abolitionist organization based in Queensland, Australia that works in solidarity with women in prison.

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.

**Islah Jad** is a lecturer on gender issues and politics at the



Women's Studies Institute and Cultural Studies Department of Birzeit University in the West Bank. She joined Birzeit in 1983, and is a founding member of its women's studies program. She has written books and papers on the role of women in politics, Palestinian women and the relationships among them, Islam, and NGOs.

Dr. Jad is also a consultant on gender issues to the United Nations Development Programme and is co-author of the UN's Arab Development Report on Women's Empowerment and author of two books: *Palestinian Female Headed Households* (MAS, Ramallah, 2002) and *Women at the Crossroads: The Palestinian Women's Movement between Nationalism, Secularism and Islamism* (MUWATIN-The Palestinian Institute for the Study of Democracy, Ramallah, Palestine June 2008. Second edition reprinted by Dar al Farabi, Beirut, 2013). Dr. Jad received her Ph.D. from the School of Oriental and African Studies in London in 2004.

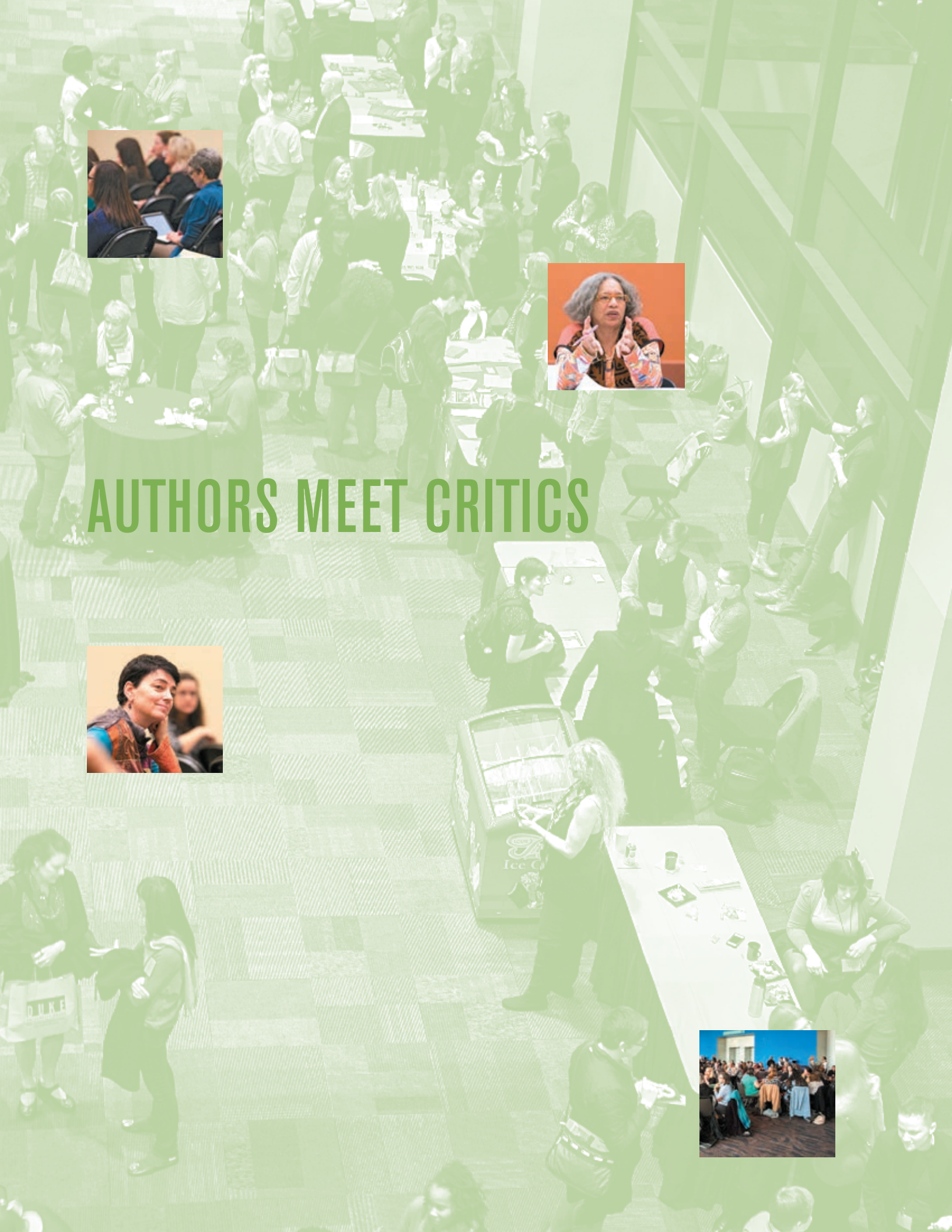
**Rebecca Vilkomerson** is the Executive Director of Jewish Voice for Peace, the leading Jewish organization working for a just peace in Israel and Palestine based on the principles of equality, human rights, and international law. Rebecca has been an active member of JVP since 2002, and lived in Israel with her family from 2006-2009. In 2010, the Forward recognized her as one of the 50 most influential Jewish leaders in the U.S. and in 2014 the Forward named her one of "14 Women to Watch in 2014."



**Chandra Talpade Mohanty** is Distinguished Professor of Women's and Gender Studies and Dean's Professor of the Humanities at Syracuse University. 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* (Sage Publications, 2010).



She is a steering committee member of the Municipal Services Project ([municipalservicesproject.org](http://municipalservicesproject.org)), a transnational research and advocacy group on alternatives to privatization in the Global South, a founding member of the Democratizing Knowledge Collective ([democratizingknowledge.syr.edu](http://democratizingknowledge.syr.edu)) at Syracuse University, and Coordinating Team member of the Future of Minority Studies Research Project ([fmsproject.cornell.edu](http://fmsproject.cornell.edu)). Her current projects include developing a video archive of transnational feminist praxis, and a book project entitled *Just Feminisms: Radical Knowledges, Insurgent Practices*. Mohanty was a member of the "Indigenous and Women of Color Solidarity delegation to Palestine" in June 2011.



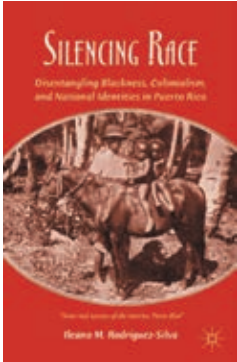
# AUTHORS MEET CRITICS



## Authors Meet Critics

# Silencing Race: Disentangling Blackness, Colonialism, and National Identity in Post-Emancipation Puerto Rico

FRIDAY, NOVEMBER 14, 2014



**10:45 AM–12:00 PM**  
**208-C, Puerto Rico**  
**Convention Center**

In their quest for greater political participation within shifting imperial fields—from Spaniards (1850–1898) to US rule (1898–current)—Puerto Ricans struggled to shape and contain conversations about race. In so doing, they crafted, negotiated, and imposed on others multiple forms of silences while reproducing the idea of a unified, racially mixed, harmonious nation. Both

upper and working classes participated, although with different agendas, in the construction of a wide array of silences that together prevented serious debates about racialized domination. This book explores the ongoing racialization of Puerto Rican workers to examine the unique modalities of class- and gender-making of race within Liberal forms of rule in the Americas.



### AUTHOR BIOGRAPHY

#### **Ileana M. Rodriguez-**

**Silva** is Associate Professor in the Department of History at the University of Washington. She earned her B.A. from the Universidad de Puerto Rico-Rio Piedras and two M.A. degrees and a Ph.D. in Latin American History from the University of Wisconsin-Madison. Rodriguez has received several distinguished fellowships and

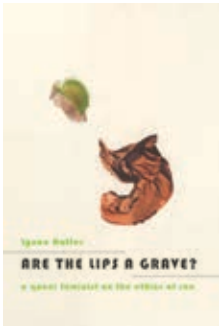
research grants among them a Dorothy Danforth Compton fellowship and a Ford Foundation Post-Doctoral Fellowship. Her current research employs Puerto Rico as a way to explore transformations in US imperial governance during the second half of the twentieth century.

### CRITICS

- ♦ *Solsiree Del Moral, Amherst College*
- ♦ *Edna Acosta-Belen, State University of New York, Albany*
- ♦ *Gladys Jimenez-Munoz, State University of New York, Binghamton*
- ♦ *Maria del Carmen Baerga-Santini, Universidad de Puerto Rico-Rio Piedras*

# Are the Lips a Grave?: A Queer Feminist on the Ethics of Sex

FRIDAY, NOVEMBER 14, 2014



**2:30 PM–3:45 PM**  
**208-C, Puerto Rico Convention Center**

This book articulates the possibilities of a queer feminism attentive to the lived ambiguities of sex in the contemporary world. Huffer situates ethics as the fraught terrain over which queer feminist battles have been fought and the primary reason behind the queer feminist split. The book demonstrates how race, sexuality, class, and gender interact at the various

political, institutional, and cultural sites where the queer feminist split has been most salient. Those sites include the racialized history behind the decriminalization of sodomy in *Lawrence v. Texas*, a personal story about interracial love in the context of the transnational migration of labor and feminist calls for justice, and the lessons of 1970s bad girl Valeria Solanas in contemporary queer feminist film. Folding the feminist into the queer, Huffer ultimately calls not only for a new approach to sexual thinking but, just as crucially, for a new conception of ethics.



### AUTHOR BIOGRAPHY

#### **Lynne Huffer** is Samuel Candler

Dobbs Professor of Women's, Gender, and Sexuality Studies at Emory University. In addition to this book, she is the author of *Mad for Foucault: Rethinking the Foundations of Queer Theory* (2010); *Maternal Pasts, Feminist Futures: Nostalgia and the Question of Difference* (1998); and *Another Colette: The Question of Gendered Writing*

(1992). She serves as co-editor, with Shannon Winnubst, of *philoSOPHIA: A Journal in Continental Feminism*. She publishes widely in creative nonfiction in literary journals and is currently completing a limited edition artist's book with the Chicago artist Jennifer Yorke, whose artwork graces the book's cover.

### CRITICS

- ♦ *Debjani Bhattacharyya, Drexel University*
- ♦ *Kyoo Lee, John Jay College*
- ♦ *Angela Willey, University of Massachusetts, Amherst*
- ♦ *Shannon Winnubst, The Ohio State University*

## Authors Meet Critics

### The Black Body in Ecstasy: Reading Race, Reading Pornography

SATURDAY, NOVEMBER 15, 2014



10:45 AM–12:00 PM

208-C, Puerto Rico Convention Center

In *The Black Body in Ecstasy*, Jennifer C. Nash rewrites black feminism's theory of representation. Her analysis moves beyond black feminism's preoccupation with injury and recovery to consider how racial fictions can create a space of agency and even pleasure for black female subjects. Nash's innovative readings of hardcore pornographic films from the 1970s and 1980s develop a new

method of analyzing racialized pornography that focuses on black women's pleasures in blackness: delights in toying with and subverting blackness, moments of racialized excitement, deliberate enactments of hyperbolic blackness, and humorous performances of blackness that poke fun at the fantastical project of race. Drawing on feminist and queer theory, critical race theory, and media studies, Nash creates a new black

feminist interpretative practice, one attentive to the messy contradictions—between delight and discomfort, between desire and degradation—at the heart of black pleasures.



#### AUTHOR BIOGRAPHY

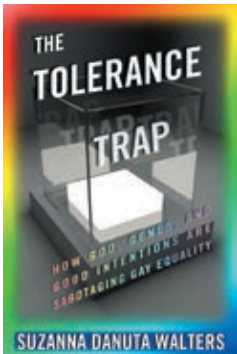
**Jennifer C. Nash** is Assistant Professor of American Studies and Women's Studies at George Washington University. Her work has appeared in *Social Text*, *Feminist Review*, *Meridians: feminism, race, transnationalism*, *GLQ*, and *Feminist Studies*. She is currently working on a book project, *Black Feminism Remixed*, which studies the relationship between black feminism and women's studies in the contemporary university.

#### CRITICS

- ♦ *Danielle Egan*, St. Lawrence University
- ♦ *Amber Musser*, Washington University, St. Louis
- ♦ *Ariane Cruz*, Pennsylvania State University
- ♦ *Kathryn Rademacker Kein*, George Washington University

### The Tolerance Trap: How God, Genes, and Good Intentions are Sabotaging Gay Equality

SATURDAY, NOVEMBER 15, 2014



2:30 PM–3:45 PM

208-C, Puerto Rico Convention Center

From *Glee* to gay marriage, from lesbian senators to out gay Marines, we have undoubtedly experienced a seismic shift in attitudes about gays in American politics and culture. Our reigning national story is that a new era of rainbow acceptance is at hand. *The Tolerance Trap* takes on received wisdom about gay rights, arguing that we are *not* “almost there,” but on the contrary have settled for a watered-down goal of tolerance and

acceptance rather than a robust claim to comprehensive civil rights. Indeed, we *tolerate* unpleasant realities: medicine with strong side effects, a long commute, an annoying relative. Covering the gains in political inclusion and the persistence of anti-gay laws, the easy-out sexual freedom of queer youth, and the suicides and murders of those in decidedly intolerant environments, she challenges both “born this way” and “God made me this way” arguments, which similarly situate sexuality as innate and impervious to decisions we make to shape it. This book argues that a too-soon declaration of victory short-circuits full equality and deprives us all of the transformative possibilities of deep integration.



#### AUTHOR BIOGRAPHY

**Suzanna Danuta Walters** is currently Director of Women's, Gender, and Sexuality Studies and Professor of Sociology at Northeastern University. She has written and lectured extensively on sexuality, popular culture, and feminism and is the author of several books, including *All the Rage: The Story of Gay Visibility in America* and *Material Girls: Making Sense of Feminist*

*Cultural Theory*.

#### CRITICS

- ♦ *Nancy Naples*, University of Connecticut
- ♦ *Sujata Moorti*, Middlebury College

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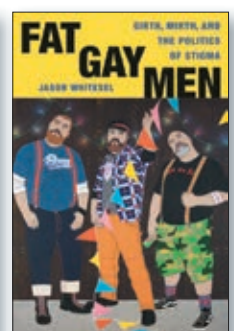
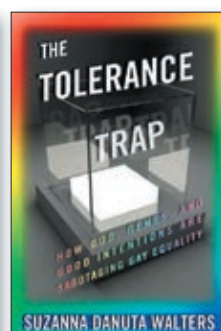
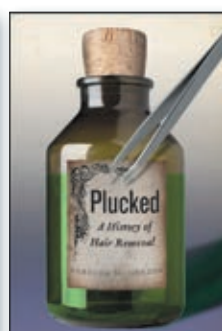
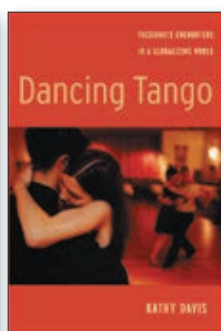
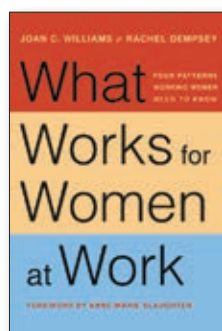
## Breaking into the Lab

Engineering Progress for Women in Science

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# Acknowledgments and Awards

## Program Co-Chairs

**Yi-Chun Tricia Lin**, Southern Connecticut State University  
**Michele Berger**, University of North Carolina, Chapel Hill  
**Catherine Orr**, Beloit College

## Program Committee, NWSA 2014

**RETHINKING THE NATION:** **Michelle Rowley**, University of Maryland, College Park

**TRANS- FEMINISMS:** **Amanda Lock Swarr**, University of Washington

**TECHNOLOGIZING FUTURES:** **Brittney Cooper**, Rutgers University

**LOVE AND LABOR:** **Danielle Phillips**, Texas Woman's University

**CREATING JUSTICE:** **Ashley Lucas**, University of Michigan

## Women of Color Leadership Project Co-Chairs

**Karsonya Wise Whitehead**, Loyola University Maryland  
**Stephanie Troutman**, Appalachian State University

## Pre-Conference Chairs

### PROGRAM ADMINISTRATION AND DEVELOPMENT

**Ann Burnett**, North Dakota State University  
**LeeRay Costa**, Hollins University

### WOMEN'S CENTERS

**Adale Sholock**, West Chester University  
**Jamie L. Huber Ward**, Utah State University

## Women's Centers Awards

**Melanie DeMeyer**, Georgia Institute of Technology

## Travel Grant Awards

**Seung-kyung Kim**, University of Maryland, College Park (Chair)  
**Yasmina Katsulis**, Arizona State University  
**Clare Jen**, Denison University

## Women of Color Caucus Scholarship

**Nana Osei-Kofi**, Oregon State University (Co-Chair)  
**Lydia Kelow-Bennett**, Brown University (Co-Chair)  
**Adela Licona**, University of Arizona  
**Fawzia Afzal-Khan**, Montclair State University  
**Michele Berger**, University of North Carolina

## NWSA Graduate Scholarship

**Seung-kyung Kim**, University of Maryland, College Park (Chair)  
**Brenda Weber**, Indiana University  
**Miranda Joseph**, University of Arizona

## Lesbian Caucus Scholarship

**Michelle Mel Lewis**, Goucher College (Chair)  
**Stephanie A. Allen**, Perdue University  
**Robyn Epstein**, University of Maryland, Baltimore County  
**Dominique C. Hill**, Miami University of Ohio

## Sara A. Whaley Book Prizes

**Carrie Baker**, Smith College (Chair)  
**Lessie Jo Frazier**, Indiana University

## Gloria E. Anzaldua Book Prize

**Elora Halim Chowdhury**, University of Massachusetts, Boston (Chair)  
**Piya Chatterjee**, University of California, Riverside  
**Diane Harriford**, Vassar College

## NWSA/University of Illinois Press First Book Prize

**Judy Howard**, University of Washington (Chair)  
**Jocelyn Fenton Stitt**, University of Michigan  
**Erica Lorraine Williams**, Spelman College

# Acknowledgments and Awards

## NWSA Graduate Scholarship

This year, the Committee has unanimously decided to put forward two candidates for the NWSA Graduate Scholarship: Rosemary Ndubuizu (Rutgers University) and Noralis Rodriguez (University of Washington). The Committee thought both projects fresh, provocative and compelling. Their works also fit the mission of the NWSA as they are transnational, intersectional and comparative.

**Rosemary Ndubuizu**, Rutgers University

**DISSERTATION TITLE:** Where Shall the Monsters Live? Tracking Undeserving Poor Discourses in Affordable Housing Debates

Ndubuizu's project builds on her prior activist work to explore "how three housing advocacy groups contest or reproduce the ideological assumption that chronically unemployed single black mothers, substance abusers and sellers, and returning citizens—caricatures of the undeserving poor—should be denied access to affordable housing." While there is certainly already a substantial scholarly literature on the pathologizing of black single mothers in relation to various welfare programs, a fresh take with its unusual focus on housing advocacy by a theoretically sophisticated black feminist scholar-activist will be a very valuable contribution.

**Noralis Rodriguez-Coss**, University of Washington

**DISSERTATION TITLE:** Feminist street performances in Puerto Rico: Alternative imaginaries of the ideal national body

Rodriguez's project is compelling, bringing together performance studies, postcolonial and women of color feminist theories, and ethnographic research to examine activist responses (in the form of street performances) to gender violence in various dimensions including especially, state and institutional violences. As one recommender stated, Rodriguez's work will "foreground activist formations that push social justice issues in ways that threaten the boundaries of gendered behavior and of the state's authority, and bring together interdisciplinary dialogues including, but not limited to, Caribbean, Feminist and Performance Studies."

## NWSA Lesbian Caucus Award

**Simone Kolysh**, City University of New York

**DISSERTATION:** The Fault in Our Streets: An Urban Ethnography of New York City Cat-Calling and LGBTQ-Directed Street Microaggressions

## NWSA Women of Color Caucus Award

**Jasmine Nicole Salters**, University of Pennsylvania

**DISSERTATION:** Wild Women Don't Have the Blues: A Black Feminist Autoethnography of Massage, Surveillance, and the Underground

## NWSA Women's Center Committee Award

**FOUNDERS AWARD:** **Cathy Seasholes**, Director of the Women's Resource Center, University of Wisconsin, Milwaukee

## Gloria. E. Anzaldúa Book Prize

**Keisha-Khan Perry**, Black Women Against the Land Grab, University of Minnesota Press

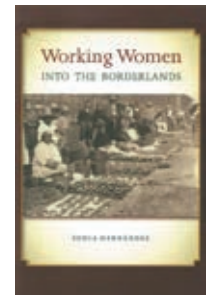
**HONORABLE MENTION:** **AnaLouise Keating**, Transformation Now, University of Illinois Press



## Sara A. Whaley Book Prize

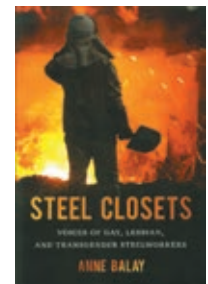
**Sonia Hernandez**, Texas A&M University, Working Women Into the Borderlands, Texas A&M University Press

Sonia Hernández' Working Women in the Borderlands and Anne Balay's Steel Closets are based on extensive original research and deploy feminist intersectional theory in ways that make significant contributions to scholarship in the field of women's studies. Hernandez examined archival materials relating to women's labor and activism on the northeast Mexican and south Texas borderlands at the turn of the 20th century. Focusing on the intersections of race and class, Hernandez shows how women's labor and activism significantly influenced the region's industrial development, as well as US-Mexican relations.



**Anne Balay**, Steel Closets: Voices of Gay, Lesbian, and Transgender Steelworkers, The University of North Carolina Press

Balay conducted over 40 interviews with contemporary gay, lesbian and transgender steelworkers in northeast Indiana. An English professor, Balay offers a literary analysis of these interviews, quoting generously and highlighting how the intersection of class and sexuality have shaped queer lives and labor in rural, midwestern United States. Both of these engaging books contribute toward filling significant gaps in the literature as they also give us new ways to think about the influence of gender and sexuality on labor.



# 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 multi-year 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.



From L to R: NWSA past presidents Beverly Guy-Sheftall, Bonnie Thornton Dill, Yi-Chun Tricia Lin, and Vivien Ng.

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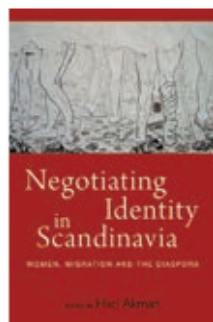
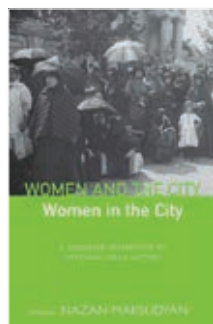
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Editors: Francisca de Haan, Krassimira Daskalova, and Marianna Muravyeva

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ISSN: 1933-2882 (Print) • ISSN: 1933-2890 (Online) • Volume 8/2014, 1 issue p.a.

### GIRLHOOD STUDIES

An Interdisciplinary Journal

Editors-in-Chief: Claudia Mitchelland Jacqueline Reid-Walsh

WINNER OF THE 2009 AAP/PSP PROSE AWARD FOR BEST NEW JOURNAL IN THE SOCIAL SCIENCES & HUMANITIES!

*Girlhood Studies: An Interdisciplinary Journal* is a peer-reviewed journal providing a forum for the critical discussion of girlhood from a variety of disciplinary perspectives, and for the dissemination of current research and reflections on girls' lives to a broad, cross-disciplinary audience of scholars, researchers, practitioners in the fields of education, social service and health care and policy makers.

ISSN: 1938-8209 (Print) • ISSN: 1938-8322 (Online) • Volume 7/2014, 2 issues p.a.



# 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.

**FRIDAY, NOVEMBER 14, 2014**

## Graduate Student Reception

**5:30–6:30 PM**

**Sheraton, Miramar Corridor**

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

## NWSA Welcome Reception

**9:00–10:30 PM**

**3<sup>rd</sup> Floor, Puerto Rico Convention Center**

All conference attendees are welcome at the NWSA sponsored welcome reception immediately after the keynote. A limited number of books will be available for sale and signing by bell hooks.

**SATURDAY, NOVEMBER 15, 2014**

## MA/PhD Reception

**5:00–6:00 PM**

**Sheraton, Miramar Corridor**

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

## Women of Color Caucus Awards and Networking Reception

**5:30–6:30 PM**

**Sheraton, Miramar 4**

This reception celebrates the 2014 Women of Color Caucus-Frontiers Student Essay Award winners. Hear directly from the award winners about their cutting edge scholarship.

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

**6:30–8:30 PM**

**Sheraton, Miramar 4**

This event is a collaborative effort to harness the creativity for women of color from the US and around the globe to entertain and enlighten all NWSA participants. Alexis De Veaux will read from her new fiction, *Yabo* (RedBone Press, 2014). This event will feature stand-up routines, poetry, dance and song performed by multi-caucus members. All are welcome!



# Exhibit Hall Overview

## Ballroom B, 3<sup>rd</sup> Floor, Puerto Rico Convention Center

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 Ballroom B, 3<sup>rd</sup> Floor, Puerto Rico Convention Center.

## Exhibit Hall Reception Schedule

### FRIDAY, NOVEMBER 14

#### 3:00–4:00 PM

SUNY Press Booth 104/106 featuring Julie Shayne and Elizabeth Ursic

#### 5:00–6:00 PM

University of Illinois Press Booth 201/203 featuring Dissident Feminisms Series

#### 5:30–6:30 PM

Ms Magazine Booth 103/105 featuring Beverly Guy-Sheftall

#### 6:00–7:00 PM

Meridians Reception

#### 6:00–7:00 PM

NWSA sponsored exhibit hall reception

### SATURDAY, NOVEMBER 15

#### 2:30–3:30 PM

SUNY Press Booth 104/106 featuring Alethia Jones and Virginia Eubanks

#### 4:00–5:00 PM

University of Illinois Press Booth 201/203 featuring Vanessa Perez Rosario

#### 4:00–5:00 PM

Signs/University of Chicago Booth 101 featuring Suzanna Walters

## Exhibitors

101 University of Chicago Press

102 Seal Press

103 Ms in The Classroom/  
105 Feminist Majority Foundation

104 SUNY Press

109 Routledge

110

112 The Scholar's Choice

114

111 Oxford University Press

113 Peace is Loud

201 University of Illinois Press

202 The Feminist Press

204 Palgrave Macmillan

205 McFarland

206 Women's, Gender, and  
Sexuality Studies and Social  
Justice at CIIS

209 Feminist Studies

210 NYU Press

211 Gender and Women's  
Studies Librarian University  
of Wisconsin

212 CSPI

213 Union Institute  
and University

214 Wiki Education Foundation

302 Widener University Center for  
Human Sexuality Studies

304 Institute of  
International Education

306 Claremont  
Graduate University

## Exhibit Hall Hours

Friday, November 14: 3:00–7:00 PM

Saturday, November 15: 9:00 AM–5:00 PM

Sunday, November 16: 9:00 AM–12:00 PM



# Conference Services

## Registration

Pre-registered attendees can pick up your conference name tag, tote bag, and program at the registration desk or register. Registration is also available on site. Please note conference registration is required to attend conference sessions. Last minute changes to the program will be listed on the conference bulletin board.

Thursday, November 13: 7:00 AM–5:00 PM  
 Friday, November 14: 7:00 AM–6:00 PM  
 Saturday, November 15: 7:00 AM–6:00 PM

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 their attention and they will do their best to assist you.

## Child Care

Your Event Sitters, LLC (YES), a licensed and bonded child-care service, which provided care at the NWSA 2013 conference in Cincinnati, will be returning to the NWSA annual conference to provide onsite child care for those who have pre-registered and pre-paid.

## Maternal Care Room

A private room is available for pumping, breast feeding or other activities. The key is available at the information desk on the first floor of the convention center.

## Accessibility

The National Women's Studies Association will make every effort to provide reasonable accommodations to presenters and attendees with accessibility needs. NWSA requests information about accessibility on the registration form in order to make appropriate arrangements. If you have an accessibility issue while at the conference, please visit registration and ask for NWSA staff.

## Ask a Leader!

National Women's Studies Association 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 special ribbons attached to their badges—stop anyone to ask questions, share ideas, or learn more about leadership in NWSA.



## Translation Services

Translations services are available for at the listed sessions during the conference. Headsets to access the translations services will be available outside of the room 15 minutes prior to the session start time. Registered attendees will need to provide a photo ID (such as a driver's license) in order to check-out a headset. Headsets need to be returned at the end of each session.

### English to Spanish Translation

#### Friday, November 14

Time	Location	Session
12:45 PM	Ballroom A	PLENARY: Creating Justice: Caribbean Scholarship and Activisms
7:00 PM	Ballroom A	Keynote Address: bell hooks

#### Saturday, November 15

Time	Location	Session
12:45 PM	Ballroom A	PLENARY: The Imperial Politics of Nation-States: U.S., Israel, and Palestine

### Spanish to English Translation

#### Friday, November 14

Time	Location	Session
12:45 PM	Ballroom A	PLENARY: Creating Justice: Caribbean Scholarship and Activisms (Speaker: Ana Irma Rivera Lassén)

#### Saturday, November 15

Time	Location	Session
9:15 AM	Room 102-A	La Ruta de las Mueres
2:30 PM	Room 102-A	Activismo, Destruccion y Educacion
4:00 PM	Room 102-A	Juntillas de activismo per formatico

#### Sunday, November 16

Time	Location	Session
10:45 AM	Room 102-A	Bodies at Risk

# Constituent Group Meetings

## Thursday

Time	Room	
1:00–2:15 PM	104-A	Program Administration and Development (PAD) Business Meeting
1:00–2:15 PM	210	Women's/Gender/Feminist PhD and Doctoral Student Interest Group
2:30–3:45 PM	210	Ethics, Equity, Diversity & Accessibility Committee Meeting
2:30–3:45 PM	211	Sexual Assault on College Campus Strategy Session
4:00–5:15 PM	211	Regional Chairs Meeting

## Friday

Time	Room	
7:45–9:00 AM	210	International Task Force Business Meeting
7:45–9:00 AM	211	Reproductive Justice Interest Group Business Meeting
9:15–10:30 PM	210	Disability Studies Interest Group Business Meeting
9:15–10:30 PM	211	Aging and Ageism Caucus Business Meeting
10:45 AM–12:00 PM	210	Trans/Gender-Variant Caucus Business Meeting
10:45 AM–12:00 PM	211	Girls and Girls Studies Caucus Business Meeting
2:30–3:45 PM	210	Feminist Masculinities Interest Group Business Meeting
2:30–3:45 PM	211	Feminism & Activism Interest Group Business Meeting
2:30–3:45 PM	102-C	Lesbian Caucus Business Meeting
2:30–3:45 PM	104-A	NWSA Curriculum Institute Meeting
4:00–5:15 PM	210	Distance Education Task Force Business Meeting
4:00–5:15 PM	211	Science & Technology Task Force Business Meeting
4:00–5:15 PM	102-C	Women's Centers Committee Business Meeting
5:30–6:45 PM	210	South Asian Feminist Caucus Business Meeting
5:30–6:45 PM	211	Transnational Feminisms Planning Meeting

## Saturday

Time	Room	
7:45–9:00 AM	210	Anti-White Supremacy Task Force Business Meeting
7:45–9:00 AM	211	Third Wave Feminisms Interest Group Business Meeting
9:15–10:30 PM	210	Law & Public Policy Interest Group Business Meeting
9:15–10:30 PM	211	Feminist Mothering Caucus Business Meeting
10:45 AM–12:00 PM	210	Undergraduate Student Caucus Business Meeting
10:45 AM–12:00 PM	211	Community College Caucus Business Meeting
2:30–3:45 PM	210	Fat Studies Interest Group Business Meeting
2:30–3:45 PM	211	Librarians Task Force Business Meeting
4:00–5:15 PM	210	Graduate Student Caucus Business Meeting
4:00–5:15 PM	211	Jewish Caucus Business Meeting
4:00–5:15 PM	Miramar 4 (Sheraton)	Women of Color Caucus Business Meeting
5:30–6:45 PM	210	Asexuality Studies Interest Group Business Meeting
5:30–6:45 PM	211	Iota, Iota, Iota–Women's Studies Honor Society

## Sunday

Time	Room	
7:45–9:00 AM	210	Feminist Spirituality Interest Group Business Meeting
9:15–10:30 PM	210	Social Justice Task Force Business Meeting
9:15–10:30 PM	211	Contingent Faculty Interest Group Business Meeting
10:45 AM–12:00 PM	210	NEWSA Business Meeting
10:45 AM–12:00 PM	211	Pacific Southwest Women's Studies Region Business Meeting

### Child Care\*

Thursday, 7:30 AM–5:30 PM

Friday, 7:30 AM–5:30 PM

Saturday, 7:30 AM–6:45 PM

\*Child Care requires pre-registration

### Maternal Care Room

First floor (see map), please pick up key from the information desk

### Quiet Space

#### THURSDAY

Chrysler Conference Room (first floor)  
9:00 AM–5:00 PM

#### FRIDAY & SATURDAY

Chrysler Conference Room (first floor)  
8:00 AM–6:00 PM

#### SUNDAY

Chrysler Conference Room (first floor)  
8:00 AM–12:00 PM



# NWSA Member and Leader Meeting Information

## Membership Assembly Meeting

**FRIDAY, NOVEMBER 14**

**12:00–12:45 PM**

**102-C, Puerto Rico Convention Center**

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders.

## Delegate Assembly Meeting

**SUNDAY, NOVEMBER 16**

**7:45–9:00 AM**

**Miramar 4, Sheraton**

Delegate Assembly members can learn about the state of the organization, make resolutions, deliberate on MA recommendations in support of the NWSA mission, and talk with NWSA leaders.

## Governing Council Meeting

**SUNDAY, NOVEMBER 16**

**9:15 AM–4:00 PM**

**San Geronimo, Sheraton**

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



## Officers

### PRESIDENT

**Vivian May**, Syracuse University

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**Donna Thompson**, Chandler Gilbert  
Community College

### PROGRAM ADMINISTRATION AND DEVELOPMENT CO-CHAIRS

**Ann Burnett**, North Dakota State University

**LeeRay Costa**, Hollins University

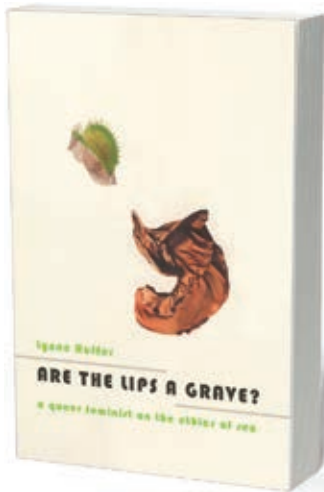
### ELECTIONS CHAIR

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### Are the Lips a Grave?

*A Queer Feminist on the Ethics of Sex*

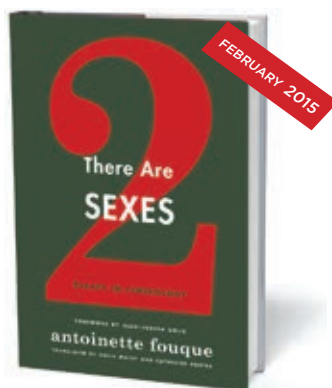
LYNNE HUFFER

"*Are the Lips a Grave?* is unique in its careful presentation of an ethics that does not fall squarely in either the queer camp or the feminist but negotiates significant contributions of both. In this sense, it offers something very important and original to theory debates heated along just these lines."

—Cynthia Willett, author of *Maternal Ethics and Other Slave Moralities*

"Beautifully written and stimulating for the theorist and non-theorist alike."

—*New Books in Gender Studies*



### There Are Two Sexes

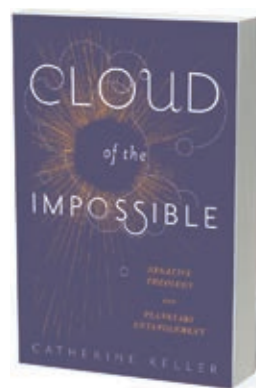
*Essays in Feminology*

ANTOINETTE FOUQUE

Foreword by Jean-Joseph Goux.  
Edited by Sylvina Boissonnas.  
Translated by David Macey &  
Catherine Porter

"A strong and powerful collection that repays reading and re-reading by anyone interested in the areas of sex, gender and women."

—Owen Heathcote, author of *From Bad Boys to New Men? Masculinity, Sexuality and Violence in the Work of Éric Jourdan*



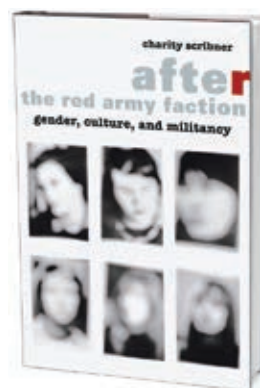
### Cloud of the Impossible

*Negative Theology and Planetary Entanglement*

CATHERINE KELLER

"A beautiful and important book, which traces the contours of a transfigured, queerly-theological discourse and practice — precisely where such a thing might seem impossible."

—Mary-Jane Rubenstein, Wesleyan University



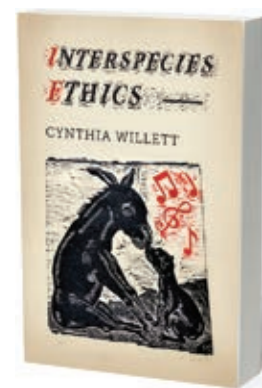
### After the Red Army Faction

*Gender, Culture, and Militancy*

CHARITY SCRIBNER

"This book provides for a much needed nuanced understanding of the influence of the RAF on cultural memory. *After the Red Army Faction* will . . . revolutionize the study of militant politics and aesthetics."

—Sabine von Dirke, University of Pittsburgh



### Interspecies Ethics

CYNTHIA WILLETT

"A rich, enlightening book about the relation between us and our evolutionary fellow travelers."

—Frans de Waal, author of *The Bonobo and the Atheist*

"A must read for anyone and everyone committed to putting the humanity back into human living and restoring the planet."

—G.A. Bradshaw, author of *Elephants on the Edge*



# PRE-CONFERENCE SCHEDULE



# Pre-Conference Program Administration and Development Pre-Conference

## 001. PAD Breakfast and Welcome

7:30AM–8:45AM

PRCC 104-ABC

## 002. PAD: Innovative Strategies of Women's and Gender Studies Program Building

9:00AM–10:15AM

PRCC 102-C

This workshop explores various strategies of Women's and Gender Studies program building. Five participants will tackle questions such as how to best explore new avenues of growth while maintaining core missions, how to strengthen WGS programs institutionally by taking advantage of new opportunities on and off-campus, finding new ways to engage in community outreach, working with "uncomfortable partners," funding, effective use of advisory boards, and creating new collaborations on campus and beyond. With the view that these components are crucial for WGS programs to continue expanding, attracting majors and minors, and thriving, the participants share creative ways to overcome obstacles.

### PRESENTERS

- ♦ *Jill A. Irvine, University of Oklahoma*
- ♦ *Jacqueline Goodman, Eastern Michigan University*
- ♦ *Kelly A. Finley, University of North Carolina, Charlotte*
- ♦ *Tamara Berg, Winona State University*
- ♦ *Diane Price Herndl, University of South Florida*

## 003. PAD: W/G/S/S Programs at Small Institutions: Directorships and Recruitment

9:00AM–10:15AM

PRCC 208-C (LCD)

This roundtable will consider the challenges and possibilities for directing W/G/S/S Programs and recruiting both faculty and students to small programs. Topics of discussion will range from the recruitment and retention of faculty, the cultivation of future directors, as well as strategies for engaging students—both as majors and minors, but also to fulfill broader college requirements.

### MODERATOR

- ♦ *Astrid Henry, Grinnell College*

### PRESENTERS

- ♦ *Christa Craven, College of Wooster*
- ♦ *Aparna Thomas, Cornell College*
- ♦ *Denise Witzig, Saint Mary's College*
- ♦ *Jennifer Ann Nelson, University of Redlands*

## 004. PAD: WMGS@theCenter

9:00AM–10:15AM

PRCC 209-A (LCD)

This workshop is a challenge to programs/centers to think innovatively about the WMGS pitch. We reject pink, purple, dancing ladies, and vagina flowers. We embrace intersectionality, fierceness, critical masculinities, queer sensibilities, and start-up culture/social entrepreneurship worlding. By sharing our story from the new \$2.8 million

Cassandra Voss Center, we'll demonstrate how we changed the conversation about gender and identity on our campus for real. This workshop hatches mad plans about how to put WMGS at the center in your program.

### PRESENTERS

- ♦ *Karlyn Crowley, St. Norbert College*
- ♦ *Anna Czarnik-Neimeyer, St. Norbert College*

## 005. PAD: Assessment: Writing Learning Outcomes

9:00AM–10:15AM

PRCC 209-B (LCD)

Although assessment is used for a variety of purposes, it should primarily be engaged in to help programs to advance their own goals and reflect upon student learning. This workshop will engage participants in identifying their programmatic and institutional commitments and aspirations, then translating those into measurable, program-level learning outcomes, that can inform program design and promote coherence across core and cross-listed/interdisciplinary courses. Finally, participants will consider ways to connect program-level learning outcomes with course-level learning outcomes as a means of helping instructors think through student development and its relationship to prerequisites.

### PRESENTERS

- ♦ *Betsy Eudey, California State University, Stanislaus*
- ♦ *Deb Hoskins, University of Wisconsin, La Crosse*

## 006. PAD: Beyond Internships: Creating Dynamic Service Learning Opportunities

9:00AM–10:15AM

PRCC 209-C (LCD)

Find out about service learning projects that go beyond individual internships, and practice using a curriculum designed to guide students in reflection on service learning. The three projects discussed will be faculty-led research, community mapping to identify and address local issues that matter to women, and creation of a domestic violence awareness campaign on campus. Instruction will address the pedagogy and the nuts and bolts of incorporating this kind of work into the classroom. Through writing and conversation, participants will then explore how reflection within a social context can deepen service learning. Resources for getting started will be distributed.

### PRESENTERS

- ♦ *Saadiqa Lundy, Clemson University*
- ♦ *Diane Perpich, Clemson University*

## 007. PAD: Locating Your Center

10:30AM–11:45AM

PRCC208-C (LCD)

This panel convenes four recent cases at four different institutions of how collaborations between the academic units of women's, gender, and sexuality studies and the student affairs units of women's, sexuality, LGBTQ, and/or cultural centers have helped to locate and establish new centers and initiatives on their campuses.

### MODERATOR

- ♦ *Brian R. Jara, West Virginia University*

# Pre-Conference Program Administration and Development Pre-Conference

## PRESENTERS

- ♦ *Brian R. Jara, West Virginia University*
- ♦ *Marla Jaksch, The College of New Jersey*
- ♦ *Kristin J. Jacobson, Richard Stockton College of New Jersey*
- ♦ *Toby J. Henry, Independent Scholar*

## 008. PAD: Program Development in Tough Economic Times

10:30AM–11:45AM

PRCC 209-A (LCD)

Recognizing the challenges that programs face in tough economic times, this roundtable will discuss practical strategies for program development. Our presenters bring to the table perspectives of the community college, public and private institutions, and large and small programs and will address practical ways feminist organizational theory informs and frames program development; strategic planning and assessment, faculty retreats, and other methods for renewed faculty investment; strategies for student retention and recruitment; and strategies for private and foundation fundraising. After each presenter speaks briefly on her topic, we will open the floor for questions, group discussion, and feminist strategizing.

## MODERATOR

- ♦ *Jenn Brandt, High Point University*

## PRESENTERS

- ♦ *Veronica Limeberry*
- ♦ *Jill A. Irvine, University of Oklahoma*
- ♦ *Kris Peleg, Century College*

## 009. PAD: Assessment: Designing Assessment Instruments

10:30AM–11:45AM

PRCC 209-B (LCD)

While many assessment instruments gauge the level of students' knowledge, attitudes, and skills, they often do not provide the kind of information that helps instructors determine what to change when students do not perform as well as we would like. This workshop will engage participants in designing instruments that gauge the level of students' abilities as they enter a program or course compared to how they leave. Participants will then also consider methods to render more visible students' thinking while they are in the process of learning, information that is crucial to enhancing an inclusive, feminist teaching strategy.

## PRESENTERS

- ♦ *Deb Hoskins, University of Wisconsin, La Crosse*
- ♦ *Betsy Eudey, California State University, Stanislaus*

## 010. PAD: Models for Mentoring

10:30AM–11:45AM

PRCC 209-C (LCD)

This workshop presents models for mentoring in four different venues: a mentoring program which pairs community business people with undergraduates and addresses "gender" by mentoring female and male students; e-mentoring for junior faculty; a feminist multicultural co-mentoring summer program for students; and using teaching circles to mentor faculty of both genders to enhance professional development.

## PRESENTERS

- ♦ *Sally Barr Ebest, University of Missouri, St. Louis*
- ♦ *Therese Macan, University of Missouri, St. Louis*
- ♦ *Angela Clark-Taylor, University of Rochester*
- ♦ *Virginia M Guneyli, St. Charles Community College*

## 011. PAD Pre-Conference Lunch

11:45AM–1:00PM

PRCC Terrace (third floor)

Pre-Conference Lunch is only open to those paid participants of the PAD and WCC pre-conferences and the Women of Color Leadership participants.

## 012. PAD Business Meeting

1:00PM–2:15PM

PRCC 104-A

## 013. PAD: The Transition from Women's Studies to Womens/Gender/Sexuality Studies in Liberal Arts Colleges

2:30PM–3:45PM

PRCC 103-B

As a result of intellectual developments in the field, entry into the professoriate of faculty trained in programs that refute the divisions between gender and sexuality studies, and the changing desires and demands of students, women's studies programs, by now institutionalized in so many liberal arts colleges, are taking a variety of steps to incorporate gender and sexuality. This interactive workshop features faculty representing liberal arts colleges at various stages of this process, from women's studies programs asking initial questions, through programs attempting to merge women's studies and gay and lesbian studies, through established women's, gender, and sexuality studies programs.

## MODERATOR

- ♦ *Sarah Pinto, Tufts University*
- ♦ *Sabina Vaught, Tufts University*

## PRESENTERS

- ♦ *Jennifer Scanlon, Bowdoin College*
- ♦ *Carla Golden, Ithaca College*
- ♦ *Mel Michelle Lewis, Goucher College*
- ♦ *Sonia Hofkosh, Tufts University*

## 014. PAD: How to Put the WGS Back into the Women's Center

2:30PM–3:45PM

PRCC 104-A

In this crossover roundtable panel we will bring together three sets of WGS and Women's Center directors from the same schools who have established and productive relationships. We all know Women's Center and WGS programs can work together in valuable and indispensable ways but they can also end up in very fraught and unproductive relationships. Our goal is to provide a discussion of successful partnerships for connecting the theoretical frameworks of Women and Gender Studies with the service delivery of Women's Centers to advance the status of women on campus.

# Pre-Conference Program Administration and Development Pre-Conference

## MODERATOR

- ♦ *Adale Sholock, West Chester University*

## PRESENTERS

- ♦ *Rebecca Dolhinow, California State University, Fullerton*
- ♦ *Mary Becerra, California State University, Fullerton*
- ♦ *Beth Bartlett, University of Minnesota, Duluth*
- ♦ *Susana Pelayo-Woodward, University of Minnesota, Duluth*
- ♦ *Pamela Scully, Emory University*
- ♦ *Dona L. Yarbrough, Emory University*

## 015. PAD: Leading WGS Study Abroad Programs: Challenges and Opportunities

2:30PM-3:45PM

### PRCC 104-B

This roundtable will examine the challenges and opportunities when leading WGS-focused study abroad programs. Featuring WGS faculty and women's center staff who lead programs in Europe, Senegal, South Africa, and New Zealand, panelists will discuss the benefits for students analyzing issues of gender, race, and sexuality in a global perspective while being immersed in a culture other than their own, as well as the difficulties WGSE students face when conducting cross-cultural research, specifically focusing on students' tendency to search for the familiar in the unfamiliar.

## MODERATOR

- ♦ *Danielle DeMuth, Grand Valley State University*

## PRESENTERS

- ♦ *Brenda Bethman, University of Missouri, Kansas City*
- ♦ *Brittany Dernberger, Grand Valley State University*
- ♦ *Elizabeth Hackett, Agnes Scott College*
- ♦ *Iveta Jusova, Antioch University*
- ♦ *Marita Joan McComiskey, University of Connecticut*

## 016. PAD: Directors Workshop

2:30PM-3:45PM

### PRCC 104-C

This roundtable offers perspectives and practical advice from longtime women's studies administrators from a variety of types of academic institutions. In particular, the conversation addresses issues of building programs, developing graduate programs, enhancing budgets, and considering other places of leadership in academic institutions. A time for Q & A follows the brief presentations by the panelists.

## MODERATOR

- ♦ *Susan Shaw, Oregon State University*

## PRESENTERS

- ♦ *Jill M. Bystydzienski, The Ohio State University*
- ♦ *Maria Bevacqua, Minnesota State University*
- ♦ *Alison Piepmeier, College of Charleston*
- ♦ *Jill M. Adams, Jefferson Community & Technical College*

## 017. PAD: NWSA's New Guidelines for Tenure and Promotion: What Do They Mean for Directors, Administrators, and Institutions?

4:00PM-5:15PM

### PRCC 103-B

## MODERATOR

- ♦ *Ann Burnett, North Dakota State University*

## PARTICIPANTS

### Widening the Scope

- ♦ *Jackie Krasas, Lehigh University*

Scholars will discuss the importance and implications of "widening the scope" of evaluation in research, teaching and service.

### Accounting for Institutional and Departmental Obstacles and Inequities

- ♦ *Crystal Chambers, East Carolina University*
- ♦ *Gloria Jones-Johnson, Iowa State University*

Scholars will present on ways to overcome the challenges of obtaining tenure and promotion in Women's Studies.

### Recognizing and Valuing a Wider Range of Contributions

- ♦ *Ann Burnett, North Dakota State University*
- ♦ *Caryn D. Riswold, Illinois College*

Scholars will provide multiple ways for candidates, administrators, and institutions to expand the current mindset about what "counts."

## 018. PAD: Program Administration at Faith-Based Institutions

4:00PM-5:15PM

### PRCC 104-A

Developing and growing WGS programs at faith-based institutions often involves balancing institutional and religious protocol alongside the basic tenets of women's, gender, and sexuality studies. This roundtable will address this balance, discussing some of these unique circumstances and strategies for success. In particular, participants will address topics such as: campus inclusivity, programming, student recruitment, faculty enrichment, cross-listing courses, and building alliances with campus and community organizations.

## MODERATOR

- ♦ *Jenn Brandt, High Point University*

## PRESENTERS

- ♦ *Stacy Davis, Saint Mary's College*
- ♦ *Jenn Brandt, High Point University*
- ♦ *Stella Oh, Loyola Marymount University*

# Pre-Conference Program Administration and Development Pre-Conference

## 019. PAD: Small Programs, Big Plans: Innovations, Collaborations and a “Diversity Leadership Certificate”

4:00PM–5:15PM

PRCC 104-B

### MODERATOR

- ♦ *Helen R. Klebesadel, University of Wisconsin System*

### PARTICIPANTS

#### ***The Diversity Leadership Certificate: A Space for Academic and Institutional Subjectivity***

- ♦ *Pilar Melero, University of Wisconsin, Whitewater*  
In *The Location of Culture*, Homi Bhabha proposes that “[i]t is in the emergence of the interstices—the overlap and displacement of domains of difference—that the intersubjective and collective experiences of nationness, community interest, or cultural value are negotiated...[where] terms of cultural engagement, whether antagonistic or affiliative, are produced...” I argue that the Diversity Leadership Certificate has provided a dialogical/performativity interstice through which Women’s and Gender Studies and Race and Ethnic Studies have been able to create an “affiliative,” relationship, elaborating within it a space for academic subjectivity, in a less than supportive institutional context.

#### ***Let’s LEAP into the Diversity Leadership Certificate: The Rewards and Challenges of Leveraging Institutional Priorities and Sanitized Narratives***

- ♦ *Ellie Christine Schemenauer, University of Wisconsin, Whitewater*  
Liberal Education and America’s Promise (LEAP), a 2005 initiative launched by the Association of America’s Colleges and Universities (AAC&U), promotes the value of a liberal education for students, especially in terms of what such an education can provide a worker in the 21st century global economy, but also in terms of skills necessary for civic engagement in a diverse democracy. In this paper, I discuss the rewards and challenges of leveraging institutional priorities and goals like LEAP to legitimize and fund innovative diversity programming like the Diversity Leadership Certificate.

#### ***Thinking Holistically: Connecting the Classroom and Co-Curriculars to Deepen Students’ Diversity Learning***

- ♦ *Cynthia L Konrad, University of Wisconsin, Whitewater*  
When universities create diversity learning initiatives, they often focus on learning in a classroom setting. In this paper, I argue for the importance of a holistic approach to diversity learning that also incorporates co-curricular events, hands on experiences, and leadership opportunities. I discuss how such options help students move beyond a “drive through” approach to culture toward a deeper analysis of systems of power and contribute to the sustainability of intercultural, women’s, and LGBT centers. I also share strategies for building collaborations between student affairs staff and faculty and navigating the rewards and challenges of doing so.

## ***ePortfolios and Universal Design: Using Online Portfolio Platforms to Teach Diversity More Inclusively***

- ♦ *Lauren Bower Smith, University of Wisconsin, Whitewater*  
EPortfolios have become an important tool for educators of non-traditional-aged students because of their accessibility for place-bound and working students, their capacity as a tool for the validation of learning that occurs outside the classroom, and their capacity for personalizing learning. This presentation will demonstrate how the inclusive features that have made ePortfolio valuable for non-traditional-aged students can also make them valuable for diversity education. ePortfolios allow for more personalized learning, the synthesis of learning done inside and outside the classroom, and greater accessibility for all students.

## 020. PAD: Feminists Queering the Campus: Approaches to LGBTQIA Equity, Inclusion, and Change

4:00PM–5:15PM

PRCC 104-C

This roundtable joins faculty/administrators at four-year, public, private, and research universities to discuss mechanisms for introducing and supporting campus LGBTQIA (Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Asexual) issues. Speakers will address leading concerns in LGBTQIA programming with a focus on inclusion of trans\*, queer, and trans-feminist approaches. Roundtable facilitators will examine programs/departments across institutional type with considerations to campus size, location, demographics, and sociopolitical structures bearing on LGBTQIA program funding and development. Roundtable dialogue will draw on experiences and theories that inform LGBTQIA Studies, deploying progressive strategies for equity, radical inclusion, and institutional/cultural change inside and outside the classroom.

### MODERATOR

- ♦ *Kaitlin Marie Legg, University of North Florida*

### PRESENTERS

- ♦ *Angela Clark-Taylor, University of Rochester*
- ♦ *Barbara LeSavoy, The College at Brockport*
- ♦ *Kaitlin Marie Legg, University of North Florida*
- ♦ *Liz Elsen, University of Texas, Austin*

# Pre-Conference Women's Centers Committee

## 001. WCC Breakfast and Welcome

7:30AM-8:45AM

PRCC 103-AB

## 002. WCC: Intersectionality Is The New Diversity

9:00AM-10:15AM

PRCC 201-A (LCD)

In this post-diversity era, intersectionality has become the new trending buzz word to mean all things "other". Have you noticed the egregious over-use and misappropriation of the term? What has become of Crenshaw's seminal work? More importantly, how do we correct and clarify for the offenders? Join us in this interactive workshop, grounded in critical race theory and critical race feminism, in which we will examine the problem and posit some strategies.

### PRESENTERS

- ♦ Kim Everett, Northeastern Illinois University
- ♦ Joanna Snawder, Northeastern Illinois University

## 003. WCC: Beyond Bubble Baths and Baby Animals: Strategies for Teaching and Living Sustainable Social Justice Advocacy

9:00AM-10:15AM

PRCC 201-B (LCD)

"I'm smart, I care, and I want bad s@&t to end!"—the nutshell response about why I (and many others) "do" social justice work. Personal connection, empathy, and passion are essential tools for advocacy and activism, yet there is a cost of caring that isn't remedied by bubble baths or cocktails. This workshop draws from research on vicarious trauma and compassion fatigue (and some "been there, done that") to help participants navigate the "shadow side" of compassion, to explore ways to incorporate self-care into personal and organizational practices, and to teach students to become sustainable stewards of a cause.

### PRESENTER

- ♦ Jennifer Warwick, Pacific Lutheran University

## 004. WCC: Assessment within Women's Centers

9:00AM-10:15AM

PRCC 202-A (LCD)

Assessing work within Women's Centers has not always been a priority. However, conducting needs assessment, program evaluations, and focus groups are effective ways to identify programmatic areas of strength and weakness. Additionally, these methods help practitioners prioritize programs in a time of limited budgets and ensure they are meeting the needs of the campus constituents identified in their mission. In this workshop, the presenter will share the methods used in a comprehensive assessment program and how the results were used to examine the work of this particular center.

### PRESENTER

- ♦ Ellen Lassiter Collier, Eastern Michigan University

## 005. WCC: Strategies of Sexual Assault Response Activists

9:00AM-10:15AM

PRCC 202-B (LCD)

Over the past year, a number of campuses have been under pressure to improve their campus sexual assault response and judicial processes. Student activists created significant momentum around this issue by engaging social media to raise awareness about the ways they were treated when reporting sexual assault to campus officials. In this interactive presentation, we will present the results from a study exploring recent student activists' journeys, how they gained momentum, and the role of social media. Additionally, participants and facilitators will engage in a discussion about effective strategies to support student activists on their campuses including engaging social media.

### PRESENTERS

- ♦ Chris Linder, University of Georgia
- ♦ Colleen Riggle, Georgia Institute of Technology
- ♦ Jess Myers, University of Maryland, Baltimore County

## 006. WCC: Changing the Face of Public Leadership - NEW Leadership (TM) Programs and Campus Women's Centers

10:30AM-11:45AM

PRCC 201-A (LCD)

NEW Leadership™ is a national, non-partisan program, originated by the Center for American Women and Politics at Rutgers University, which educates college women about the political process and teaches them to become effective leaders. There are now 22 partner programs across the country. This session will present information about the program, evidence of its efficacy in preparing young women for public leadership, and share stories of how programs at a variety of types, sizes, and geographically diverse institutions were developed and now operate. There will be ample time for Q&A.

### PRESENTERS

- ♦ Linda Stewart Kroon, University of Iowa
- ♦ Avinder Deol, University of Iowa

## 007. WCC: Understanding the Hidden Breach: Women's Centers and Students in the Sex Trades

10:30AM-11:45AM

PRCC 201-B (LCD)

This workshop will address the needs of student sex workers, and will breakdown dominant myths regarding experiences of victimization, their use of feminist, gender equity, and women's resource centers, as well as the importance of recognizing the complex and multi-faceted experiences of students in the sex industry, as impacted by their intersecting identities. Presenters will use findings from a Women's Center survey about sex work to discuss the needs of sex workers who attend school and participants will collectively identify strategies to utilize at their centers and on campus to increase accessibility for students working in the sex industry.

### PRESENTERS

- ♦ Meg Panichelli, Portland State University
- ♦ Adrienne Graf, Portland State University



# Pre-Conference Women's Centers Committee

## 008. WCC: The CAS WSPS Standard: Reflecting a Shared Vision of Justice

10:30AM-11:45AM

PRCC 202-A (LCD)

For over three decades, the Council for the Advancement of Standards in Higher Education (CAS) standards, reviewed on a 10-year cycle, have reflected good practices generally agreed upon by the profession-at-large. In 2014, a group of women's center directors had bi-weekly meetings to suggest revisions for the Women Student Programs and Services (WSPS) standard. The core of our conversations concerned giving voice to a shared vision of justice that would be understood by colleagues, supervisors, and external reviewers alike. In this session, participants will learn about the construction of the revised standards and how to use them.

### MODERATOR

- ♦ *Rebecca Morrow, West Virginia School of Osteopathic Medicine*

### PRESENTERS

- ♦ *Cathy Seasholes, University of Wisconsin, Milwaukee*
- ♦ *Jane Goettsch, Miami University*
- ♦ *Adale Sholock, West Chester University*
- ♦ *Amber L. Vlasnik, Wright State University*

## 009. WCC: Just Us or Justice: Moving Toward a Culture of Collective Accountability on College Campuses through Active Bystander Behavior

10:30AM-11:45AM

PRCC 202-B (LCD)

This session tells the story of BeVocal, a campus-wide multi-issue bystander intervention initiative at a large public university. Building on the research of sexual-assault focused bystander programs, BeVocal works across issue areas to break down isolation of various centers on campus and build a web of care. Staff model coalition building across difference towards establishing a norm of collective responsibility and respect for all campus community members. The session will serve as an interactive think tank for the application of the BeVocal model to each participant's unique campus community.

### PRESENTERS

- ♦ *Erin Burrows, University of Texas, Austin*
- ♦ *Liz Elsen, University of Texas, Austin*

## 010. WCC Pre-Conference Lunch

11:45AM-1:00PM

PRCC Terrace (third floor)

Pre-Conference Lunch is only open to those paid participants of the PAD and WCC pre-conferences and the Women of Color Leadership participants.

## 011. WCC: Bridging the Divide Between Online and Campus Feminism

1:00PM-2:15PM

PRCC 102-A

This session focuses on dialogue between campus feminism and "online feminism." While campus feminists increasingly produce blogs and use online organizing tools, and feminists writing online are connected to campus organizing, there is a lack of deliberate communication about the interrelationship between these fields. We will discuss how digital work is used in Women's Centers and what would be most useful for the faculty, staff, and students who use these spaces, how online feminism connects with campus organizing, and the potential and challenges of this relationship. Participants will gain insight and develop new ideas for productive collaboration.

### MODERATOR

- ♦ *Gwendolyn Beetham, Independent Scholar*

### PRESENTERS

- ♦ *Jos Truitt, Feministing.com*
- ♦ *Lori M. Adelman, Feministing.com*
- ♦ *Maya Dusenbery, Feministing.com*

## 012. WCC: Doing Feminism, Doing Inclusion, Doing it Right?

1:00PM-2:15PM

PRCC 102-B

Women's, Sexuality, and Multi-Cultural Centers are often incubators for services, resources, and programs later transferred into central offices within an institution. These transfers of feminist work can increase the sustainability of important programs and heighten their visibility, but not without limitations. From the perspective of three differently positioned staff at Dartmouth College, we will present our institution as a case study for analyzing the effects of such institutional change, and facilitate a dialogue about strategies for coalition building and addressing the matriculation quality for women, queer and trans students, and/or students of color, from an organizational perspective.

### PRESENTERS

- ♦ *Reese C. Kelly, Dartmouth College*
- ♦ *Michelle N. Hector, Dartmouth College*
- ♦ *Alysson M. Satterlund, Dartmouth College*
- ♦ *Giavanna Munafa, Dartmouth College*
- ♦ *Amanda Childress, Dartmouth College*

## 013. WCC: We Aren't Just Braiding our Hair and Stirring the Pot: Gender, Power, and Care Work as Women's Center Professionals

1:00PM-2:15PM

PRCC 102-C

For Women's Center professionals, care work as practitioners presents specific challenges as we navigate our multiple roles (advocate, supervisor, educator), the unpredictability of student crisis, or supporting a colleague. We are expected to be fully present at a moment's notice, plan programs, advocate for policy change, and work irregular hours, while navigating gendered power structures that often dismiss and misunderstand our labors of love. This workshop will provide participants with an opportunity to participate in reflection about making our work more sustainable and understood, as well as how to create a network of support that lasts beyond our time together.

### PRESENTER

- ♦ *Colleen Riggle, Georgia Institute of Technology*

# Pre-Conference Women's Centers Committee

## 014. WCC Poster Presentations

1:00PM-2:15PM

PRCC Third Floor Lobby

### PARTICIPANTS

#### ***A Labor of Love: Examining Feminist Mother-Daughter Communication Through Inclusive Sexuality Education***

- ♦ *Lysa Salsbury, University of Idaho*

Research regarding mother-daughter communication about sex focuses on safety and risk-taking associated with STIs and pregnancy. The process of communication is largely ignored. This presentation will include initial findings from a pilot study conducted with self-identified feminist mothers and their adolescent daughters regarding their parallel participation in an inclusive sexuality curriculum for 7th-9th graders. Feminist mothering encourages honest communication through trusting relationships, as well as autonomy, self-governance, and self-respect (O'Reilly, 2008). However, conversation about sex is often fraught with tension and discomfort (Phadke, 2013). How do feminist mothers help their daughters negotiate the choices and challenges facing teen girls today?

#### ***A University-Based Young Women Leaders Program: Challenges and Lessons Learned***

- ♦ *Donna Sollie, Auburn University*
- ♦ *Carol Roberson, Auburn University*

Information is provided about the Young Women Leaders Program, a joint effort between the Women's Resource Center, academic programs, and university programs. The YWLP is a two-semester after-school, curriculum-based mentoring program that pairs junior high girls with college women, and focuses on issues facing adolescent girls. The course incorporates theory and research on adolescent development with practice and service learning, and combines one-on-one mentoring with targeted group activities. Best practices for working with undergraduate students with limited exposure to less-privileged populations, for partnering with low-resourced school systems, and for designing appropriate curriculum topics will be addressed.

#### ***An Anti-Deficit Approach to Working with Parenting Students***

- ♦ *Ellen Lassiter Collier, Eastern Michigan University*

In order to build the body of knowledge on parenting students and provide insight into the impact of existing support programs, this presentation will explore the application of Shaun Harper's (2012) Anti-Deficit Achievement Framework to parenting students. The theory shifts the focus of working with an underperforming student population from one of challenges to that of successes. This presentation will explore how to reimagine institutional cultural and practices and how women's centers address trans-feminisms via the intersection of woman, student, and mother

#### ***Girl 2 Girl: A Collaborative Young Women's Group at the High School Level***

- ♦ *Kathy Fischer, University of Connecticut*

Girl 2 Girl (G2G) a collaborative young women's group at the high school level that includes the Women's Center, two local high schools, and adult female mentors represent careers as diverse as military personnel, business owners, doctors,

lawyers, teachers and stay-at-home mothers. This presentation will share why and how was developed, what was learned through implementation, the results of the evaluation, and the future goals, opportunities and direction of this program. Attendees will have the opportunity to share experiences and lessons doing similar work on their campuses and in the community.

#### ***The Empower Project***

- ♦ *Jennifer Warwick, Pacific Lutheran University*

The Empower Project is a two-part, psycho-educational workshop series designed to assess and allay the impact of gender-based oppression on personal health and wellbeing. Each workshop examines the strengths and challenges that female-identified students face in multiple aspects of their life and offers practical tools and peer support to further their sense of self-worth and personal efficacy across multiple life contexts. This poster session will display the Empower Project curriculum and recruitment materials, offer advice on group implementation and facilitation, and provide assessment data from current and past participants.

#### ***The National Center for Women & IT: Creating Justice For Women in Technology***

- ♦ *Catherine Ashcraft, University of Colorado*

This poster describes the National Center for Women & IT's efforts toward increasing justice around women and girls' participation in technology and computer science. The Center serves a unique coalition of more than 500 K-12, postsecondary, and industry organizations. Translating feminist goals across these audiences is often challenging. The contradictions become particularly intense when working toward feminist goals in policy and corporate environments. During its 10-year history, the Center has experimented with numerous creative strategies in order to achieve "imperfect justice." This poster reports successes and lessons learned and how this knowledge might benefit other centers working for systemic change.

#### ***Uniting 20,000 Voices: Reinventing Our Goal Toward an Inclusive Future***

- ♦ *Annie M. Kosar, University of Rhode Island*
- ♦ *Racine L. Amos, University of Rhode Island*
- ♦ *Elizabeth Annie Russell, University of Rhode Island, Kingston*

Social justice work can be both challenging and rewarding. Feminism and Gender & Women's Studies are at the forefront of much of the social change we see in our world. We all strive to explore new and innovative methods to bring different constituents of an institution together toward social justice. At our institution, we spearheaded an event called 20,000 Voices, which is one example of an action-oriented diversity event. Join us to learn how one event brought our campus together for social change and inspired us into action and how it might work on your campus or in your classroom.

#### ***Women's WELL Leadership Community (Women Excelling in Leadership & Learning)***

- ♦ *Melinda L. Yeomans, Southern Illinois University*

Building a community of student women leaders depends upon the holistic education and empowerment of women based in the experience and cultivation of wellness. In Barsh and Cranston's How Remarkable Women Lead they share stories of some of the most effective women changing culture through their leadership examples. From this work and others, I have

# Pre-Conference Women's Centers Committee

built a model of Leadership Mentoring on the new models of women's leadership. This holistic process begins with developing a core group of empowered students practicing this model of Centered Leadership.

## **'Playing' the Field: Using Social Media to Broaden our Prospects for Social Change**

- ♦ *Lamea Shaaban-Magana, University of Alabama*
- ♦ *Heather Imrie, Catharsis Productions*

"Movements in struggle produce new knowledge and new questions" (Robin Kelly, 2002, 152). How do these knowledges intersect with technology and our women's center practices? Using the contours of our own women's center experience, we share how we worked collaboratively with a community partner doing anti-violence work to build an accessible, but comprehensive social media playbook as part of a new marketing and education strategy. We explore the process and content of our negotiations across staff members of varying degrees of knowledge and interest in social media to build a tool of engagement and connections across and with difference.

## **015. WCC: Creating Social Justice Change Agents—A Women's Center's Staff T&D Model**

**2:30PM–3:45PM**

**PRCC 102-A**

One of our goals at the Women's Center is to ensure that each staff person leaves as a confident social justice change agent. Our staff (undergraduates, graduates, and FTEs) tell us that the training we've developed, and our intentionally feminist, inclusive, intersectional leadership theory and praxis, empowers them to effectively advocate for justice and within and outside of the workplace. In this roundtable, we'll describe our staff-training model, listen to other models or ideas from the participants, and discuss the challenges/opportunities of creating effective social justice change agents.

PRESENTERS

- ♦ *Anitra Cottledge, University of Minnesota*
- ♦ *Peg Lonnquist, University of Minnesota*

## **016. WCC: Not the Usual Suspects: Trainings for Institutional and Individual Change**

**2:30PM–3:45PM**

**PRCC 102-B**

How can diversity/inclusion trainings administered to staff, faculty students create more justice on our campuses and in our world? This Roundtable will discuss various social justice based trainings being offered to bring new allies to the table, educate individuals and groups and empower them to intervene as bystanders and be more effective allies to marginalized communities. Through educating people with institutional power or status as leaders on campus, we hope to leverage power and privilege to sustainably create more justice on our campuses. Each of the presenters will speak from their own personal, institutional and pedagogical perspective.

PRESENTERS

- ♦ *Amanda Linsenmeyer, University of Colorado, Boulder*
- ♦ *Amber L. Vlasnik, Wright State University*
- ♦ *Cynthia L Konrad, University of Wisconsin, Whitewater*
- ♦ *Kerry Diekmann, American University*
- ♦ *Jamie L. Huber, Utah State University*
- ♦ *Jennifer Smith, Pacific Lutheran University*

## **017. WCC: Got Milk? Understanding and Addressing the Needs of Nursing Mothers on University and College Campuses**

**2:30PM–3:45PM**

**PRCC 102-C**

Nursing mothers on university and college campuses have to navigate the conflicting lactation related rights for female students, staff, and faculty and are often unsure about whom to turn to for information and support.

This roundtable will explore the challenges involved in advocating for the rights of nursing mothers at large, decentralized institutions and highlight the importance of campus-wide collaboration in addressing this vital issue. A model of best practices will be discussed to assist campuses looking to institutionalize accommodations for nursing mothers.

PRESENTERS

- ♦ *Gerakina Arlene Sgoutas, Metropolitan State University, Denver*
- ♦ *Sandra Sgoutas-Emch, University of San Diego*
- ♦ *Shannon Lundeen, Case Western Reserve University*
- ♦ *Carol Vines, Eastern Washington University*
- ♦ *Jessica Mertz, University of Pennsylvania*

## **018. WCC: Is Justice Served?: Mediation and Restorative Justice for Campus Sexual Misconduct Cases**

**2:30PM–3:45PM**

**PRCC 103-A**

As colleges and universities explore alternative resolution for student code violations, many are establishing restorative justice and mediation programs as an alternative to typically punitive and legalistic processes. The Association for Student Judicial Affairs (ASJA) established an On-Campus Alternative Dispute Resolution working group in 1997, and offered half-day institutes at their national conference, setting up Restorative Justice programs on campuses. Frequently used for vandalism, academic dishonesty, intoxication and property damage, campuses have begun exploring using these alternative processes to address sexual misconduct. By having these dialogues, we can help shape what needs to be considered from a trauma informed perspective.

PRESENTER

- ♦ *Erin McGladrey, University of Oregon*

## **019. WCC: Using Technology to Engage Women Students on Campus**

**4:00PM–5:15PM**

**PRCC 102-A**

# Pre-Conference Women's Centers Committee

Are women centers on campuses keeping up with the age of technology? Are they engaging adult learners in their programming? The Women's Resource Center at the University of Michigan–Dearborn is incorporating technology in their programming to reach more students, specifically, non-traditional women students. In this interactive workshop, participants will learn how women centers are adapting their programming to today's student population, and will leave with ideas of how to adapt their current programs or to create new ones to reach more women students on campus.

## PRESENTERS

- ♦ *Susan Estep, University of Michigan, Dearborn*
- ♦ *Shareia N. Carter, University of Michigan, Dearborn*

## 020. WCC: Professional Development: A Strategy for Sustaining Women's Centers

4:00PM–5:15PM

### PRCC 102-B

This session will focus on how Women's Center staff can integrate an on-going commitment to professional development as a strategy for identifying priorities and parameters to guide our work, creating meaningful educational experiences for student staff, and engaging board members and volunteers in the implementation of programs. We will share examples of key frameworks that are used as touchstones for our professional development activities, as well as successes and challenges in sustaining our commitment to these activities. Attendees will have the opportunity to share best practices and key considerations from other Women's Centers.

## MODERATOR

- ♦ *Ellie DiLapi, Independent Scholar*

## PRESENTERS

- ♦ *Kathy Fischer, University of Connecticut*
- ♦ *Lauren Donais, University of Connecticut*
- ♦ *Ellie DiLapi, Independent Scholar*
- ♦ *Kathleen Holgerson, University of Connecticut*
- ♦ *Carol Millette, University of Connecticut*

## 021. WCC: When WRC's Reach out to Men, Is it Helpful or Harmful to Women?

4:00PM–5:15PM

### PRCC 102-C

Only men can end male violence against women. However, if we spend our time working with men and boys to prevent their violence against girls and women, we are diverting programming, attention and funds away from women. A longstanding community college Women's Resource Center that houses the first community-college based rape prevention program in the country has been assessing the impact of this programming on our services for women. While this primary prevention work is essential to ending violence and ultimately supporting women's persistence in school, how does this approach ultimately serve women?

## PRESENTER

- ♦ *Traci Boyle-Galestiantz, Portland Community College*

## 022. WCC: The Struggle Within: Women of Color Voices at Women's, Gender Equity, and Sexuality Centers

4:00PM–5:15PM

### PRCC 103-A

Women of color professionals' leadership and work experiences both within women's centers and in institutions of higher education as a whole are often fraught with challenges due to persistent marginalization and microaggressions. This roundtable discussion will address the barriers faced by women of color as they seek to navigate and disrupt the deep-seated white-centrism of women's centers. We will also discuss approaches to building effective anti-racist allyship that decenters white women and maintains the critical importance of women of color's voices, perspectives, and experiences.

## MODERATOR

- ♦ *Megan Tagle Adams, University of Maryland, Baltimore County*

## PRESENTERS

- ♦ *Christine (cici) Ambrosio, University of California, Berkeley*
- ♦ *Wanda Burton, University of Alabama*
- ♦ *Anitra Cottledge, University of Minnesota*
- ♦ *Amanda Linsenmeyer, University of Colorado, Boulder*
- ♦ *Amelia Meman, University of Maryland, Baltimore County*

# Pre-Conference Women of Color Leadership Project

## Breakfast and Welcome

7:30AM–8:45AM

PRCC 102-A

## Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (Cohort One)

9:00AM–10:15AM

PRCC 101-A

Women of color face unique challenges in higher education. This opening session will give participants the opportunity to process the challenges they face within and outside the academy, and to collaboratively discover ways to thrive in the midst of those challenges. Particular attention will be paid to developing healthy life practices and developing balance.

### PRESENTERS

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*

## Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (Cohort Two)

9:00AM–10:15AM

PRCC 101-B

Women of color face unique challenges in higher education. This opening session will give participants the opportunity to process the challenges they face within and outside the academy, and to collaboratively discover ways to thrive in the midst of those challenges. Particular attention will be paid to developing healthy life practices and developing balance.

### PRESENTERS

- ♦ *Stephanie Troutman, Appalachian State University*
- ♦ *Erica Lorraine Williams, Spelman College*

## Leading by Example: Exploring What Happens When I Dare to Be Powerful (Cohort One)

10:30AM–11:45AM

PRCC 101-A

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

### PRESENTERS

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*
- ♦ *Shaeeda Mensah, Pennsylvania State University*

## Leading by Example: Exploring What Happens When I Dare to Be Powerful (Cohort Two)

10:30AM–11:45AM

PRCC 101-B

An important part of leadership development is trying to find ways to create time and space to evaluate what we excel

in and areas where we need to grow. This session will provide time and resources for participants to evaluate and reflect on the strengths and growing edges we have as leaders, as well as resources for developing our leadership skills further.

### PRESENTERS

- ♦ *Stephanie Troutman, Appalachian State University*
- ♦ *Erica Lorraine Williams, Spelman College*

## Pre-Conference Lunch

11:45AM–1:00PM

PRCC Terrace (third floor)

Pre-Conference Lunch is only open to those paid participants of the PAD and WCC pre-conferences and the Women of Color Leadership participants.

## Words of Wisdom: A Presidential Roundtable (Cohort One and Two)

1:00PM–2:15PM

PRCC 101-A

This panel brings together four former NWSA presidents, all of who are women of color, to discuss the wisdom and best practices they have 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.

### MODERATOR

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*

### PRESENTERS

- ♦ *Bonnie Thornton Dill, University of Maryland, College Park*
- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*
- ♦ *Vivien Ng, State University of New York, Albany*
- ♦ *Beverly Guy-Sheftall, Spelman College*

## Pushing Forward and Reaching Back: Being Mentored and Becoming a Mentor (Cohort One)

2:30PM–3:45PM

PRCC 101-A

Junior (4 -6 years) and Senior Faculty and Academic Administrators at all levels along the tenure stream, women of color can benefit from accountability networks and strategic interventions to facilitate their ability to be promoted. This discussion will highlight the various ways that women of color can serve as a support system for one another. Participants will have an opportunity to share project drafts, discuss their writing process, and review current works by other women of color scholars. The conversation will specifically address tips for preparing your tenure package, planning for life beyond tenure, and strategies for creating opportunities for moving into different positions of leadership within the university.

### PRESENTERS

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*
- ♦ *Erica Lorraine Williams, Spelman College*

# Pre-Conference Women of Color Leadership Project

## Leveraged Empowerment: Starting from the Place Where You Stand (Cohort Two)

2:30PM–3:45PM

PRCC 101-B

Junior (1–3 years) Faculty Members, Graduate Students and Women's Center Staff

At all levels along the tenure stream, women of color can benefit from accountability networks and strategic interventions to facilitate their ability to be promoted. This discussion will highlight the various ways that women of color can serve as a support system for one another. Participants will have an opportunity to share project drafts, discuss their writing process, and review current works by other women of color scholars. The conversation will specifically address tips for preparing your tenure package, planning for life beyond tenure, and strategies for creating opportunities for moving into different positions of leadership within the university.

PRESENTERS

- ♦ *Stephanie Troutman, Appalachian State University*
- ♦ *Shaeeda Mensah, Pennsylvania State University*

## Strategic Planning Session: Metacognitive Reflection and The Exercise of Freedom, Strategic Planning and Goal Setting (Cohort One)

4:00PM–5:15PM

PRCC 101-A

This workshop will provide guided time to work on specific personal, career, and leadership, departmental or institutional goals that participants identified through previous sessions. The focus will be on goal clarification, problem-solving, and collaborative strategic planning.

PRESENTERS

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*
- ♦ *Shaeeda Mensah, Pennsylvania State University*

## Strategic Planning Session: Metacognitive Reflection and The Exercise of Freedom, Strategic Planning and Goal Setting (Cohort Two)

4:00PM–5:15PM

PRCC 101-B

This workshop will provide guided time to work on specific personal, career, and leadership, departmental or institutional goals that participants identified through previous sessions. The focus will be on goal clarification, problem-solving, and collaborative strategic planning.

PRESENTERS

- ♦ *Stephanie Troutman, Appalachian State University*

## Leadership Reception

5:30PM–6:30PM

Sheraton Miramar-4

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.

## First Annual Alumni Reception

6:30PM–7:30PM

Sheraton Miramar-4

Join us as we take a moment to celebrate all of the work that has been done by the WoCLP over the years. Past Vice-President and past WoCLP Co-Chair Michele Berger, Ph.D., will speak and share strategies for how you can use the network and contacts from WoCLP to find collaborators for your research, to move into a NWSA leadership position, and to further contribute to WoCLP.



# GENERAL CONFERENCE



## 001. NWSA Registration

7:00AM–6:00PM

PRCC Second Floor Lobby

Registration is located on the second floor of the Puerto Rico Convention Center.

## 002. Child Care

7:30AM–5:30PM

Sheraton San Geronimo

Child care requires participants to pre-register and pre-pay prior to conference. Your Event Sitters, LLC (YES), a licensed and bonded child-care service, will be returning to the NWSA annual conference to provide onsite child care for a subsidized fee of \$5/hour per child. More information at [www.nwsa.org/childcare](http://www.nwsa.org/childcare)

## 003. Infertility and (be)longing

1:00PM–2:15PM

PRCC 104-B

MODERATOR

- ♦ Pamela Redela, California State University, San Marcos

PARTICIPANTS

### **Citizenship and Biology**

- ♦ Chloe Rutter-Jensen, Universidad de Los Andes

Citizenship and nationality have a long history of being highly contested categories of belonging. Specifically in a transnational global economy these concepts have come under fire by such writers as Hardt and Negri, as well as the Aijaz Ahmad. While ethnic, racial, linguistic, and religious identity politics have been deconstructed and unpacked in the standards of belonging/not belonging, the subject of biology and reproductive technology is absent from these debates. With growing fertility industries that bring together first and third world countries the notion of citizenship stands out as a naturalized belief in biology, on a level of “old fashioned” eugenics.

### **Gay Male Reproduction and Biopower**

- ♦ J. Todd Ormsbee, San Jose State University

Although gay men have always reproduced and parented, with growing acceptance, families headed by gay men are increasingly brought into the sphere of heteronormative structures. Simultaneously, reproduction and parenting are becoming part of a new kind of 21st century homonormativity separating good gays from bad gays. Such politics of assimilation, combined with the traditional feminization of nurturing and caregiving, must overcome the biological, social, and economic realities of reproduction. The kinds of choices, negotiations, and technologies required for gay male reproduction and parenting lay bare the underlying structures of feeling and the biopower that constrain “family” in terms of gender and sexuality.

## 004. For the Sounds That Move Us All: Re-envisioning Feminist Action for Twenty-First Century Musicians

1:00PM–2:15PM

PRCC 104-C

How can we expect the arts to be used in the service of social justice when we are still searching for social justice within the arts? This roundtable argues that it is not enough to advocate for the presence of women and minorities in music professions but to change the cultures of professional performing organizations to value feminist voices, aesthetics, and difference. In order to address continuing problems that inhibit the democratization of music, this roundtable will discuss feminist action within western music circles, and suggest new strategies to empower the next generation of women and feminist musicians.

MODERATOR

- ♦ Vanessa Tome, Independent Scholar

PRESENTERS

- ♦ Allyss Haecker, Newberry College
- ♦ Nancy Riley, University of Georgia
- ♦ Catherine Creasy, University of North Carolina, Greensboro

## 005. The University as Nation-State: Dismantling Boundaries through Border-crossings and Agency

1:00pm–2:15pm

PRCC 201-A (LCD)

MODERATOR

- ♦ Jamie L. Huber, Utah State University

PARTICIPANTS

### **University as Nation-State: Transnational Remedies for Structures, Borders, and Binaries that Perpetuate the Gender Inequities Inherent in Globalization, Militarization, and the “Myth of Disposable Women”**

- ♦ Jody Lisberger, University of Rhode Island

This paper investigates how gendered boundaries and practices in academia replicate nation-state conditions that perpetuate the gender asymmetries necessary to support globalization and militarization. It also proposes transnational feminist strategies that in academia can challenge the “nation-state’s taken for granted status” and disrupt the naturalization of “reactive and regressive” (Mohanty) either/or boundary setting. This paper also builds on Seema Kazi’s finding in *Gender, Militarization, and the Modern Nation-State* that Kashmiri “women pay an essentially political price for a military occupation centered on the humiliation and emasculation of men” to investigate how gendered boundary-making in academia also risks making the middle person in the hierarchy—female or male—complicitous with “nation-state” behaviors that, without the intervention of transnational strategies, keep people apart and seemingly pitted against each other, preventing institutional change.



## **Teaching “Global Competence for Engineers” in Ethnic Studies and Women’s & Gender Studies –Potential Impacts of Transnational Feminist Transgressions in(to) Engineering Education**

♦ *Jane Lehr, California Polytechnic State University*  
What are the potential impacts of teaching “global competence for engineers” in Ethnic and Women’s/Gender Studies? Since 1996, attention to “global competence” has proliferated within engineering education—including definitions, assessment criteria, and proposed mechanisms. However, little agreement exists regarding the desired outcomes of global competence or how to assess the impacts of global engineering education. Drawing from three years of pedagogical experiments at Cal Poly, this paper assesses opportunities for intervention provided by shifting the location of global engineering education, with specific attention to how the integration of feminist rethinking of “nation” challenges meanings and practices of socially responsible engineering.

## **Negotiating the “Nation-State” of the Academy: Working Toward Diversity and Inclusivity as a Border-Crosser**

♦ *Robin Parent, California Polytechnic State University*  
Considering an academic institution as a “nation state,” governed by an administration and insulated colleges, can create impermeable walls and hierarchies. This paper explores how a Center for Teaching and Learning is poised to act as a border-crossing agent. Through promoting and advocating for diversity and inclusivity within curriculum and pedagogy, the Inclusive Excellence Instruction Specialist can work as a “nepantlera/border-crosser” (Anzaldúa, Keating) to work toward breaking down barriers between colleges, colleagues, and classrooms, while supporting greater attention to spaces where “all voices” are heard and respected (hooks).

## **006. Feminist Archives as Justice: Research, Production, and Pedagogy**

1:00PM–2:15PM

PRCC 201-B (LCD)

### MODERATOR

♦ *Amy Bhatt, University of Maryland, Baltimore County*

### PARTICIPANTS

## **Testimonies of Resistance: Transnational Feminist Solidarities in Latin American Women’s Prison Narratives**

♦ *Viviana MacManus, University of Maryland, Baltimore County*  
This paper centers on oral histories that document women’s participation in Latin American resistance movements and their experiences of political repression and gender-based violence. I focus on the oral narratives of political prisoners of Mexico and Argentina’s “Dirty Wars” that contest these nations’ official histories predicated on oblivion and historical distortion. Relying on a transnational feminist lens, this paper examines the possibility of an oral history methodology that is committed to recuperating narratives that contest systemic violence and that is also invested in solidarity and social justice.

## **We Also Built the City of Medellín: Desplazadas’ Family Albums As Feminist Narrative Force**

♦ *Tamera Marko, Emerson College*

This paper is about our video archive with 500 women in Medellín, Colombia. Their stories focus on how they built their homes and neighborhoods after violence forced them to flee other parts of Colombia. This paper explores the relationship between the risk each storyteller takes in telling her story and her relationship to the conflict in Colombia. I will discuss the building of this archive within the context of this unequal level of risk among faculty, students, social workers, and desplazadas. I also focus on how this risk inequity challenges our archive’s mission of social justice research as feminist activism.

## **Researching Activism and Archiving Justice in the Americas**

♦ *Julie Shayne, University of Washington, Bothell*

This paper looks at how one transforms essays into a feminist archive using my anthology *Taking Risks: Feminist Activism and Research in the Americas* as the starting point. *Taking Risks* in an interdisciplinary collection of scholars/activists/artists who write and participate in social justice movements in the Americas. This paper looks at the themes that contributors elevated in order to create a curated archive rather than simply an academic text. Specifically, we look at the activists as storytellers and “organic intellectuals,” and the risks that academia assigns to those of us who pursue those stories in our scholarly endeavors.

## **007. (Dis)abling Love: Interactions between Queer Poetics and Pedagogy**

1:00PM–2:15PM

PRCC 202-A (LCD)

### MODERATOR

♦ *Cara E. Jones, Hamilton College*

### PARTICIPANTS

## **Crippling the Classroom: Implant Poetics & the (Dis)Embodied Discipline of Being a Masculine-of-Center, Queer Professor**

♦ *Meg Day, University of Utah*

As a hard-of-hearing, masculine-of-center, queer instructor, I arrive in the classroom carrying my double-hyphens and a readiness to use fetishization to my pedagogical advantage: when students can’t decide whether to ask about my hair cut or my hearing aid, we speak instead of the disabled body of the lineated poem. My poem, “To My Student, Who Asked,” paired with Freire and Anzaldúa, confirms that the liminality of learning erupts in a borderland of tension rooted in access. I argue that historical “gay panic” regarding instructors is inverted in practice as an edification of “gay failure” through the publicly disabled body.

## **The Week of Matthew Shepard**

♦ *Bonnie Jean Morris, George Washington University*

As a contributor to *This Assignment is So Gay*, I paid homage in my poem to the recent passing of gay activist pioneer Frank Kameny. My paper, “The Week of Matthew Shepard,” addresses ways to honor LGBT passings in the undergraduate classroom. Teaching at both GWU and Georgetown, my location in the nation’s capital has permitted ongoing participation in front-line activism: the historic LGBT rights marches, lobby days at the Supreme Courts, and spontaneous demonstrations. I’ve been able to walk my

# Gender Studies *from* Duke Journals



## **TSQ: Transgender Studies Quarterly**

Paisley Currah and Susan Stryker, editors

New in 2014! *TSQ* publishes interdisciplinary work that explores the diversity of gender, sex, sexuality, embodiment, and identity in new ways.

### **Subscriptions**

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[tsq.dukejournals.org](http://tsq.dukejournals.org)



## **Camera Obscura**

Lalitha Gopalan, Lynne Joyrich, Homay King, Constance Penley, Tess Takahashi, Patricia White, and Sharon Willis, editors

*Camera Obscura* provides a forum for scholarship and debate on feminism, culture, and media studies.

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

Elizabeth Freeman, Marcia Ochoa, and Nayan Shah, editors

*GLQ* publishes scholarship, criticism, and commentary in areas as diverse as law, science studies, religion, political science, and literary studies.

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## **differences: A Journal of Feminist Cultural Studies**

Elizabeth Weed and Ellen Rooney, editors

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### **Subscriptions**

Individuals: \$35 | Students: \$20 | Single issues: \$14

[differences.dukejournals.org](http://differences.dukejournals.org)

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students through the living history of protests and personae just steps from our classroom.

## ***Neutral Masks, Feminine Bodies: Micro-aggressions and the Closet in South Louisiana Classrooms.***

♦ *Penelope G. Dane, Louisiana State University*

In this paper, I explore the pedagogical consequences of the closet: while it increases exposure to homophobic statements in student writing, it creates a mask of neutrality for the teacher. In this essay I offer a feminist, queer, crip reading of the consequences of staying closeted in the English classroom. By examining homophobic micro-aggressions in students writing I explore how heterosexuality is written into the feminine gender performance. Butch women too in South Louisiana are often read as straight by undergraduate students; I argue that heterosexual readings of queer teachers by students function as a form of regulatory discourse.

## **008. Queer Muslim Solidarities: Transversing Bodies and Borders**

1:00pm-2:15pm

PRCC 202-B (LCD)

### MODERATOR

♦ *Jayne B Blandford, St. Charles Community College*

### PARTICIPANTS

## ***Digging Tunnels to The Moon: Queer Affects and Sonic Solidarity in Israel-Palestine***

♦ *Alexander Kamal Karaman, University of Arizona*

Merging queer, affect, assemblage, and sonic theories, critical geography, and Middle Eastern Studies, this paper looks towards musical production as a site of "sonic solidarity" that(re)assembles the bodies, identities, and movements which comprise that landscape of Israel-Palestine. Reflecting on the sonic dimensions, affective responses, and modes of solidarity produced by the music of Palestinian hip-hop group, Da Arabian MCs (DAM), this paper calls for a critical re-thinking of the totalizing, binary logic contained in a strictly ethno-religious narration of "the conflict."

## ***Outing the Pakistani Queer: Pride, Paranoia and Pleasure in Contemporary Pakistan***

♦ *moon charania, Georgia State University*

Drawing on the June 26, 2011 US embassy-sponsored gay pride parade in Islamabad, Pakistan, this paper elucidates the conspicuous shifts in the technologies of power and sexuality in the context of contemporary Pakistani gay, lesbian and transgender visibility. I move through various Pakistani visual sites that attempt to capture homoerotic desire (and dread) in the transnational landscape of sexuality-racial-gender politics, all of which are embroiled in US national identity (and "security"). I argue that same-sex desire and practice in Pakistan touches a nerve at the core of America's ideological edifice: freedom to see and be seen.

## ***Transnational Solidarity and the Neoliberal Nation State: Transformative Attachments in Queer Palestine Solidarity Activism***

♦ *Natalie Kouri-Towe, University of Toronto*

This paper turns to the concept of solidarity across the disciplines of political philosophy and transnational feminism

to examine how solidarity is taken up as both a path towards nation-building and a placeholder for the promise of grassroots collective struggle across difference. Drawing on a case study of solidarity activism in the anti-pinkwashing and transnational queer Palestine solidarity movement through the case of Toronto-based group Queers Against Israeli Apartheid, I argue that we must look at solidarity's anticipatory nature to understand how it can slip from liberation projects to serve the neoliberal nation state.

## **009. Building Communities in Digital Spaces: Challenging Hegemonic Discourses in Geopolitical Spaces**

1:00PM-2:15PM

PRCC 202-C (LCD)

### PARTICIPANTS

## ***Digital Spaces and Female Gazes: The Role of Digital Technologies in Constructing Transnational Communities around BL (Boy Love).***

♦ *Liliana Acevedo Callejas, Ohio University*

In the present study we explore how young women articulate their gender identity, and their sexual agency through the construction and interpretation of Boy Love (BL) stories. The former is an umbrella term referring to male-male homoerotic fiction made by and for women. Boy Love encompasses an array of subgenres, media, and modes of production. For this research we focus on BL created as fan-fiction stories, specifically US/Japan products -given their global popularity. Through a literature review, textual analysis of popular case studies, and conversations with female fans, we explore how female fans read and relate to male-male homoerotic romance.

## ***Gender-based Violence in Bangladesh: Expanding the Lens of Resistance***

♦ *Kazi Priyanka Silmi, Ohio University*

Across all socio-economic structures and in different forms starting from stalking to intimate partner violence to sexual assault Gender-based violence (GBV) plagues Bangladesh. The paper analyzes newspaper articles on GBV with specific focus on resistance in two-highly publicized cases 1) a female student sexual assaulted by a teacher and 2) a series of stalking cases that led to formation of new laws. The results show prevalence of victim blaming at the institutional level and inadequate support systems. However, community mobilization using social media and resistance through public outcry can help to gain media visibility and institutional justice.

## ***Transnational Networks to Challenge Dominant Discourses on Gender and the Syrian war***

♦ *Katty Alhayek, Ohio University*

After three years of armed conflict, Syrian activists who participated in the peaceful phase of the uprising continue their work in the diaspora through humanitarian and media activism. Based on fieldwork in Jordan in the summer of 2013 and discourse analysis, in this paper, I discuss from a feminist perspective, the challenges and opportunities that Syrian activists face in using online spaces to create transnational networks to: 1) promote solidarity with Syrian refugees, 2) challenge the dominant discourses of both the Syrian regime and the extremist fighters on gender and the Syrian war, 3) and mobilizing toward a peaceful solution.

## ***(Mis)representation of Chinese Rural Migrant Female Workers on Weibo***

♦ *Zhou Li, Ohio University*

Under the guidance of postcolonial feminist theories and Sino-scholars' discussion on Chinese women's agency and power, and based on my fieldwork experience in China in 2013 I challenge the stagnant representation of Chinese migrant female workers in media as traditional/backward. This project aims to answer one question: how should we represent issues of local women in general and Chinese rural migrant female workers in particular. By analyzing images of such migrant female workers on Weibo (Chinese version of Twitter), I argue that the overwhelming (mis)representation of those women in media will capture their identities as forever-static and impossible to change.

## **010. Feminist Tapestries: Building, Weaving, and Writing Community**

**1:00PM–2:15PM**

**PRCC 203 (LCD)**

### **MODERATOR**

♦ *Helena Maria Squier, Northern Arizona University*

### **PARTICIPANTS**

#### ***Fiber Spaces: Weaving Community with Yarn and Webs***

♦ *Amy Smith, Salem State University*

Crafting spaces, like sewing circles and stich-n-bitches, are inherently community spaces. I examine the creation of these spaces via social media such as Twitter, Blogs/Podcasts, Ravelry, and Instagram. Fiber enthusiasts typically find themselves participating in one or more of these spaces to connect with others with similar interests. As a participant-observer using ethnographic methods I examine these sites to determine how a sense of community transcends the virtual. This research seeks to understand how community members (primarily women) are using these fiber-related spaces to resist, transgress, and transform them from information clearinghouses to spaces of meaningful connection and community.

#### ***Machines of Mobilization and the Creation of Knitting Community***

♦ *Megan O'Byrne, University of Utah*

This paper examines the creation and fostering of knitting community in online forums (specifically Ravelry and video podcasts). An often gendered and undervalued means of affective production, knitting and its relative community can be seen as a machine of mobilization aimed at re-focusing the love and labor that goes into the creation of fiber goods. The goal of this examination is to provide a serious feminist examination of the online spaces in which fiber communities grow and flourish while also honoring the love and labor that takes place in these modes of production.

#### ***More than "Just Hair"—Creating Justice via Online Communities of Practice***

♦ *Latasha N. Eley, University of Maryland, Baltimore County*

This paper considers the ways Black women have created online communities of practice, or collectives, rooted in mutual and divergent experiences of hair, as means of pursuing and

creating justice. I provide analysis of CurlyNikki.com, one of the largest, online natural hair communities in existence, and the various computer-mediated communications in which Black women exchange knowledge, share models for reclaiming power, vent, bond, resist, and navigate the daily challenges associated with natural hair. I aim to demonstrate ways in which this web-based, cultural phenomenon works to negate hegemonic beauty standards through Black women's participatory resistance as means of creating justice.

#### ***Sa'amacca Women: From Talking Back to Writing Back***

♦ *Vanessa Dale Austin, University of Puerto Rico, Río Piedras*

Sa'amacca women constantly reinvent themselves, and are not afraid to dialogue across the boundaries that their children and their sisters must cross. Increasing migration from traditional villages in the interior to urban areas, necessitates documentation of their stories, in order to make alternative histories available which can help subvert dominant narratives. "Writing back" can ensure that young women see the stories of themselves and other great women of color in print as validation of their experiences in a community. This is necessary to ensure that the "mental universe of the colonized" is properly deconstructed to provide further opportunity for self-determination.

## **011. Gendered Violence and Identity: How Harmful Acts Condition Bodies and Public Discourse**

**1:00PM–2:15PM**

**PRCC 204 (LCD)**

### **MODERATOR**

♦ *Ashlyn Kuersten, Western Michigan University*

### **PARTICIPANTS**

#### ***Masculine Power and Pariah Femininity: Individual and Collective Response to Sexual Violence***

♦ *Gyda Margret Petursdottir, University of Iceland*

Those fighting against sexual violence are often labeled as extremists, and hence attempts are made to marginalize them. In recent years several cases of sexual harassment and sexual violence by powerful men against girls and women have been made public. These cases have received wide publicity. In the paper recent cases are analysed through the lenses of Connell's hegemonic masculinity and emphasized femininity (1987), and Schippers' pariah femininity (2007). The paper discusses how the fight against sexual violence contaminates the relationship between hegemonic masculinity and emphasized femininity and thus expands the boundaries for feminist resistance against patriarchy.

#### ***Rethinking Justice: Rape, Race, and Postracist Discourse in the 2013 Steubenville Rape Case***

♦ *Erin Christine Tobin, The Ohio State University*

In 2013, two sixteen year-old males—one white and one black—were convicted of raping a white girl in Steubenville, Ohio. The media reports on the case did not address the significance of the race of those involved and the media largely attacked the credibility of the victim. This paper explores how ignoring race to avoid racial bias in the trial actually perpetuated implicit biases by neglecting the racialized history of the crime. I argue that justice in rape trials is best served

by exploring how and where racism and sexism intersect to complicate our understandings of “consent” and “credibility.”

## ***Violently Objecting? An Examination of Self-Objectification and Women’s Use of Violence***

♦ *Nirit Gordon, New York University*

Women’s use of violence is a growing social issue of critical concern, and is associated with a variety of health and mental health disparities. However, little is known about the ways in which gender can operate as an ecological variable (i.e., through oppression) to structure women’s social worlds in ways that promote their use of violence. In this study, we examine objectification as a contextual factor that can illuminate forces of oppression in women’s lives. Our primary research questions are: 1) to what extent does objectification characterize women’s lives? And, 2) how does objectification promote women’s use of violence?

## **012. Landmark Women in African American Feminism: bell hooks, Fannie Lou Hamer, and Women Teachers in the Mississippi Freedom Schools**

**1:00PM–2:15PM**

**PRCC 208-A (LCD)**

MODERATOR

♦ *Courtney Jarrett, Ball State University*

PARTICIPANTS

### ***“Give Light and People Will Find the Way” Black Women Teachers from the 1964 Mississippi Freedom Schools***

♦ *Kristal Moore Clemons, Florida A&M University*

This paper will discuss Black women’s experiences as teachers in the 1964 Mississippi Freedom Schools. This paper is also an examination of the race, class, and gender politics at play during this historical moment. This work aims to push Black women from the margins to the center. This paper builds upon the efforts to reconstruct educational history to include the experiences of Black women in the modern civil rights movement of the United States. Finally, this paper will provide a counter narrative (Delgado, 2000) from the research participants that will critique popular and distorted ideas on African American women teachers.

## ***A Rhetoric of Transgression: Feminism and Truth-telling in the Speeches of Civil Rights Activist Fannie Lou Hamer***

♦ *Heather Palmer, University of Tennessee*

This project examines agonism, or conflict, as a transgressive and uniquely rhetorical force for justice in the anti-racist struggles of Fannie Lou Hamer, a Civil Rights activist from the Deep South of the 1960s. I use a rhetorical methodology to unpack her ethos, or identity, as a parrhesiast, or truth-teller, in the face of racist and sexist power structures operating both within and without the Civil Rights movement. Her creative use of agonistic rhetoric establishes transgressive pathways of resistance to oppression useful for us today, and is ultimately ethical, despite its combative tone.

## ***bell hooks’ Belonging: Connecting Race, Place, and Justice***

♦ *Suzanne Thompson Clemenz, Purdue University*

bell hooks, who returned to Kentucky in 2004, writes in *Belonging: A Culture of Place* that as a younger academic she felt forced to reject her rural heritage. The act of returning home is an act of love for people and place and a revaluing of nature and the backwoods. The rural hills of Kentucky, hooks argues, was the foundation of her Black counter-hegemonic culture. What are the possibilities and risks inherent in such a return to land, to nature? This paper will examine how hooks’ return to the rural extends feminist thinking about race, environment, and justice.

## **013. Mediated Bodies, Resignified Archives: Trans\*, Trans-species, and Intersex Challenges to Binary Thinking**

**1:00PM–2:15PM**

**PRCC 209-B (LCD)**

MODERATOR

♦ *Anson Koch-Rein, Middlebury College*

PARTICIPANTS

### ***Choosing Not to Choose-The Intersex Challenge to the Gendered Dichotomy***

♦ *Dafna-Hornike, Cornell University*

The Oscar nomination of the Argentinean film *XXY* marks a milestone of visibility for trans and intersex subjects. In the film Alex- a young intersex protagonist- faces the impossible decision of whether to undergo a sexual reassignment surgery, and if so, which gender to choose. The choice becomes a distilled example of gender politics and their meaning for gender-variant bodies. My paper analyzes the challenge that intersex as a theoretical location poses for cisgendered identity politics and traditional feminism. Should intersex function as an exoticized frontier of endless possibilities, or is it a complex challenge to heteronormative conceptualizations of gender?

### ***Tranimacies: Animating Feminism, Animals and Trans Bodies***

♦ *Eliza Steinbock, Maastricht University*

The composite term ‘tranimacies’ refers in my paper to the intimate capacity of animals and transgender bodies within animation. With special attention to the different ways that the prefix trans comes into play, I investigate how stop-animation is being used as a technology for challenging speciesism. My cases are short contemporary films by trans artists that showcase the morphing qualities of bodies that transform in defiance of human or inhuman animal, say from breast to bird or deer to boy. My paper seeks to combine a trans-feminist with a trans-species approach to mediated practices of embodiment.

### ***Specters of Pathology: Transgenerational Memory in the Transsexual Archive***

♦ *Meredith Lee, University of California, Irvine*

Following the work of Judith Butler and Gabriele Schwab, this paper examines the relationship between transgenerational memory and the spectral nature of the transsexual archive. While I participate in the move away from the medico-scientific model of transsexuality to reconceptualize gender-variant identities, I argue that trans scholars and activists cannot completely disavow the medico-scientific model because its

traumatic legacy still haunts trans-subjectivity today. Thus this paper asks how an inventive resignification / disidentification of the workings of the transsexual archive from within and without the archive can offer relief to our always-already pathological histories inscribed in transgenerational memories of transsexuality.

## ***Race-ing as Temporal Dis/ability: Trans Futurism and Racial Mattering in the Films of Lana Wachowski***

♦ *Cael Keegan, Grand Valley State University*

Examining the function of racialization and disability in the cinematic work of trans director Lana Wachowski, this talk analyzes *The Matrix Trilogy*, *Speed Racer*, and *Cloud Atlas* as popular films that articulate the historical emergence of "transgender" through a white, able-bodied, futurist cinematic rhetoric. Wachowski's films code the emergent phenomenon of somatechnical transgender consciousness as a neohuman, white, futurist flow that incarnates itself as an ableist ideal, relocating bodies of color as temporally pre-modern and consequently dis/abled.

## **014. Motherhood Which is Not One: Rethinking Motherhood Narratives**

1:00PM–2:15PM

PRCC 209-C (LCD)

### MODERATOR

♦ *Mariam Irene Tazi-Preve, University of Applied Sciences, Management Center Innsbruck*

### PARTICIPANTS

## ***And Some of Them are Fierce: Navigating and Negotiating Social and Legal Constructions of Motherhood as FICW***

♦ *Grace Anne Gamez, Arizona State University*

Motherhood is legally regulated for all mothers; however, this is especially true when a mother interfaces with the law by violating it. Legal constructions of motherhood shape our notions of what constitute good and bad mothers. Women who are formerly incarcerated or convicted are automatically written outside of the script of good motherhood. This paper explores the ways in which good and bad motherhood has been constructed by the law, and discusses the ways in which felony disenfranchisement intersects with motherhood to place women outside of the boundaries of what constitutes "ideal mothers".

## ***Black Lesbian Women and Motherhood: An Autoethnographic Phenomenology of Mothering [Not] From the Margins***

♦ *Qiana Cutts, Argosy University*

Mothering is a process not limited by biological, generational, racial, or sexually oriented connections. The experiences of Black mothers—though viewed as sites of power, resistance, and resilience—are often challenged as we are faced with debunking stereotypical notions of Black womanhood and motherhood. Challenged even more are the experiences of Black lesbian-identified mothers, especially when they conceived their children "traditionally" and are the non-custodial parents. This paper explores these challenges and presents the findings from an autoethnographic

phenomenology of Black lesbian mothers' experiences with parenting [not] from the margins.

## ***Breastfeeding as Mother's Love: Breastfeeding and "Good Motherhood" among African American Women in the South***

♦ *Taylor Livingston, University of North Carolina, Chapel Hill*

In this proposed paper, I examine how infant feeding choices and practices fit into larger historically situated, race-specific, and symbolic notions of what it means to be a "good mother" among African American women in the US South. Using ethnographic data from African American women in Durham, NC, I argue that past abuses of black women's bodies influence African American women's breastfeeding decisions. Further, these abuses are embodied in the individual and collective bodies of African American women, and make African American women unlikely to trust the public health discourse, which suggests that breastfeeding is a marker of maternal love.

## ***Love, Labor and The Mommy Wars***

♦ *Michelle Napierski-Prancl, Russell Sage College*

The Mommy Wars are best described as the socially constructed and culturally contrived division between mothers that is non-existent for fathers. At the core, the mommy wars center around decisions middle class mothers make between working in the paid labor force or staying at home with their children but it also extend to other choices from breastfeeding to potty training techniques. Through a series of seven focus group interviews with full-time working mothers; part-time working mothers; and full-time stay-at-home mothers, the author explores the institution of motherhood and the arenas in which love, labor, and mothering occurs.

## **015. Women's/Gender/Feminist PhD and Doctoral Student Interest Group Meeting**

1:00PM–2:15PM

PRCC 210

## **016. Nooses, Jails, and Televisions: Black Religious Women Creatively Doing the Work of Justice**

1:00PM–2:15PM

Sheraton Miramar-1

### MODERATOR

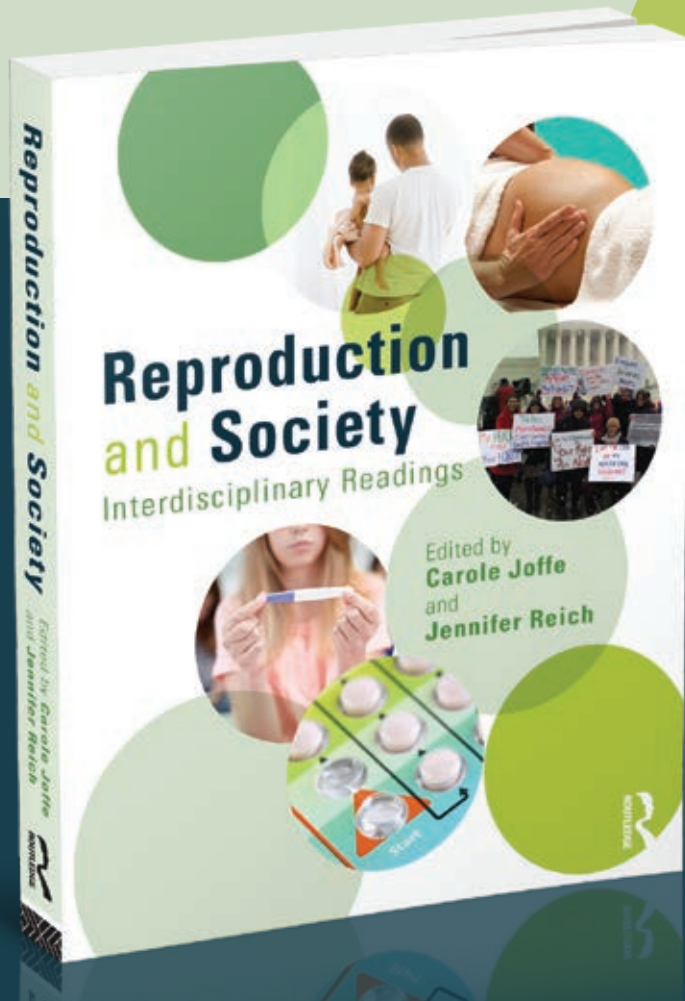
♦ *Moya Zakia Bailey, Northeastern University*

### PARTICIPANTS

## ***'Not something we just talked about': Women, Memory and Strategies of Resistance***

♦ *Angela Sims, Saint Paul School of Theology*

Individually and collectively, African American women's lynching narratives emerge from and are informed by specific events, codes of behavior, and other socio-historical factors. Coming of age when lynching was a present threat of danger, this paper explores the mechanics of remembering. The research highlights the United States' infatuation with terror and black women's creative expressions of resistance.



# Reproduction and Society

## Interdisciplinary Readings

Edited by **Carole Joffe** and **Jennifer Reich**

*Part of the Perspectives on Gender series*

A collection of essays, framed with original introductions, *Reproduction and Society: Interdisciplinary Readings* helps students to think critically about reproduction as a social phenomenon. Divided into six rich and varied sections, with readings drawn from both classics in the field and new writings, this book offers students and instructors a broad overview of the social meanings of reproduction and offers opportunities to explore significant questions of how individuals are regulated, and how very much is at stake as people and communities aim to determine their own family size and reproductive experiences. This is an ideal core text for courses on reproduction, sexuality, gender, and family.

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*Rene Almeling, sociology, Yale University*

“ I love this book! *Reproduction and Society* is a treasure trove of feminist, sociological, and political knowledge about human reproduction. With a range of topics and exquisite attention to inequality, it is sure to become a staple in courses on sex and gender, reproduction, bodies, families, and more. ”

*Monica J. Casper, Head of Gender and Women's Studies at the University of Arizona*

“ Joffe and Reich have performed a brilliant act of intellectual beneficence. This one volume collects an extraordinary set of insights and analyses, facilitating a rich understanding the contours and content of reproductive politics today. ”

*Rickie Solinger, independent historian*

“ This book contributes substantially to the scholarship on reproductive politics, and is impressive for its diversity and breadth of contributors. ”

*Loretta Ross, Reproductive Justice activist*

“ If we are ever to achieve reproductive justice in the U.S., we need this book for its informed and thoughtful consideration of the complexity of issues facing women and men whose reproductive options are shaped by culture, ideology and politics. This book is a must-read for the generation most affected by U.S. reproductive policies—future parents—and is destined to become a classic in the sociology of reproduction. ”

*Christine H. Morton, PhD, founder, ReproNetwork.org and research sociologist, Stanford University*

“ A collection of great value not only to teachers, not only to anyone concerned with women's ability to be full citizens in a democracy, but also to anyone concerned with today's powerful right-wing attacks on health and family wellbeing. It includes the very best thinking on these issues available today. ”

*Linda Gordon, History, New York University*

## 'Ain't Scared of Your Jails 'Cause I Want My Freedom Now': Women, Faith, and Freedom

♦ *AnneMarie Mingo, Pennsylvania State University*  
During the Civil Rights Movement religious women created unique ways to lead in the fight for freedom despite patriarchal politics in the Black church. Prioritizing the voices of "everyday" religious women through oral histories this paper explores the role that music played in undergirding the faith and fortitude of Black women who created new ways of resisting Jim and Jane Crow even while confined to jail cells. As they fought for justice and freedom these women composed songs in the midst of contested spaces that challenged, convicted, and gave confidence to Movement participants.

## Televised Redemption: Women, Religion and Healing

♦ *Marla Frederick, Harvard University*  
Women televangelists, particularly in the US, have gained tremendous national and international followings as they have preached publicly about their experiences of sexual trauma and redemption. This paper explores the ways in which women viewers of religious broadcasting in Jamaica have eschewed traditional calls for justice around issues of sexual abuse and trauma and taken up more personalized modes of healing found in the messages of popular televangelists. The research calls into question the dubious role of the state in the amelioration of women's concerns and the increasing influence of religious discourse in addressing such social and political issues.

## 017. Marginality as Opportunity: Late Nineteenth-Century Women Journalists Pursue Social Justice

1:00PM-2:15PM

Sheraton Miramar-2

### PARTICIPANTS

#### *Ida M. Tarbell and the Business of Womanhood*

♦ *Hannah Dela Cruz Abrams, University of North Carolina, Wilmington*  
Perhaps best known as the journalist who raked the muck over John D. Rockefeller's Standard Oil Company in 1904, Ida M. Tarbell sought to expose corrupt business practices of the late 19th century and in so doing challenged the image of women reporters of the day. Through this panel, Speaker 1 explores the often conflicting and ambiguous effort Tarbell made to distinguish herself from her contemporaries—so called "stunt reporters" and "sob sisters"—through her dogged adherence to newsgathering, balanced reportage and a distinctly masculine rhetoric, while publicly decrying woman's suffrage to the dismay of many feminists of her time.

#### *Nellie Bly and the Lessons of Embodiment*

♦ *Sarah Hallenbeck, University of North Carolina, Wilmington*  
As the original "girl stunt reporter," Nellie Bly established a professional model for late nineteenth-century female journalists who lacked credentials but sought to tackle "serious" topics in order to expose corruption. "Stunt reporting" involved going "behind the scenes," often in disguise; Bly masqueraded as an asylum patient and a factory worker. She used sensational first-person narrative techniques that emphasized her middle class white female body and its assumed vulnerability. Speaker 2 revisits these problematic but productive techniques, relating them to the gendered rhetorical

constraints in which Bly found herself during this formative period of intense professionalization for journalism.

## *Isabelle Eberhardt and the Resources of Exile*

♦ *Hannah Dela Cruz Abrams, University of North Carolina, Wilmington*  
In her brief life, writer Isabelle Eberhardt (1877-1904) intervened in French colonial policy and contributed to the discourse of Orientalism. Speaker 3 observes how Eberhardt, who lived and traveled Northern Africa as a man named Mahmoud Essadi, used her writing to "talk back" to the Empire, subvert literal and figurative patriarchal landscapes, and champion a population of "others." Speaker 3 considers how Eberhardt pursued a self-imposed exile—from Europe to Africa, from Christianity to Islam, from female to male—to embed herself as a war reporter and claim the freedom necessary to protest oppressive ideologies housed in the institutions of government, faith, and gender.

## 018. Navigating Racialized Bodies and Identities: Deconstructing Power and Resistance for Social Justice

1:00PM-2:15PM

Sheraton Miramar-3

### MODERATOR

♦ *Mumbi Ngugi, Florida Atlantic University*

### PARTICIPANTS

#### *Navigating Embodied Supremacy: Situating the Scientific Construction of the Body within Critical White Studies and Negotiating Strategies for Resistance*

♦ *Lauren Ashley Martin, Americorps VISTA*  
This paper addresses how the hyper-deconstruction of race within critical white studies discourses inhibits anti-racist social justice. I will be using feminist science studies, critical race, and critical white studies including Sarah Ahmed's "Phenomenology of Whiteness" to trace the scientific construction of the white body and historically situate its power to define, reinforce and maintain white supremacy within anti-racist scholarship and praxis. Ultimately, this paper aims to expand current conceptions of the white body within critical white studies and provide a solution to more effectively confront and resist white supremacy.

#### *LGBTQ Inclusion as an Act of Erasure Through Mapping*

♦ *Zoe Lewycky, Florida Atlantic University*  
This paper problematizes the strategy of combating heterosexism in America and Western nations by simply expanding the category of "natural" sexualities. Utilizing feminist science, queer, and postcolonial studies in my argument, I problematize the application of LGBTQ identities onto peoples who never conceptualized themselves as such. This application whitewashes the history of the pathologizing of 'sexually deviant behaviors' in the name of legitimizing heterosexuality and violently erases non-gender focused erotic dynamics in pre-industrial and/or non-Western cultures. I will argue that the goal of destroying heterosexism should be in concert in combating the other forms of institutionalized oppressions it is entangled with, something that can be possibly done by preserving and learning from non-gender focused erotic discourses.



## **Bodies Marked by Impossibility: Negotiating Identities as Black and Brown Queer Women and Creating a Space for Opposition**

♦ *Roselyn Daniela Almonte, University of Florida*

This paper looks at how public law and opinion have made positive identities for queer women of color impossible. Their identities are built upon feelings of shame, brought upon by different forms of social control. Thus, these bodies are seen as socially impossible. The direction of the mainstream gay rights movement, and recolonizing behaviors have engendered the death of a positive identity for these women. Although, contrary to the mission of their oppressors, these shamed identities also create a space in which women can show genuinely revolutionary forms of resistance, as well as fostering the ability to reconstruct feminism.

## **Implications of Post-9/11 Resistance: Centering Veiled Muslim Women**

♦ *Hina Shaikh, University of Florida*

This paper discusses the ways in which a Muslim community primarily residing in the United States resists denigrating stereotypes of Muslims after 9/11 through three media campaigns: Muslims for Loyalty, Muslims for Peace, and Muslims for Life. In examining these largely successful awareness campaigns, I focus upon the crucial roles veiled Muslim women play in initiating and implementing these campaigns. I aim not to, as Lila Abu-Lughod warns, “romanticize resistance,” but rather to situate such forms of resistance with careful consideration of past and present power structures.

## **019. Commodification of Intimacy**

**1:00PM–2:15PM**

**Sheraton Miramar-4**

This roundtable will explore “intimate industries” as sites where intimate acts and products are commodified, circulated, and contested and norms of intimacy are produced. Such institutions include anti-trafficking industries, pornography industries, pharmaceutical industries, non-profit institutions in LGBT communities, and the arts from theater to cinema. We will discuss how these institutions produce 1) ideological norms, 2) discourses that shape notions of sexualized and reproductive intimacy, and 3) the moral and political economies of commercial intimacy.

### **MODERATOR**

♦ *Rhacel Parrenas, University of Southern California*

### **PRESENTERS**

- ♦ *Katie A. Hasson, University of Southern California*
- ♦ *Chaitanya Lakkimsetti, Texas A&M University*
- ♦ *Demetrios Psihopaidas, University of Southern California*
- ♦ *Nathaniel Burke, University of Southern California*
- ♦ *Erin Kamler, University of Southern California*

## **020. Embodying Justice: Intersectional Identities and Solidarity Work as Tools for South and North American Women's Resistance Struggles**

**1:00PM–2:15PM**

**Sheraton San Cristobal**

### **MODERATOR**

♦ *Jackie Cuevas, University of Texas, San Antonio*

### **PARTICIPANTS**

## **Etnografiando Resistencias, Historias de Vida de Mujeres Rurales de Brasil y Ecuador**

♦ *Thais Brandao, Facultad Latinoamericana de Ciencias Sociales Sede Ecuador*

Thais Brandão hace un análisis psicosocial de las construcciones discursivas de género en comunidades rurales de Brasil y Ecuador con la intención de acercarse a sus historias de vida. Comprendiendo la narrativa como acción social, en estos discursos emergen los conceptos de femenino, del feminismo y las innumerables estrategias que estas mujeres utilizan al diario (con su voz y cuerpos) para resistir. Resistencia como Foucault (1970) la utiliza: libertaria y creativa. Reconocemos que a pesar de las múltiples limitaciones que sufren estas mujeres en sus distintos contextos socioculturales y políticos, estas son herramientas biográficas al que afrontar las luchas cotidianas.

## **Opening our Eyes: Learning Consciousness as Central to Justice Work in Ecuador**

♦ *Dana Hill, Syracuse University*

Dana Hill uses sociocultural learning theory to examine how critical political and self-aware consciousness are acquired among organized women in Ecuador. She shows how the process of learning and unlearning ways of seeing the world and public identities is marked by both acceptance and transgression of the multiple types of violence they face. She finds that women's consciousnesses as well as their actions are contradictory as they emerge from the interaction between society's hegemonic and colonial teachings and an inherent knowledge of equality described by the women. These contradictions mark the struggle for gender justice in Ecuador.

## **Rethinking Patriarchy among Colombian Grassroots Women's Organizations**

♦ *Carolina Arango-Vargas, Syracuse University*

For years, peasant and working class women in the province of Antioquia, Colombia, have joined women's organizations and formed networks. This paper explores how such organizing efforts and local feminist discourses enable them to form resistant intentionalities to confront interlocking oppressions. It challenges common definitions of “agency” and “oppression” in activist discourse and looks at the multiplicity of resistance in connection to women's subjectivities. By rethinking “patriarchy” in terms of a colonial gender system of oppression that produces inequality often times expressed in pervasive conflicts among organized women, I hope to understand the limitations and transgressions of the Women's Movement.

## **021. “Fixing” Identities: Queerness, Colonialism, and Trafficking**

**2:30PM–3:45PM**

**PRCC 201-A (LCD)**

### **MODERATOR**

♦ *Lakesia D. Johnson, Grinnell College*

### **PARTICIPANTS**

## **Decolonizing Sexuality in the Olympics**

♦ *Heather Sykes, University of Toronto*

New forms of 'homonational' lesbian and gay politics are emerging in sport. I look at three case studies—Vancouver Olympics, London Olympics, Sochi Olympics—to illustrate 'homonationalism' in Olympics, where the inclusion of gays and lesbians is closely aligned to the neoliberal, white supremacist interests of the settler colonial and colonial nations Canada, Russia and Britain. To counter the necropolitics played out at these mega-sport events, there is a need for queer politics in sport based on decolonization and solidarity rather than homonationalism.

## ***Under White Men's Eyes: Racialized Eroticism, Ethnicographic Encounters, and the Maintenance of the Colonial Order***

♦ *Sidra Lawrence, Bowling Green State University*

Based on ethnographic research in Ghana and Burkina Faso, I propose erotic subjectivity as a lens through which to examine how the racialization of desire upholds the colonial gaze. Using field research experiences as a springboard for discussion, I investigate how both white women and black men are subject to the continued scrutiny of racialized constructions established as part of the colonial order. Reflecting upon specific experiences that connect race, sexuality, and the politics of desire provides an opportunity to critically interrogate the maintenance of power hierarchies. Ultimately, I ask how we can transcend these boundaries in field research.

## **022. Subverting the Princess Paradigm: Resistance and Transgression**

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

**PRCC 201-B (LCD)**

### **MODERATOR**

♦ *Maria Cristina Santana, University of Central Florida*

### **PARTICIPANTS**

## ***Breaking Out of Princess Prison: Resistance and the Dominant Culture***

♦ *Elizabeth Swart, University of Southern California Katie McGinn, University of Southern California*

This paper discusses the resistance of dominant-culture women/girls to corporate and media-generated Princess images. Survey respondents reported that they took action to transgress the boundaries not only of Princess culture as it was represented in the media but also as it intersected with the community or family in which they were located. Reporting that Princess cultures "entrapped" and "imprisoned" them, these young women rebelled through personal protest in school and home; blogging about alternative story-telling; and breaking the artificial boundaries in language, dress-style, and role performance

## ***Latina Women Re-Write the Princess Story***

♦ *Stephanie Gonzalez Guittar, Valdosta State University*

Survey results reveal that many Latina respondents, when presented with no (or insignificant) narratives about women of color, took control of the dominant Princess narrative and made it represent their experience. Some Latina women reported that they invented empowerment narratives where they did not exist—translating Princess stories into stories of "escape" from abuse or poverty. They used a "tactical subjectivity" (Sandoval, 1990) to transgress story boundaries and create empowerment narratives, stories which countered

discrimination and increased empowerment for historically under-represented populations.

## ***I Painted My Princess Doll Brown: Tactics for Resistance to Princess Culture***

♦ *Kimberly Yvette McCrae, Duke University*

Survey results reveal that many African-American college students recall actively re-writing and re-visioning Princess narratives when they were children. Some women reported that they painted their Princess dolls to match their own skin. Many reported creating their "our own kind of story" to counter the naïve and racist Princess narrative. One respondent, speaking of the Rapunzel story, said "We had a lot better ideas about how that girl could escape from that tower than she did. After all, we've really been there." Most African-American college women reported discontent with the portrayal of Disney's first Black princess.

## ***Wrestling with the Princess Narrative: Interviews on Identity Development with College-Age Women***

♦ *Amanda Koontz Anthony, University of Central Florida*

A narrative analysis of interviews reveals the identity struggles of women during college, an important time of self-development. I argue they are at the intersection of acceptance and resistance of princess culture, with the majority of women actively working to define the princess culture in their own terms. Participants' narratives show their work to embrace femininity, including a desire for independence, agency, and respect, while at the same time distancing from what they deem as negative stereotypes or traits of femininity, such as being spoiled or the need for constant perfection.

## **023. Black Feminist Ethnographic Practice: Voice, Collaboration and Justice in the Fight for Liberatory Knowledge Production**

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

**PRCC 202-A (LCD)**

### **PARTICIPANTS**

## ***Embracing the Contradictions of Activist Scholarship: Teachings From a Black Feminist Ethnographer on the Ground***

♦ *Brittany Lewis, University of Minnesota*

As a native "homegirl" intellectual, I embrace the challenge that organic intellectuals Audre Lorde, Angela Davis and Renato Rosado have proposed: becoming implicated in the exchange, conflict and reinvention of our personal and collective identities particularly as Black women experience, embrace, contest and resist the legacies of housing segregation, redlining, and concentrated poverty. This paper examines what it means for me as an intellectual to build collaborative community action partnerships and to not simply observe and interpret, but to struggle and at times disagree with my Black sisters as we resist the isolating politics of urban city governance.

## ***Indignant, Independent and Intellectual: An "I" for an Eye or Black Feminist (Auto)Ethnography as Political Praxis***

♦ *Robin M. Boylorn, University of Alabama*

Following the call of Irma McLaurin, Cynthia Dillard and others, the author argues that Black Feminist (Auto) Ethnography is a methodological response to the social and political injustices that Black women and girls face in American society. The paper relies upon lived experience and narrative to engage black women's righteous indignation, independence and intellectualism to interrogate the "ethnographic I" (Ellis) in Black Feminist Auto/ethnography, situating personal narrative and cultural reflexivity as strategies for survival and visibility.

## ***The Pedagogy of Black Feminist Filmmaking: Teaching Women Behind The Camera***

♦ *Rachel Raimist, University of Alabama*

Black Feminist Media Studies as discussed by Kara Keeling, Beretta Shomade-Smith, and Yvonne Welbon, offers methodology to examine mediated representations of Black womanhood on film and television screens, and highlights the work of Black women behind the camera. When the numbers of Black women screenwriters, feature film directors, and TV showrunners in "Hollywood" are statistically small, classrooms across the country are filled with aspiring Black women filmmakers. This multimedia paper asks how scholarly work informed by Black feminist thought and praxis can inform classroom pedagogy and encourage the practice of making media by and about Black lives.

## ***Reclaiming our Crowning Glory: Black Women Candidates' Narratives on their Hair***

♦ *Nadia Brown, Purdue University*

This research explores Black women candidates' personhood, voice, agency, as well as their disruptions or reinforcement of European depictions of female beauty and interrogates the role these features play in electoral politics. I use feminist life history interviews, of Black women who are running for elected seats—primarily focusing on 2014 races. I investigate how gender and racial metanarratives inform Black women's lived experiences and choices of how to present themselves. I expect that my sample will illustrate that their hair texture/style and skin tone influence their interactions with one another, voters, and impact their candidacies.

## **Q24. The Global South is Already Queer: Transnational Queer Dialogues**

**2:30pm–3:45pm**

**PRCC 202-B (LCD)**

### **MODERATOR**

♦ *Penny Weiss, Saint Louis University*

### **PARTICIPANTS**

## ***Mapping Queer Transnationalism***

♦ *Sushmita Chatterjee, Appalachian State University*

How does queer transnationalism transgress the contours of queer studies and transnational politics? What does queer transnationalism tell us about the changing contours of sexual identification and national belongingness? My paper engages with the above questions in dialogue with the changing nature of queer studies via transnational studies and vice versa. Queer transnationalism, when viewed as non-normative sexual subjectivity that moves beyond the confines of a single national imagination, holds tremendous potential in helping us re-think connections between sexuality, nation, and a west-centric queer movement.

## ***Queer Anti-Deportation Activism and the Problem of Methodological Nationalisms***

♦ *Melissa Autumn White, McGill University*

This paper explores the challenges of developing queer migrant justice strategies within nation-state contexts. Drawing on a series of community testimonial videos created for the Toronto-based 'Let Alvaro Stay' campaign (2011), which stopped the deportation of queer undocumented artist Alvaro Orozco, I explore anti-deportation activists' reliance on 'methodological nationalisms' in making claims hearable to the state. While such tactics risk reproducing the nation-state as a primary site of identification, thereby contributing to its naturalization as an inevitable horizon of belonging, I argue that they also open space for queer(er) no borders futures in which there are no 'migrants,' only mobility.

## ***Section 377: The Political and Social Impacts of the Reinstatement of the Ban on Homosexuality on LGBT Indians in India and Abroad***

♦ *Samira Obeid, University of South Florida*

When the Supreme Court of India reinstated a ban on homosexuality in 2013 it violated the democratic rights of a community and failed to protect a minority that is now a visible target. In this paper, I study letters written directly to the Supreme Court of India by LGBT individuals within India and abroad in response to this legislation. In doing so, I aim to provide an understanding of the perceived social and political threat that this violation of human rights presents to fundamental freedoms and the social repercussions anticipated by the Indian LGBT community based on lived experiences.

## ***Transnational Circuits of Rescue and Resistance: Uganda's Anti-Homosexuality Bill, LGBT Asylum and Transatlantic Activist Interventions***

♦ *Katie Oliviero, Dickinson College*

This paper explores how coalitions between United States and Ugandan gay rights activists illuminate the largely symbolic role of U.S. LGBT asylum policies on the one hand, and the 21st century afterlife of western colonial political domination on the other. It considers how discourses of western rescue and third-world vulnerability circulate between two seemingly disparate political sites—domestic LGBT asylum policy at home, and US global evangelical influence abroad. The paper concludes with an assessment of how transnational coalitions can strategically intervene upon, or appropriate, these discourses to generate broader global accountability.

## ***"Our Queer Mandela:" Simon Nkoli, the Archive, and the Uses of an African Queer Icon***

♦ *Zétoile Imma, University of Notre Dame*

In this presentation, I explore the making and uses of the late Simon Nkoli, the renowned anti-apartheid, queer rights, and AIDS activist, as a uniquely South African and transnational queer paragon. I analyze how as a symbol, Nkoli functions both as exception to, and figure of, homophobic erasures of African queer histories, performances, bodies, and subjectivities in South Africa and beyond. I examine how in traveling within a matrix of hyper-visibility and invisibility, the iconography of Simon Nkoli moves with and against normative representations of African masculinist resistance popularly constructed in the public imagination of South African nation and the West.

## 025. Exploitation, Transgression, and Sexualization: Theorizing Social Justice with Collegians

2:30PM-3:45PM

PRCC 202-C (LCD)

### MODERATOR

- ♦ Anne Rice, Lehman College

### PARTICIPANTS

#### **Grappling with the (Im)Possibility of Sorority Activism**

- ♦ Jocelyne Scott, Indiana University

In this paper, I discuss National Panhellenic Conference sororities as potential sites of social activism. There is considerable subversive possibility within these communities and their public demonstrations of intimacy with other women through their sorority affiliation. I specify crucial aspects of sorority culture that possess a messy activism through their intersectional entanglements. I illustrate that sorority women's social location, often imbedded in multiple sites of privilege along the lines of race, class, and sexuality, offers these women the opportunity to agitate for justice and push back against patriarchal and masculinist hegemonies while being understood as non-threatening, docile, and frivolous bodies.

#### **It's Like Candy: Teaching About Social Justice Using the Black Female Body**

- ♦ Marsha Horsley, Indiana University

This paper illustrates the possibilities of developing a transgressive approach to using Blaxploitation films to examine black female sexuality as a site of social justice in Africana Studies. Through a Black Feminist and intersectional framework the genre of Blaxploitation provokes questions of social justice: How does the genre critically engage the struggle for Black women's liberation through the discourse of sexual pleasure and violence? How is justice constructed as a gendered and racial phenomenon? How are Black heroines used to challenge, respond to, and confront inequalities and black women's oppressions?

## 026. Intimate Labor: Reproductive Politics and Representations

2:30PM-3:45PM

PRCC 203 (LCD)

### MODERATOR

- ♦ LaTosha L. Traylor, Temple University

### PARTICIPANTS

#### **Intimate Labor of IVF Clinics Abroad**

- ♦ Amy Renae Speier, University of Texas, Arlington

I frame reproductive tourism as a global care chain. North American lower middle classes who cannot afford treatment at home feel alienated by this expensive "baby business" (Spar 2006). IVF brokers and Czech fertility clinics have become savvy medical entrepreneurs who are providing dissatisfied medical tourists a care-centered model of treatment. This paper frames the care provided by IVF brokers and Czech clinics as "intimate labor," a lens with which to disentangle the "intersection of money and intimacy" at the center of fertility travel (Boris and Parreñas 2010:1).

## **What Have Men Got to Do with It? Masculinity and the Outsourcing of Reproductive Labor**

- ♦ Ulrike Prattes, Australian Catholic University

In order to challenge the global injustice in the field of the outsourcing of reproductive labor we need to also consider men's positions and practices within the outsourcing households. I argue in this paper that starting from relational and interdependent notions of self, rather than from Western conceptions of the (male) isolated and "self-sufficient" individual, alters the debate on outsourcing and responsibility therein, that are needed for transformation. Examples from empirical research in Austria will be included in the talk.

#### **"Designer Genes": Down Syndrome, Commodification, and Representation in Kelle Hampton's Writing and Photography**

- ♦ Aidan Smith, Tulane University

Kelle Hampton rose to fame when the birth-story of her daughter Nella went viral. The baby was diagnosed with Down syndrome, and her mother recounted her dismay on her blog, which was expanded into a bestselling book. Hampton describes how she learned to love her daughter, reveling in her "exotic, almond eyes" and cheerful disposition, a mark of what she calls "designer genes." Hampton positions herself as an advocate vested with mother love, though many question whether she has leveraged Nella's story for financial gain. This paper explores the line between exploitation, objectification, and representation in Hampton's writing and photography.

## 027. Renegotiating the Margins: Feminist Researchers as Border-Crossers

2:30pm-3:45pm

PRCC 204 (LCD)

### MODERATOR

- ♦ A. Lynn Bolles, University of Maryland, College Park

### PARTICIPANTS

#### **Bringing the Cooks to the Table: Sustaining a Dynamic Gullah Culture through Foodways**

- ♦ Katie White, University of Maryland, College Park

This paper investigates the relationship between women, foodways, and identity along Gullah Geechee Cultural Heritage Corridor in the southeastern United States. Through an analysis of cookbooks and food-centered life stories based on first-person interviews this paper demonstrates the ways in which food and those who prepare, produce, and remember it are critical actors in the sustenance of a dynamic culture often silenced in the telling of U.S. and Atlantic World history. It also explores through self-reflexivity the ways in which bodies, both of the researcher and interviewees, cross borders and boundaries, drawn and imaginary, during the project.

#### **Translating Bodies at the Border: Untangling Border Violence in the Case of Sergio Hernández Güereca**

- ♦ Cristina Perez, University of Maryland, College Park

This paper considers the death of a 15-year-old Mexican national in Mexico at the hands of a US Border Patrol agent in the US to argue that the young man's racialized, gendered, and sexualized body rendered him threatening, closing the

border to him. Here Güereca's body took on new meaning and was materially translated in an assemblage that entangles colonial histories, transnational flows, and increasing militarization. Drawing on assemblage, queer, and transnational theory while centering news coverage of Güereca's death and autoethnographic data, I consider how borders capture and define bodies differently and become a technology of uneven power.

## **Cultural Citizenship on the Borders of Empire: Local Multiculturalism, Native Sovereignty, and the Liminal Hawai'i in the U.S. Imperial Periphery**

♦ *Jeannette Soon-Ludes, University of Maryland, College Park*  
"You grew up in paradise?" and "How do you like living in the states?" are questions often expressed to "Hawaiians" living abroad. These phrases mark an exoticized desire for Hawai'i and the islands' ideological liminality on the outskirts of the U.S. empire. Local cultural citizenship is a response to and reformulation of such discourses that enforce marginality, as well as a significant mechanism through which Native Hawaiian sovereignty claims are rendered incoherent. Drawing on July 4th celebrations in Hawai'i, 1960-1980, this paper explores the gendered performances of Local multiculturalism as both resistance to and recapitulation of the hegemonic nation state.

## **"Love-with a Muslim Twist": Managing Muslim American Sexuality**

♦ *Taneem Husain, The Ohio State University*  
In this paper, I focus on the recent increase in autobiographical anthologies by Muslim American women that provide a voyeuristic lens into Muslim American sexuality. I argue that through representations of sexuality, these autobiographical authors exhibit the benign equality and individualism encouraged through U.S. neoliberal multiculturalism. Importantly, however, these neoliberal multicultural ideals are not divorced from Islam. Rather, religion is used to demonstrate the Americanness of Muslims, thus redefining "assimilation." Further, in discussing academic understandings of Muslim Americans, I interrogate the intersection of my identity as Muslim feminist researcher and those of my research "subjects," who are textually representing their lived realities.

## **028. Digital Feminist Futures-Feminist Activism Online and Responses to a Growing Digital Age**

2:30PM-3:45PM

PRCC 207 (LCD)

### MODERATOR

♦ *Linda Perkins, Claremont Graduate University*

### PARTICIPANTS

## **Logging On-Net Neutrality and Online Feminist Activism**

♦ *Tracy Hawkins, California Lutheran University*  
The rise of digital scholarship and access to online spaces have changed how feminists engage in activism and given new audiences the tools to engage in that activism. However, recent legal and political opposition to net neutrality—a policy that ensures Internet Service Providers cannot slow down or block websites they dislike—will fundamentally change the concept of the Internet as a place for the free and open exchange of information, and this in term, could have profoundly

negative effects on feminist activism. This paper explores how the debate about net neutrality should be addressed as an important feminist issue.

## **Online Feminism and the Future of Feminist Scholarship and Tenure**

♦ *John Erickson, Claremont Graduate University*  
Popular technologies like online blogs, social networks, and publishing houses have shifted how feminist knowledge and praxis are disseminated to the masses. Ranging from academics to activists, digital scholarship and social media platforms have impacted the ways online feminist scholarship is utilized online by the public and how it is used as a critique and assessment tool for job tenure and promotion. This paper explores how feminists utilize digital scholarship to reach, engage, and broaden audiences while maintaining a publication track record that meets traditional assessments required by most institutions of higher education in regards to tenure and job desirability.

## **Online Feminist Resistance-Responding to Empire, Capitalism, and Corporate Greed through Digital Feminist Activism**

♦ *Kirsten Gerdes, Azusa Pacific University*  
This paper interrogates how digital spaces and smart technologies are implicated in the global march of empire. Although digital spaces are a medium for positive community engagement, they are also products of corporations seeking to generate profit from the same individuals they empower. While online activism rallies individuals together on Twitter or Facebook, access to these platforms stems more from global capitalistic enterprises focused on data collection and mass media marketing than ways local communities can resist global oppression. Online activism can be an investigative tool engaging communication and activism to develop new ways to resist digital imperialism.

## **029. Everyday Militarism: Women, State Policy, and War**

2:30pm-3:45pm

PRCC 208-A (LCD)

### MODERATOR

♦ *Griselda D Thomas, Kennesaw State University*

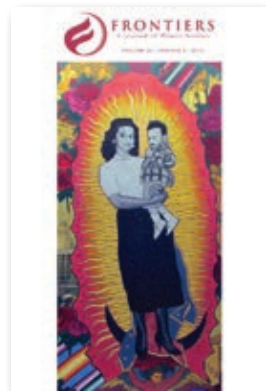
### PARTICIPANTS

## **Feminist Transgressions of the "Good War" Story**

♦ *Mary Ann Rasmussen, University of Iowa*  
This paper interrogates the U.S. national narrative on the "Valor in the Pacific" website for the World War II National Monument on Oahu, Hawaii. This narrative still denies America's Pacific Empire; elides the indigenous civilization in Hawaii and the overthrow of the Hawaiian monarchy; and blames the war on the untrustworthy Asian "other." My paper will look at two other Pacific War stories buried in the website's narrative: the traumatized and broken mind and body of the U.S. Pacific War veteran and the sexualization of the bombing campaign against Japan in the nose art of U.S. Army Air Corps crews.

## **Not a Woman, a Solider: Female Soldiers and Third Gender in Traditionally Patriarchal Societies**

♦ *Alesha Doan, University of Kansas Shannon Portillo, University of Kansas*



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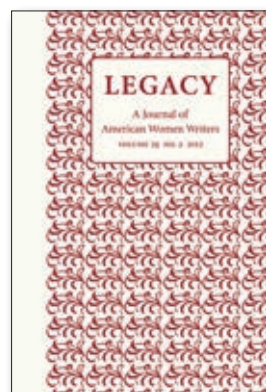
Feminist approaches to all aspects of German literature, culture, and language. The official journal of the Coalition of Women in German.

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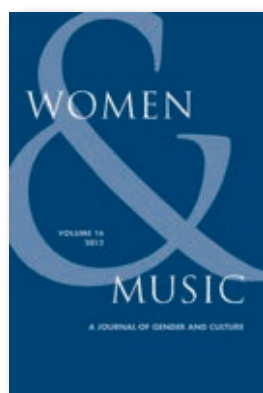
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The traditional patriarchal societies of Iraq and Afghanistan, which exclude women from most public realms, pose significant obstacles for American female soldiers deployed in these countries. However, our data, collected from 25 female soldiers in Special Operations Forces tell a different story. Rather than being summarily rejected by the men in these countries, indigenous men treat female soldiers as a “third gender.” In order to reconcile the intersection of female soldiers’ nationality, occupation and sex, indigenous men see them as other, creating an unexpected space for female soldiers working in these countries.

## **Ruptures from a Black Female Soldier: La Negra Angustias—Transgendering Mexican Imaginaries**

♦ *Manuel Ricardo Cuellar, University of California, Berkeley*

The narrativization of the Mexican Revolution fostered the configuration of mestizo national imaginaries in the first half of the 20th century. The emergence and consolidation of the so-called mestizo aesthetics would ultimately exclude and erase imaginings and practices of non heteronormative and non mestizo subjectivities. This presentation explores the circulation of black imaginaries through the literary work of Francisco Rojas González’s *La negra Angustias*, and the impact of the racialization and transgendering of political power within a heteronormative mestizo nation.

## **Victim Blaming, Protests, and Public Space: News Coverage of the Occupy Wall Street Sexual Assaults**

♦ *Abigail Barefoot, Minnesota State University, Mankato*

Occupy Wall Street was a national protest that sparked a dialogue about economic reform. Within the Occupy camps, newspapers covered several cases of sexual assault extensively. I argue that the coverage of these assaults used a “blame the victim” narrative to link the participation of women protesting in public space to gender based violence. I explore three themes used in the news coverage that blame the victims: Guilty by Association, No Place for Women, and On Their Own. These themes explore how women became to be viewed as silent victims, rather than legitimate protesters with agency.

## **030. Socially Mediated Constructions of Race, Self, and Community**

**2:30PM–3:45PM**

**PRCC 208-B (LCD)**

### MODERATOR

♦ *Elisa Facio, Eastern Washington University*

### PARTICIPANTS

#### **Makeup, Reddit, and Radical Self(ie) Love**

♦ *Renee Powers, University of Illinois, Chicago*

With the proliferation of smartphones equipped with cameras and social networks like Instagram dedicated to sharing photographs, creative self-portraits, or selfies, have emerged as a trend. On the Reddit subforum MakeUpAddiction, people of all ages, genders, and ethnicities post selfies showcasing their makeup, called a Face of the Day (FOTD) photo. Through discourse analysis, this project analyzes themes that arise in this forum, some of which include radical self-love, vulnerability, and mutual support. This analysis provides a new way of considering the oft-ridiculed selfie to suggest the act as one of feminist empowerment, connection, and support.

## **Techno-Womanism: Engaging in Liberatory Education via Online Contexts**

♦ *Xeturah M. Woodley, New Mexico State University*

The American higher education curriculum, as is the case in other areas of education within American society, has historically been grounded in racism, sexism, classism, and other forms of White supremacy and oppression. I argue that culturally responsive, gynocentric instructional design provides some Black Womanists with the opportunity to create online contexts that provide counter-narrative spaces. It is within these spaces of revolution that liberatory thought and intellectual activism gains new life. I ground this viewpoint inside the intersection of Critical Race Theory (CRT) and Black Womanist Thought (BWT).

## **031. Reproductive Futurity**

**2:30PM–3:45PM**

**PRCC 208-C (LCD)**

### PARTICIPANTS

#### **Intimacy and Occupation: Gestation, Consent, and Colonization**

♦ *Jeannie Ludlow, Eastern Illinois University*

Feminist philosopher Margaret Olivia Little describes pregnancy as simultaneously “intimacy” and “occupation”—the pregnant body is both intertwined (often through love) and colonized. This complicated state, she argues, lies at the heart of our thinking about abortion and unwanted pregnancy. I complicate her analysis via three fictional narratives of pregnancy under colonization by Black American writers: Jones’s *Corregidora* (1975); Butler’s “Bloodchild,” (1984); and Kincaid’s *Autobiography of My Mother* (1996). These texts problematize prochoice concepts of “consent,” “choice,” and “love” in pregnancy under colonization, thereby suggesting productive counternarratives to current prochoice discourses of “unwanted pregnancy.”

#### **Uncertain Futures: U.S. Domestic Adoption as ‘High-Risk Pregnancy’**

♦ *Kathryn Anne Mariner, University of Chicago*

What does it mean for a social worker to inform prospective adoptive parents that they are about to embark upon the social equivalent of a “high-risk pregnancy?” Within the context of American domestic adoption, this paper examines how prospective adoptive parents, expectant birthmothers, and adoption professionals create kinship in the face of immense uncertainty and risk of failure. Contesting theories of the adoptable child as either gift or commodity, I theorize the unborn as a highly contingent imagined future. By attending to the process rather than the outcome of adoption, its central problem shifts from problematic origins to uncertain futures.

#### **Bodies, Babies, and Biological Clocks: Forecasting One’s Future Fertility**

♦ *Lauren Jade Martin, Pennsylvania State University, Berks*

Procreation is characterized as an act and physical embodiment of love, but the decision to have children involves the weighing of risks, calculations about fertility, and emotional labor (Hochschild 2012). This paper explores how the specter of infertility and the biological clock influences childless women’s imaginings about their reproductive futures as well

as their plans regarding relationships and careers. As they confront the reality of their aging bodies, women labor to make decisions about love, family, and work in an attempt to create a life that is meaningful to them.

## **Fetal Futurity: Legislative Imaginings of Fetal Citizenship**

♦ *Jennifer Musial, Dickinson College*

This paper examines prenatal non-discrimination and fetal homicide laws as imaginative acts premised on what historian Barbara Duden calls the “not yet” (1993). I argue politicians imagine the fetus as a future Child while simultaneously imbuing the fetus with socio-natal qualities like “race”. Said reproductive futurity produces a white fetus that can be “killed” by violent “fathers” and black fetuses that can be “killed” by predatory abortion doctors or ashamed white “mothers”. Conducting an affective discourse analysis, I contend the white fetus becomes a melancholic subject and the non-white fetus becomes save-able subject through these legislative imaginings.

## **032. Academic Transgressions I: Masters Tools in the Master's House? The Good, Bad and Ugly of Earning a WGS PhD**

**2:30PM–3:45PM**

**PRCC 209-A (LCD)**

At last year's NWSA conference, former Women's and Gender Studies (“WGS”) PhD students discussed their transition to life as junior faculty members in WGS or related programs. This year, our roundtable continues this conversation by turning a critical lens on the WGS graduate programs that are producing these scholars. We ask: What are the expectations and experiences of students in these programs? Of what import is the notion of “employability,” particularly when WGS programs lack a realistic professional development component? How has our feminist training shaped us as instructors, researchers and social justice advocates in and outside the academy?

### **MODERATOR**

♦ *Kimberly A. Williams, Mount Royal University Bianca Laureano, The LatiNegr@s Project*

### **PRESENTERS**

- ♦ *Sarah Tillery, Portland Community College*
- ♦ *Stacia Kock, Illinois State University*
- ♦ *Ryan Shanahan, Vera Institute of Justice*

## **033. Transgressing Hu(man)ism: Encountering Animals with Feminist Theory**

**2:30PM–3:45PM**

**PRCC 209-B (LCD)**

### **MODERATOR**

♦ *Leigh Dodson*

### **PARTICIPANTS**

## **Racialized and Gendered Trans-Species Encounters in the “War on Terror”**

♦ *Chloe Diamond-Lenow, University of California, Santa Barbara*

This paper analyzes cultural representations of female soldiers' encounters with military working dogs in the “war on terror.” Through analyzing these representations, it asks how discourses about these encounters reproduce racialized, gendered, nationalist, classed and sexual significations that subtend the categories “human,” “animal,” “monster,” “hero,” and “nurturer,” while they may also be a site for these categories' undoing. The paper argues that encounters between women and animals can secure, challenge and disrupt such humanist categories as well as anthropocentric and heteronormative conceptions of intimacy.

## **Notice the Wondering Faces: Gender as Dystopia in George Orwell's Animal Farm**

♦ *Shari Sanders, University of California, Santa Barbara*

Animal Farm presents human heteronormative gender construction as inherently totalitarian; it is the unseen engine of Orwell's dystopia. This paper analyzes Orwell's narrative linkage between reproductive and discursive virility in order to encounter the gendered, classed, racialized and speciesist stakes of the novella. Within the carnophallogocentric setting of the breed-and-slaughter farm, normative gender performances provide the affective labor that keeps Animal Farm running, while non-normative gender performances are systematically “disappeared” from the novella. In the silences and emptied spaces, the “wondering faces” of Animal Farm's allegorical animals gaze in at the window of a “humanity” that, they warn, is all-consuming.

## **034. Ethics, Equity, Diversity & Accessibility Committee Meeting**

**2:30PM–3:45PM**

**PRCC 210**

## **035. Sexual Assault on College Campus Strategy Session**

**2:30PM–3:45PM**

**PRCC 211**

This strategy session is designed to assist faculty in playing a bigger role in confronting the epidemic of sexual assault, rape, and other forms of gendered violence on college campuses. We will brainstorm tangible ways to support survivor activists and protect against institutional retaliation.

## **036. (Re)producing the Rural: Camp, Consumption, and Queer Country Consciousness**

**2:30PM–3:45PM**

**Sheraton Miramar-1**

### **MODERATOR**

♦ *Carol Mason, University of Kentucky*

### **PARTICIPANTS**

## **Performing Place, Performing Gender: Rural Drag Kings and Tropes of Resistance**

♦ *Jenna Basiliere, Indiana University-Purdue University, Fort Wayne*

One of the primary challenges rural queer studies faces is the difficulty in naming the site of inquiry. Often, what identifies



an individual or a space as rural are the performative markers—the accents, the clothing, the style of housing, the businesses. Just like gender, these markers of rurality are citational—they are widely represented in the cultural imagination because they exist, yet they continue to exist because of the cultural assumptions about rurality already in place. Using a case-study analysis of rural drag kings, this paper considers the possibilities inherent in explicitly marking relationships to the rural as performative.

## ***The Trans-historical Triumph of Arco Iris***

♦ *Katherine Schweighofer, Indiana University*

The women's land movement of the 1970s tended toward two conflicting representations of rurality. The first perpetuates settler colonialism and white middle-class land ownership, viewing rurality as a wide open space for the taking, while disregarding Native cultures, land claims, and local traditions. The second appropriates Indigenous values of land preservation, environmentalism, and spirituality. These themes suggest a failure to queer settler ruralities and engage Native cultures and decolonization efforts. However, one land in northwest Arkansas offers a different story. There, thanks to one persistent Native woman, a different, decolonialist project emerged, with important lessons for intersectional, trans-historical feminisms.

## ***The Clothes Make the Masculinity: Western Wear as Camp at Gay Rodeos***

♦ *Rebecca Scofield, Harvard University*

The 1980s urban cowboy boom allowed gay men living in urban areas new access to a cowboy identity through western wear, western bars, and rodeos. The role of camp events at gay rodeos, however, became a critical debate during the 1990s, as many gay cowboys attempted to police the boundaries of "traditional" rodeo. Drawing on materials from the International Gay Rodeo Association archive, this paper argues that western wear, in fact, functioned as a form of hypermasculine camp which allowed urban cowboys the ability to transcend the boundaries of the rural and the urban.

## ***Queering Local Foods Discourses***

♦ *Carly Thomsen, Rice University*

The rural manages to remain simultaneously unmarked and central to food justice advocates' calls for "local foods." I suggest that such calls both open up and foreclose possibilities for LGBTQ rural women, who articulate their belonging through their "localness," disinterest in activism, and food: they attend potlucks at the LGBTQ center, joke that their beer drinking means they have no time for gay rights, and heal familial tensions with favorite foods. Through the lens of queer rurality, this paper explores the ways in which foods (as politic) produce the rural just as the rural ostensibly produces food.

## **037. Animal Trans\*gressions**

**2:30PM–3:45PM**

Sheraton Miramar-2

PARTICIPANTS

### ***Unraveling Scientific and Governmental Myths of Estrogenic Ecocatastrophe: Possibilities for Transsexual Futures***

♦ *Bailey L. Kier, University of Maryland, College Park*

In the last 20 years a new category of pollutants known as endocrine disruptors has captivated scientists, consumers, governments, and environmental activists in fear of feminized males, pubescent children and aggressively promiscuous females. This presentation exhibits how anthropocentric research and public policy agendas have created discourses of estrogenic ecocatastrophe by primarily focusing on estrogenic effects of endocrine disruptors at the expense of ignoring the interconnected effects on metabolism, development, adrenal function, sleep, and tissue. I argue while some sexual transgressions might be problematic, others might be adaptive strategies for new systemic hormonal ecologies to emerge and flourish.

## ***Animal Affiliations and Trans Formative Affects***

♦ *Harlan Weaver, University of California, Berkeley*

Feelings suffuse the spaces of both animal shelters and dog day cares—from the joy of a dog's finding a 'forever home' to the anxiety of parting just for the day. Pairing ethnographic fieldwork done in both spaces, this paper interrogates the transmissions of affects among dogs and humans in order to think through the ways that race, gender, class, and sexuality shape these spaces and the kinds of relationships they create.

## ***Trans\*species Improvisation at Riparian Frontiers***

♦ *Cleo Assan Woelfle-Erskine, University of California, Berkeley*  
*July Cole, Independent*

Along rivers where Pacific salmon spawn, human collaborations to recover diminished runs increasingly bring other species—beavers, redwoods, more—into entangled symbioses. Recently, ecologists have discovered that beavers' dam building triggers cascading ecological processes that increase streamflow and improve aquatic habitat. This paper explores how and why people collaborate with beavers to restore salmon runs and how they cope with beavers' transgressions. In entering into this trans-species collaboration, humans join in transgressive ecology that re-engenders many dimensions of relationship. The ensuing improvisations can break through political impasses and undo the cataloging impulses that underlie antagonistic human-nature constructs.

## ***Trans\*parasitic/paratactic***

♦ *Eva Hayward, Uppsala University*

Taking up the viral and microbial precarity of AIDS and transwomen, I consider how the paradox of dying for not-being has shaped the response to HIV infection rates of transwomen in the U.S. Playing with the negatives, I consider how opportunistic infections, toxic medications, and parasites such as *Toxoplasmosis gondii* create being-ness through proximity for those of us living with HIV/AIDS. Attending to the prepositional texture of trans, I ask how para, another prefix, teaches us about parataxis: the non-sovereignty of sex, the paranoid affects of multi-species life, and the paradoxical where of not-being.

## **038. Action, Influence, and Voice: A Book Project on Contemporary Women in South Dakota**

**2:30PM–3:45PM**

Sheraton Miramar-3

MODERATOR

♦ *Bertrade B Ngo-Ngijol Banoum, Lehman College*

## PARTICIPANTS

### **Birth of a Book Project: Conception, Process, and Scholarship**

♦ *Meredith Redlin, South Dakota State University*  
This paper describes the book project from conception to completion, including the motivation behind the project, its goals, and the unique integration of scholarship, artistic work, and personal interviews by and about women from a single state or region. It highlights some information from the Introduction of the text, which provides a current socio-demographic profile of South Dakota women based on statistical data. The paper then focuses upon the chapters offering scholarly analysis in 10 topical areas, such as Women in Agriculture, Immigration, Health, Religion, and Politics, and presents the significant arguments and contributions of each chapter.

### **Verge: Creative Works by Contemporary South Dakota Women**

♦ *Christine Stewart, South Dakota State University*  
Focusing upon the creative output of women writers and artists, this paper provides readings from and a context for the poetry, short fiction, and creative nonfiction included in the book project, as well as an analysis of the photography and artwork. The paper argues that creative work offers a powerful mechanism for women to challenge and transgress the boundaries imposed by society upon their public and private lives, which in turn improves the visibility of women's issues and increases opportunities for women to effect change in their own lives, local communities, and globalized society.

### **Agents of Change: Interviews with Contemporary South Dakota Women**

♦ *Julie Barst, Siena Heights University*  
In the age of social media, the public has proven to be hungry for and receptive to original voices. Drawing upon eight interviews conducted with many different types of "feminist transgressors," this paper argues that becoming an agent of change can involve running for office or being a visible community leader, but can also happen in smaller, more incremental ways. The paper highlights interviews with notable women who reflect knowledge of specific communities (e.g., Native American, immigrant), thoughts on women's needed involvement in public activities (e.g., political participation, economic advocacy), and insights into diverse women's contributions to the state's culture.

## **039. (Re)Figuring the National Gendered Body: Transitions, Borders, and (Un)Belonging**

**2:30pm-3:45pm**

**Sheraton Miramar-4**

## PARTICIPANTS

### **Non-Optional Ethnicities: Rethinking (American) Whiteness from an Eastern European Perspective**

♦ *Voichita Nachescu, Independent Scholar*  
This essay, five years in the making, began as an attempt to explain to my feminist friends the daily micro-aggressions and systematic oppressions encountered by those perceived as foreign who live in the United States. I explore the privilege of American citizenship through a laundry list of daily experiences.

A key element of my immigrant experience is entering a visual and social economy that imposes specific categories, such as whiteness, over a radically different historical and personal experience. I argue that this disconnect between categorization and experience can form the starting point for radical feminist politics.

### **The Geopolitics of Militarization: Albanian Protests and Syria's Chemical Weapons**

♦ *Lori Amy, Georgia Southern University*  
In September of 2013, I was in Albania researching a book on traumatic memory when the United States asked Albania, a developing country in Southeast Europe, to dismantle Syria's chemical weapons. As a feminist committed to transforming the violences of a global war economy, I was active in the protests against taking these weapons. Ironically, my research was funded by an area studies program created to gather intelligence during the cold war. I analyze the contradictions of this position and outline strategies for feminist activists to organize and resist the geopolitics of militarization.

## **040. Queering Western Queer Theory in Contemporary China**

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

**Sheraton San Cristobal**

## MODERATOR

♦ *Xin Huang, University of Wisconsin, Milwaukee*

## PARTICIPANTS

### **I Would Rather "Bring In" than "Come Out"**

♦ *Shuzhen Huang, Arizona State University*  
This paper explores the ways in which knowledge of sexuality works differently in Chinese families compared to the Westernized model of "out and proud." Western discourse of identity homosexuality suggests that homosexuals have to "come out" in order to live their authentic selves. However, studies show that most Chinese gays and lesbians prefer introducing their same-sex partners to families and friends as "close friends," leaving the issue of sexuality unspoken and thus unconflicted. This unspoken and unconflicted knowledge of sexuality, I argue, is an indigenous effort to negotiate the tension between kinship and sexuality, without prioritizing sexuality over family relationship and social harmony.

### **Young Activists, New Movements: Contemporary Chinese Queer Feminism and Transnational Genealogies**

♦ *Ana Huang, Duke University Jingchao Ma, Villanova University Wen Liu, The Graduate Center, City University of New York*

This co-authored paper reflects on the emergent "new" queer feminism in China today with its amorphous cohesion and dramatic impact. Drawing on transnational feminism, we examine the ambivalent genealogy of feminism in the Chinese Communist past, the hegemonic Euro-American discourse of feminism, and transnational politics. Situated in, yet breaking away from, this ambivalent genealogy, a new generation of feminism-inspired activists and queer feminist activists, as we observe, are taking various stances to their political agenda as women and queer women in contemporary China.

## **Who is Lesbian: Defining the Identity of Chinese Lesbians from the Perspective of Queer, Gender and Feminist Theories**

♦ *Xi Chen, Zhejiang University of Finance & Economics*

The paper will discuss how to define the identity of Chinese lesbian in light of the improper descriptions about the identity of Chinese lesbian deriving from lesbians themselves as well as the Chinese modern society. The biggest issue to Chinese lesbian is not the politics of recognition, but how to accurately cognize their gender identity. This paper will engage with the central problem and propose an alternative definition of identity for Chinese lesbians by contextualizing the Western queer, gender and feminist theories in the temporary Chinese socio-cultural backdrops.

## **041. Passionate Work: LGBTQ Libraries, Archives, Museums and Special Collections**

4:00PM–5:15PM

PRCC 201-A (LCD)

MODERATOR

♦ *Nadine Boulay, Simon Fraser University*

PARTICIPANTS

### **LGBTQ Libraries and Archives: An Ethnography at the Intersection of Communities and Institutions**

♦ *Danielle Miriam Cooper, York University*

In contrast to the professional labor associated with academic archives, the work of LGBTQ grassroots archives is often characterized as a passion project necessitating distance from the unfeeling academy. LGBTQ archives in institutional settings founded by LGBTQ-identified professors, however, challenge this dichotomy. This paper shares findings from ethnographic research at the Transgender Archives at the University of Victoria, the BC Gay and Lesbian Archives and Archives of Lesbian Oral Testimony at Simon Fraser University to explore how narratives of labor and affect reflect current tensions between grassroots and institutional LGBTQ archives.

### **Love in the Archives: Examining the Affective Labors at the June. L Mazer**

♦ *Marika L Cifor, University of California, Los Angeles*

This paper draws on examples from work with the June L. Mazer Lesbian Archives and its partnership with UCLA to ground the critical interventions that affect studies makes in the archives. By focusing on the labors of love by archivists and users she demonstrates the vital yet unexamined roles affects plays in archives and their significance to queer lives, studies, and histories.

### **The Affective Work of the Amateur in the Pop-Up Museum of Queer History**

♦ *Tamara de Szegheo Lang, York University*

This paper explores the Pop-Up Museum of Queer History's role in fostering 'amateur historians' through its showcasing of exhibits produced by people without formal training in history. In Carolyn Dinshaw's formulation, the work of the amateur is driven by love for and affective attachment to the object of study, rather than by a desire for expertise. This paper examines the affective dimensions of some exhibits produced for the museum, looking to the personal connections, and passionate desires that drive 'amateurs' to tell diverse histories.

## **042. Caring Motivations: Love, Labor, and Affect**

4:00PM–5:15PM

PRCC 201-B (LCD)

MODERATOR

♦ *Patience Osume, Texas Woman's University*

PARTICIPANTS

### **Caring for Caregivers: Challenges of Paid Caring Labor in the United States Home Health Industry**

♦ *Rachel Tunick, Florida Atlantic University*

I trace the historical development of the United States home health industry to show how it is embedded within social power relations that consider caring a moral or natural obligation on women, while also being implicated in the racialized history of domestic servitude. Beginning my analysis from the perspective of home health aides, I apply feminist care ethics, intersectionality, and standpoint theory to articulate a paradigm for caregiving that acknowledges the dignity of the providers and recipients of paid caring labor.

### **Carrying a Burden: Love and Sacrifice in Prolife Perinatal Hospice Centers**

♦ *Alesha Doan, University of Kansas Corinne Schwarz, University of Kansas*

Perinatal hospice programs have sprung up around the United States in the past decade. Primarily growing out of the prolife movement, these "women-centered" programs provide women, who are diagnosed with a nonviable pregnancy, an alternative to a late term abortion. Perinatal hospice programs establish their mission as a labor of unconditional love and advocacy—caring for women's physical and emotional health as they carry nonviable pregnancies to term. However, we argue that their mission is premised on a nuanced, conditional love that is dependent upon women's adherence to social constructions of motherhood as a sacrifice and prolife ideologies.

### **Neither Love nor Money: The Feminization of Adjunct Labor**

♦ *Katie Horowitz, Davidson College*

We cannot understand the adjunct crisis without addressing the systemic feminization of academia's contingent labor force. This feminization is both quantitative, inasmuch as women comprise the majority of adjuncts and the minority of tenured faculty, and qualitative, inasmuch as adjuncting constitutes reproductive labor—that which, like childrearing and homemaking, sustains the labor market without being recognized as "real" labor in and of itself. Indeed, adjuncts' grievances are often met with the same criticisms traditionally used to dismiss women's claims of sexist discrimination and to justify the non- or underpayment of care work. The adjunct problem is fundamentally a feminist problem.

## **043. Prime Time: The Nation on Display**

4:00pm–5:15pm

PRCC 202-A (LCD)

MODERATOR

♦ *Jennifer Gauthier, Randolph College*

## PARTICIPANTS

### ***Forbidden Affairs: Scandal, Homeland, and Post-identity National Television***

♦ *Laura K. Brunner, University of Maryland, College Park*  
This paper examines the representation of the United States as post-identity nation through the forbidden romances of ABC's *Scandal* (2012-), and Showtime's *Homeland* (2011-). *Homeland*, starring Claire Danes, as Carrie Mathison, erases the role of race, and gender in shaping the "war on terror," by centering her transgressive love affair with a white terrorist. On the other hand, *Scandal*, starring Kerry Washington as Olivia Pope, insists on the continued link between race, gender, and the politics of the nation, through its playful use of white and black imagery, as well as the interracial love affair between Olivia and the President.

### ***Making Ends Meet: Representations of Welfare in MTV's Teen Mom***

♦ *Bailey S. Kelley, University of Iowa*  
MTV's popular reality series *Teen Mom* generates controversy in multiple spheres, from its efficacy in preventing unintended pregnancies to its representation(s) of motherhood. This paper investigates the ways in which the series represents welfare and its recipients within the context of the teen parenting. Through a critical discourse analysis of the series, the author reveals the overt ways these women reinforce negative stereotypes, including the myth of the welfare queen, but also highlights the subversive nature of how teen mothers frame the use of welfare and other forms of public assistance in their lives.

### ***Monsters Under the Bed: An Analysis of Torture Scenes in Three Pixar Films***

♦ *Heidi Kramer, University of South Florida*  
With background information on militarism, nationalism, and torture, this study analyzes *Monsters, Inc.*, *Toy Story 3*, and *The Incredibles*, three Pixar films released between 2001–2010, for the ways torture scenes are framed. These frames, state control, prisons, and '60s spy thrillers, invite laughter through intertextuality, while deflecting attention from torture of central characters. Using Judith Butler's work, this piece investigates how the films present torture as deserved and normative while characters stand outside the frames of recognition for humanness, thus minimizing real-life consequences of war- and state-related violence and promoting cruelty to a young audience internationally.

### ***Performing Regional Femininity: Postfeminism on the Food Network***

♦ *Tisha Dejmancee, University of Southern California*  
I interrogate the popularity of *Food Network* shows centered around United States geographies that evoke traditionalism and conservatism, including rural regions, the South and the Midwest. I perform a close analysis of the connections between food, the Nation and femininity on three shows: *The Pioneer Woman*, *My Heartland Table*, and *Trisha's Southern Kitchen*. Ultimately, their pedagogies of cooking are analogized as pedagogies of femininity, reconstructing the nation as an imagined set of cultural knowledges borne by and within women. This acts to neo-conservatively restrict women's mobility and domain of authority in this global era.

## 044. Feminist and Queer Activism in the Middle East

4:00PM–5:15PM

PRCC 202-B (LCD)

### MODERATOR

♦ *Dorsia Smith Silva, University of Puerto Rico, Río Piedras*

### PARTICIPANTS

### ***Egyptian Women's Testimonios: Resisting Violence/ Seeking Justice***

♦ *Manal Hamzeh, New Mexico State University*  
While Egyptian women were/are major shapers of the Jan 25th Revolution (Dabashi, 2012; Naber, 2011), this presentation explores how their embodied experiences were/are both central sites of violence and revolutionary resistance in the post-Mubarak militarist and Islamist regimes. In this presentation, I will address televised testimonies of four Egyptian women who experienced assault at four epic moments after the Jan 25th Revolution. These testimonies illustrate the more visceral role of Egyptian women resisting the counter revolutionary forces and opening spaces for freedom and justice in Egypt.

### ***Favianna Rodriguez: Resilient as a Modern-day Monarch Butterfly***

♦ *Maricela DeMirjyn, Colorado State University*  
The following essay analyzes the creativity behind Afro-Peruvian American artist Favianna Rodriguez grassroots activism supporting immigrant rights, women's rights, and anti-war efforts. She has also established a print studio for mentoring several young artists in the practice of screen-printing, as well as the power of art in civic engagement. This essay will examine samples of her poster art as visual narratives demonstrating themes of social justice and the ways in which her creativity has become a generative force in pursuing the reinvention of justice through poster design.

### ***LGBT Movements in the Middle East: Appropriating Historical Research for Social Justice***

♦ *Lauren Copeland, University of Louisville*  
There is a common idea among those within and outside the academy that activism and academics do not mix. However, just as academics have activist goals, activists use academic writings to gain legitimacy for themselves and further their causes. I examine LGBT movements in the Middle East and show how activists have appropriated historical writings about same-sex sexuality in order to create a transhistorical queer subject. Activists use this subject to link the past to the present and demonstrate a queer subject that is native to the Middle East.

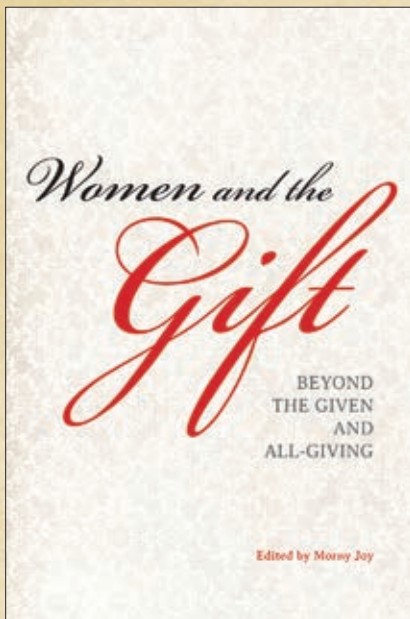
## 045. Queer Entanglements: Colonial and Hemispheric Engagements

4:00pm–5:15pm

PRCC 202-C (LCD)

### MODERATOR

♦ *Shirley Lim, Stony Brook University*



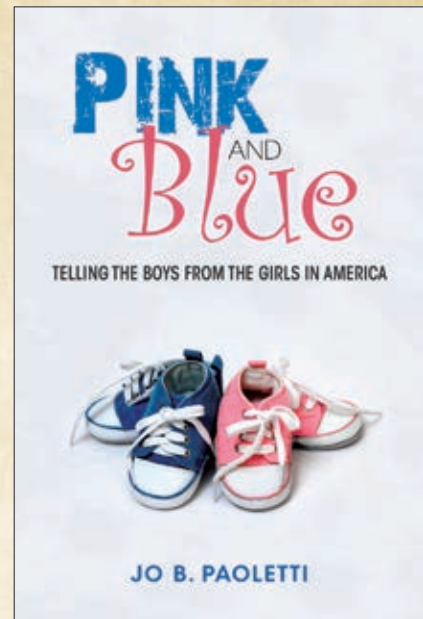
978-0-253-00664-6

**Women and the Gift**  
*Beyond the Given and All-Giving*  
 EDITED BY MORNY JOY

*It is not only that women as givers are not noticed; it is also that women are often the gifts or objects of exchange. There has been virtually no attention to the gendered nature of the discourse.*  
 —Grace M. Jantzen, University of Manchester

**Pink and Blue**  
*Telling the Boys from the Girls in America*  
 JO B. PAOLETTI

*Pink and Blue is meticulously researched, with references to paper dolls, old retail catalogs and the arcane field of material culture studies. Her findings are fascinating.*  
 —PopMatters



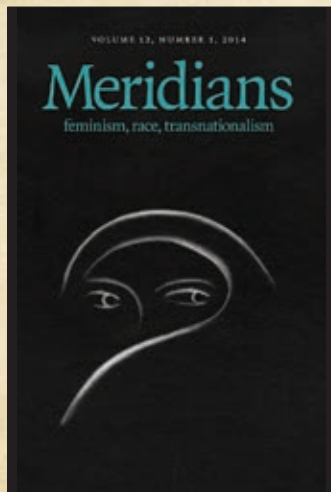
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**books**  
**journals**

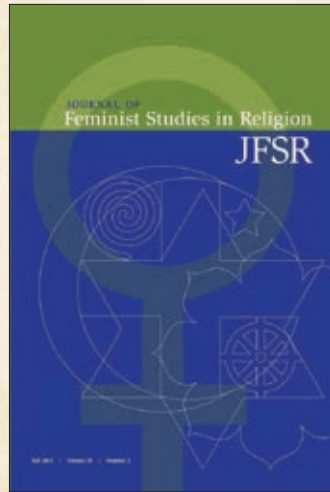
*Scholarship and creative work by and about women of color in US and international contexts —making scholarship by and about women of color central to contemporary definitions of feminism.*

*Committed to rigorous thinking and analysis in the service of the transformation of religious studies as a discipline and the feminist transformation of religious and cultural institutions.*

*International, interdisciplinary, academic forum in Jewish women's and gender studies including literature, text studies, anthropology, archeology, theology, contemporary thought, sociology, and the arts.*



**Meridians**  
*Feminism, race, transnationalism*  
 EDITED BY PAULA J. GIDDINGS  
 Published semiannually



**Journal of Feminist Studies in Religion**  
 EDITED BY ELISABETH SCHÜSSLER FIORENZA,  
 JUDITH PLASKOW, AND TRACI WEST  
 Published semiannually



**Nashim**  
*A Journal of Jewish Women's Studies & Gender Issues*  
 ACADEMIC EDITOR: RENÉE LEVINE MELAMMED  
 MANAGING EDITOR: DEBORAH GRENNAN  
 Published semiannually

## PARTICIPANTS

### **Queer Latina Immigrants: Undoing and Redoing Resistance**

♦ *Sandibel Borges, University of California, Santa Barbara*  
My paper points to the intersectional social positions that migrant queer Latina women occupy, and the material realities these create in their livelihoods. I argue that the needs queer immigrant women have are not met, and will not be met, by dominant approaches to sexuality. I therefore present the ways in which queer Latina immigrants in Southern California experience different modes of imperialism, but also how they navigate institutional violence and trauma by engaging in daily practices of resistance and healing. Finally, I juxtapose their visions of liberation with those of mainstream gay discourses.

### **“La Madre Patria”: Queering the Modern Spanish Nation**

♦ *Julia Chang, Brown University*  
In the last thirty years of the nineteenth century, during which Spain endured swift and uneven attempts to modernize and consolidate its national territories, visual representations and textual imaginings of the modern-nation-as-woman abound. While there is no shortage of scholarship on the feminization of the Spanish nation, none have accounted for the ways that the seemingly hegemonic narratives of the nation also inadvertently produce queer patriotic imaginings that undermine the fixity and compulsory heterosexism of the nation-state. The object of the present study is to recover such queer embodiments of the nation in the major works of Spanish realists.

## **046. Reinventing Fashionistas: Women of Color Fashion Modification, Community, and Small Businesses**

4:00PM–5:15PM

PRCC 203 (LCD)

## PARTICIPANTS

### **MeXicana Fashions: Self-Adornment, Identity Constructions, and Political Self-Presentations**

♦ *Aida Hurtado, University of California, Santa Barbara*  
existences, and aesthetics derived from their cultures and their standing in the socio-political order. Although there is not one uniform meXicana aesthetic in fashion, there are visual symbols historically and geographically grounded which shape our understanding of style and ultimately ourselves. This presentation demonstrates that styles are not mutually exclusive but rather commingle to create a layered and complex aesthetic that includes a multiplicity of Chicana/Latina nationalities as well as the aesthetics of other racialized subjects.

### **Domesticana Fa-chón: Resistance and Modifications in Contemporary Chicana Fashion**

♦ *Sara Veronica Hinojos, University of California, Santa Barbara*  
Chicanas are able to negotiate and maneuver their way through hegemonic clothing practices by creating their own fashion aesthetic. Using Amelia Mesa-Bains concept of domesticana, where she argues that this sensibility grew out of

patriarchal control in the domestic sphere, I argue that the ways in which Chicanas engage with a sensibility of domesticana fashion challenges hegemonic control of the fashion industry. Chicanas claim cultural heritage on and through their bodies by modifying mainstream clothes.

### **Pretty Fly for a Fat Girl: Reading Hyper(in) visibility in the Internet Fat Fashion Community**

♦ *Jade Davon Petermon, University of California, Santa Barbara*  
In this ethnographic study of an online community fat fashion bloggers, I argue that fat women, specifically Black and Latinas, have created communities online in order to: speak where they have been denied speech, resist the invisibility they have faced and represent themselves in spaces where they have been ignored. The Internet fat fashion community (IFFC) I investigate is a space where Latinas and other women of color have come together as a result of a shared experience and in so doing have begun to construct new identities and resist the dominant narratives around fatness and women of Color bodies.

### **Chicana Feminist Alterations to Fashion Small Business Practices**

♦ *Jessica Lopez Lyman, University of California, Santa Barbara*  
This paper explores MeXicana small-business fashion firms. Drawing from Chicana feminist literature I argue for an alternative business paradigm that recognizes the technologies of production employed by women, specifically their use of cultural affirmation, collectivity, and subjugated indigeneity. A case study of De La Luna Designs, a Los Angeles based accessory firm, aids in operationalizing these Chicana feminist business principles.

## **047. Romance, Home, and Storytelling: Re-envisioning Women’s Labors in the Media**

4:00PM–5:15PM

PRCC 204 (LCD)

## MODERATOR

♦ *Julie Bettie, University of California, Santa Cruz*

## PARTICIPANTS

### **New Dogs, Old Tricks: Digital Storytelling as Civic Engagement**

♦ *Kate Drabinski, University of Maryland, Baltimore County*  
This presentation examines the integration of digital storytelling technologies in a course on feminist activism to ask: Is storytelling (still)political? Do new technologies of social media change the sense in which storytelling is political? How can we use digital storytelling technologies to expand both our sense of “the civic” and what it means to engage communities from the personal to the global scale. This presentation features examples of student work to concretize the theoretical engagement.

### **Watching While Black: Black Female Spectators, “The Help,” and the Political Struggle for Viewing Pleasure**

♦ *SaraEllen Strongman, University of Pennsylvania*  
“The Help” has been criticized for oversimplifying and sentimentalizing the complicated relationship between black and white women in the South during Jim Crow segregation.

This paper examines how black female spectators can view *The Help* from an oppositional standpoint that allows them to contest the film's narrative and depiction of black subjects while also deriving pleasure from it. I argue that directorial choices and cinematic strategies of the film create momentary ruptures of authorial control that allow black female spectators to interpolate themselves and their communities into the film and revise the focus of the narrative to suit their desires.

## **“Are These Feelings Even Real:” Affect, Labor and Becoming Her**

♦ *Patrycja Wawryka, University of Ottawa*

This paper provides a discussion of the “emotion work” (Hochschild, 1983) involved in the formation of a romantic identity as it is represented in the 2013 film, *Her*. Female agency is considered through an analysis of the virtual Operating System's process of “becoming” a romantic subject. It is argued that love's existence as an affect in the private realm and an emotion in the public realm renders “emotion work” to be space-dependent. With her “body” rendered invisible in the public space, Samantha is afforded agency for her love is immune to the gaze of others and free from public consumption.

## **048. Spirituality as a Form of Resistance**

4:00PM–5:15PM

PRCC 207 (LCD)

MODERATOR

♦ *Karen Bradley, University of Central Missouri*

PARTICIPANTS

### ***Sentient Transgression: A Praxis of Empowerment and Healing***

♦ *Roberta Hurtado, New Orleans Center for Creative Arts*

Latinas in the United States currently grapple with sentient violations resulting from hegemonic sociosexual georacialization. This paper examines Chicana theorist Gloria Anzaldúa's model for “conocimiento” in relation to Puerto Rican psychologist Lillian Comas-Díaz's work on “Spirita” to pinpoint the emergence of a third space feminist praxis of constituting a space of empowerment from which to transgress the boundaries of colonial oppression. By placing these two Latina scholars in dialogue, it becomes possible to identify the importance of individual and communal healing from a position that is free from the shackles of imperialist imposition and the potential for creating social justice.

### ***The Crucible of Sexual Violence: the Forging of Militarized Masculinity and the Abjection of Life***

♦ *You-me Park, Georgetown University*

This paper explores the ways the “civil” society of postcolonial South Korea is constituted by a militarized masculinity that normalizes sexual violence. By exploring two moments of cultural crises in 2011, exemplified by the release of the movie version of Gong, Ji-Young's novel, *The Crucible*, and a public outcry against a US soldier's assault of a female student, I argue that a public outrage against sexual brutality can be easily co-opted into a reformist rhetoric that demands a more benevolent form of domination, unless such outrage is accompanied by a rejection of brutality as an idealized form of political power.

## ***Embracing Daly and Althaus-Reid: Deconstructing and Constructing Identity Narratives***

♦ *Caelyn Randall, Union Theological Seminary*

Public narratives are our vehicles for self- understanding. However, conceptual resources for narrative construction are often rendered inaccessible vis-à-vis oppressive internalized norms of behavior and identity. Access to narratives that give our life meaning, and for the purposes of this paper, a liberative quality, is a fundamental component of constructing modes of justice. Mary Daly and Marcella Althaus-Reid present two different models for narrative self-understanding, theologically, philosophically and methodologically. This paper will examine why both Daly's essentialism and Althaus-Reid's queer theory are necessary for holistic narrative justice for women, particularly gay women.

## **049. Theorizing the Post-Human Body**

4:00PM–5:15PM

PRCC 208-A (LCD)

MODERATOR

♦ *Lydia McDermott, Whitman College*

PARTICIPANTS

### ***Cyborg Ontology, Posthumanism, and the Relationship between Gender and Technologies of Violence***

♦ *Sara Regina Mitcho, George Mason University*

This paper aims to use Donna Haraway's cyborg ontology as well as more recent posthuman scholarship to explore what taking the cyborg model seriously might mean for our understanding of the relationship between gender and technologies of violence. It aims to complicate simplistic notions like the association made between natural womanhood and pacifism as well as a belief in the liberatory potential of technologies of violence for women while simultaneously using research about new technologies to problematize the concept of technology as ethically neutral.

### ***Fake Legs and False Dichotomies: Rethinking Personhood in Light of a Reconceptualization of the Prosthesis***

♦ *Emilie Dionne, University of California, Santa Cruz*

This paper explores the concept of the prosthesis to investigate possibilities of extending the prosthesis to encompass practices that engage all bodies and to undermine the dichotomy between abled-/disabled bodies. Proposing a diffracted reading of the prosthesis, I demonstrate that prosthetics affect the materializing processes of bodily boundaries as well as the shape(s) personhood can take. Reimagining the prosthesis enables us to reveal the false dichotomy that is drawn between disabled and able bodies to expose the making of personhood in conditions of shared vulnerability and distributed agency not along between human bodies, but nonhuman entities as well.

### ***Strange Loops, Cyborgs, and Critical Code: The Language of [Artificial] Intelligence***

♦ *Cyd Cipolla, New York University*

Neuroscientists and biologists use languages of computer science to describe humans: our brains are “wetware,” erroneous behaviors are “misfires,” reproducing cells transcribe

code, (and make transcription errors.) Overlap in language clarifies complex ideas, but also imports expectations for elegance, utility, simplicity and unification of form and function. Drawing on work from feminist, queer, disability, and critical race studies, I argue that, without examination, programming metaphors reify the boundary of functional humanity, as they rely on the very distinction between the natural and the artificial they promise to transcend, but with attention such work could open new spaces of intervention.

## 050. Thinking Trans-speciesism: Beyond Human/Animal Boundaries

4:00PM–5:15PM

PRCC 208-B (LCD)

### MODERATOR

- ♦ *Danne E Davis, Montclair State University*

### PARTICIPANTS

#### **Birth of the Monstrous Feminine: Gender and Transhumanism in *Splice* and *Hanna***

- ♦ *April D. Miller, Arizona State University*

From *Frankenstein* to *The Fly*, Hollywood is teeming with monstrous bodies that serve as harsh warnings against scientific hubris while lauding the possibilities of a post-human world. In scrutinizing the double-edged sword of such scientific endeavors and their monstrous potential, I examine two recent, feminized renditions of the *Frankenstein* formula, *Splice* (2009) and *Hanna* (2011). My paper examines the respective fantasies and nightmares of transhumanism found in each of these films, considering the specific gendered implications of the figures used to represent these visions.

#### **More Intersecting Feminist Spectrums: Trans-neurotypical and Trans-species:**

- ♦ *Alyson Bardsley, College of Staten Island*

The discourses of trans-feminisms, via those of trans-species, can illuminate the understanding of autism spectrum disorders (ASDs), both by those who have the disorders and by neurotypicals. Some persons with Aspergers identify as trans-species; some draw analogies between their cognitive difference and the spectrum of cognition between non-human and human animals. Just as posthumanist feminist cultural critics see trans-species thinking as part of a larger project deconstructing the nature-culture binary that long underpinned patriarchy and other forms of domination, so also can feminist theory help in thinking through trans-neurotypicality. One memoir and one novel provide examples.

## 051. Transgressing & Transforming: Rethinking the Economic

4:00pm–5:15pm

PRCC 208-C (LCD)

### MODERATOR

- ♦ *Jennifer Freeman Marshall, Purdue University*

### PARTICIPANTS

#### **Rethinking the Common—Social Capital Building and Chinese Female Entrepreneurs in Post-1978 China**

- ♦ *Dongling Zhang, Arizona State University*

China's micro-enterprise development (MD) during the post-1978 era typifies the politico-historical process of globalization in which global neo-liberalism has been invested into China. The expanding presence of Chinese women in entrepreneurship positions was fostered in such a situation. Social capital building is a major strategy through which neo-liberalism dominates MD. Social capital frequently serves as substitutes for traditional collateral and other costly training. This research illustrates how China's gendered MD has influenced Chinese women entrepreneurs' lived experiences, and their social networking activities. The research findings reveal that women's agency has considerably shaped both their social identities and social connections.

#### **To Die For: Vulnerability, Transgression, and Spaces of Consumption in El Salvador**

- ♦ *Cecilia M. Rivas, University of California, Santa Cruz*

This paper examines media representations of gendered violence in postwar, neoliberal El Salvador. It focuses on two cases that exemplify how women are represented as shoppers, as shoplifters, and as victims of their desires. The first case discusses the journalistic coverage of a young woman suspected of shoplifting, who died while trying to avoid arrest. The second case, about advertisements for shoes, evokes images of feminicide. In both cases, the moment of representation is accompanied by a moment of death. This binary compels us to critique the transgressive, structural, and representational spaces that women inhabit in the national imaginary.

#### **Transforming the State, Building the Peace: Women and Gendered Peace Activism in the Liberian Civil War, 1989-2003**

- ♦ *Julie Gallagher, Pennsylvania State University, Brandywine*

This paper will analyze the role that women played in Liberia's peace processes which helped bring an end to fourteen years of civil war. It will also examine how many of these same women fought for a role in post-conflict peacebuilding efforts, in state-(re)building, and in governance and how they endeavored to reach out to, and draw lessons from women in other conflict and post-conflict situations in Africa and in Europe.

## 052. Academic Transgressions II: Negotiating Research, Teaching and Service as Junior Faculty

4:00PM–5:15PM

PRCC 209-A (LCD)

At the 2014 NWSA conference, former Women's and Gender Studies ("WGS") PhD students discussed their transition to life as junior faculty members. This year, we continue conversations related to transgressing/surviving/creating space for social justice in the academy. We ask: as minoritized faculty, how do we negotiate department politics, high service expectations, and the call to represent "diversity" within the neoliberal university? How do we adequately balance our political commitments with increased professional



demands? How has our feminist training shaped us as instructors and researchers and how does that, in turn, shape our teaching, research and scholarly production?

## MODERATOR

- ♦ *Amy Bhatt, University of Maryland, Baltimore County Sonja Thomas, Colby College*

## PRESENTERS

- ♦ *Laura Foster, Indiana University*
- ♦ *Agatha Beins, Texas Woman's University*
- ♦ *Sara Diaz, Gonzaga University*
- ♦ *Laura Harrison, Minnesota State University, Mankato*

## 053. Dialogues to Create Justice and Build Coalitions: Key Practices on how the Laboratory to Combat Human Trafficking is Engaging Groups across Difference and Informing a New Movement

4:00PM–5:15PM

PRCC 209-B (LCD)

This interactive workshop explores how the Laboratory to Combat Human Trafficking used intergroup dialogue to build relationships among activists, educators, policy makers, and service providers as part of the Colorado Project to Comprehensively Combat Human Trafficking. Participants will: Explore intergroup dialogue as practice and pedagogy; Learn about the Colorado Project, a 4-year longitudinal project aimed at understanding promising practices in the anti-human trafficking movement; Practice reflection, active voicing, suspending judgment, and identifying assumptions through facilitated exercises—all with the intent to provide tools for building coalitions and partnerships.

## PRESENTERS

- ♦ *Anders Christian van Minter, Vassar College*

## 054. Laboring Positions: Black Women, Mothering, and Graduate School

4:00PM–5:15PM

PRCC 209-C (LCD)

## MODERATOR

- ♦ *Sekile Nzinga-Johnson, University of Illinois*

## PARTICIPANTS

### *On My Terms: Negotiating Dutiful Daughterhood in the Academy and at Home*

- ♦ *Martha Pitts, Louisiana State University*  
For most of my life, I have been a “dutiful daughter” negotiating East African sensibilities about the daughter’s duties with the less oppressive expectations of Western ideas about identity and individuality. Similarly, graduate school’s patriarchal culture prescribes what kind of graduate student I should be—another kind of “dutiful daughter” who obeys and follows a certain path in the academy. Using black feminist theories on motherhood, this essay is an attempt to illuminate how dutiful daughterhood is experienced and represented as a complex site of struggle, contradiction, and resistance and as a negotiation of my desires and others’ expectations.

## *A Labor of Love in Academia and Beyond: Mothering in Different Places and Spaces*

- ♦ *Candice Nicole Hale, Louisiana State University*

When I started graduate school in Louisiana, my daughter started middle school in Alabama, where we were both born and raised. Mothering from afar was something I had already learned to master as a teenage mother who left my daughter in my own mother’s care. Dominant constructions of motherhood attack the mothering I provide to my daughter, and I privilege black feminist theories of mothering to confront and defend black mothers like myself. Using these same theories, this paper provides a personal account of my experience as an “othermother” to my students, and my experiences of being “othermothered” by other academic black women.

## *Representations of Motherhood in Urban Street Fiction as a Catalyst for Negotiation*

- ♦ *Yvette R. Hyde, Louisiana State University*

This paper uses interviews and discussions with women participating in an urban street fiction book club to interrogate dominant ideologies of contemporary motherhood. Using black feminist theories on mothering, I explore the ways in which participants employ the paradoxes of black maternity exploited in urban street fiction as a catalyst for discussing the intersecting oppressions that structure their experiences of motherhood. Using participants’ negotiations of such representations, I identify a method for unmasking and navigating the paradoxes of my own student-mother position, emphasizing the importance of self-reflexivity for feminist methodology.

## 055. Regional Chairs Business Meeting

4:00PM–5:15PM

PRCC 211

This is the business meeting for the Regional Chairs.

## 056. The Stories We’d Tell: Exploring Narratives at the Margins of Feminism and Education

4:00PM–5:15PM

Sheraton Miramar-1

## MODERATOR

- ♦ *Chamara Jewel Kwakye, University of Kentucky*

## PARTICIPANTS

### *Narrating (In)visible Subjects: Exploring Black Queer Subjectivity, Social Death, and Desire*

- ♦ *Durell M. Callier, University of Illinois, Urbana-Champaign*  
This paper is an exploration of how race, gender, sexuality, class, and youthfulness intersect and advance the marginalization of Black/queer youth. Through critical engagement with Black Queer Theory, Black Feminist Theory, and Performance Theory, this paper illuminates Black/queer life, agency and desire alongside the structural forces which limit the life chances and opportunities of Black/queer individuals and communities. Creating theory from my own lived experience and original creative works, this paper illuminates how performance (i.e., theatre) along with personal narrative can offer humanizing and complex stories about Black/queer youth for the purposes of social justice.

## **Unlocking Family Silences: Conducting Vulnerable and Loving Research**

♦ *Dominique C. Hill, Miami University*

What power resides in unlocking family silences? How can vulnerability be used as a means of laboring through this work? What methodological tensions arise in conducting research on family silence? This paper deploys Black feminist theorizing of the body to name the silences held within our family, place these silences in conversation with the legacies of racism, sexism and heteropatriarchy, and imagine new possibilities for Black femininity and familial relationships. This paper utilizes performative writing to discuss the particular ways silence functions within my family as well as methodological dilemmas faced doing this vulnerable and loving labor-intensive research.

## **“Guerreras Estan Aqui”: Counter Narratives of Mexican American Women Fighting to be Seen in the Academy**

♦ *Cecilia Elizabeth Suarez, University of Illinois, Urbana-Champaign*

Traditional Westernized classrooms burden the students to conform to a way of learning that does not take into consideration culture, family, and feelings. Specifically, Mexican American women first generation college students feel as if they must mute various intersecting identities to survive college. Their daily life and cultural experiences are not taken into consideration and assumed to be the same as the majoritarian population. Through counter narratives and critical education perspectives, this paper calls attention to the lack of interest, dialogue, and understanding in the academy for the Mexican American women first generation college students' multiple identities.

## **057. Interrogating Trans/formations: Points of Arrival and Departure**

**4:00PM–5:15PM**

**Sheraton Miramar-2**

### **MODERATOR**

♦ *Niharika Banerjee, University of Southern Indiana*

### **PARTICIPANTS**

## **Tahrir: Cutting Across Imperial Feminism toward Transnational Feminist Solidarities**

♦ *Basuli Deb, University of Nebraska, Lincoln*

The legacies of colonial photography by European women travelers continue to haunt the media of the global North even today. Such imperial feminist discourses on women in Egypt was blatant in Hilary Clinton's December 2011 National Action Plan on Women, Peace, and Security, widely publicized by the media. Instead, this paper draws on the photographic counter-narratives that transnational feminists circulated through new media during the people's uprising in Egypt since 2011. This opens up new kinds of spaces for cross-border feminisms which cut across imperial legacies that continue to define relationships between women of the global North and the global South.

## **Indian Women Food Bloggers: Transnationalism, Contradictory Knowledges of “Home” and Domestic Labor**

♦ *Nandini Dhar, Florida International University*

Diasporic Indian women food-bloggers often deploy a rhetoric of choice when it comes to their participation in domestic labor. Analyzing the autobiographical narratives that accompany their recipes, I argue, these women negotiate between the more institutional expectations of normative domestic gender roles and more personal understandings of creativity, self-fulfillment and public presence in ways that mesh seamlessly with neoliberal transnational understandings of “new domesticity.” Born out interactions with an emerging transnational culinary public sphere which often fetishizes idea of “ethnic” and “home-cooked” food practices, these blogs often construct a deradicalized notion of a feminist identity, thus neutralizing the word itself.

## **Observing and Theorizing the Internet as Trans-Space: Are Cyberfeminisms passé?**

♦ *Debjani Chakravarty, Grand Valley State University*

Cyberfeminists and cyborgs once claimed the new media in the name of joyous instability, radical freedom, border crossings, social justice. Internet was positioned in transnational transgender activism and scholarship as the space for feminist and transgender counterpublics, unfettered connectivity and unstable identities. As “selfie” penetrates the symbolic order and internet security and insecurity dominates public psyche, it might be time to re-investigate the internet as trans\* space; what that means for cyberfeminist movements, collective action and access. Here, I use feminist psychoanalytic and grounded theory approach to examine the internet transscape, rife and ripe with contending, colliding and colluding politics.

## **Indefinite Detention and the Precarious Trans/migrant Body**

♦ *Debanuj DasGupta*

This paper interrogates the theatrical text of “Tara's Crossing” a play written by Emmy nominated playwright Jeffrey Solomon. The play sheds light upon the state of precarity faced by a trans/gender identified asylum seeker from Guyana, while she is held captive in the Elizabeth detention center. National security practices operate as a power-knowledge nexus defining bodies within binaries of sex/gender, citizen/non-citizen. I re-read the play and Tara's narrative in order to situate the ambivalent nature of trans/migrant activists.

## **058. Agency and the Ethics of Embodiment: Trans-feminist Explorations**

**4:00PM–5:15PM**

**Sheraton Miramar-3**

### **MODERATOR**

♦ *Betsy Dahms, University of West Georgia*

### **PARTICIPANTS**

## **Accountability, Vulnerability and Hope in a Trans\*Feminist Methodology**

♦ *Andrea Tucker, Vanderbilt University*

Drawing from Patricia Elliot's use of fugitive theory, I propose engaging in methodology that is 1) is accountable to the subjectivity of trans persons, 2) vulnerable to critiques from those we are writing about and with and 3) draws inspiration from and provides hope for those oppressed by gender norms. Focusing on the virtues of accountability, vulnerability and hope, I see tensions between transgender, queer and feminist theory not as indicators of a necessary linear transition from

one theory to another but rather as opportunities to embrace a trans\*feminist methodology.

## **Mattering Bodies: A Turn to an ‘Intra-active’ Ontology of Becoming**

♦ *Robyn Henderson-Espinoza, The University of Denver*

A matrix of borderlands as material agency initiates a new form of understanding queer theory with materiality. Queer theory surfaces as a material phenomenon, and the discursive horizon is shaped by the real material reality of bodies. The beingness of bodily materiality is no longer a stable site for socio-analytic mediation; it is a de-stabilized site of ongoing material becomingness. The becomingness of bodily materiality signals a new material turn for the study of bodies in the humanities that braids together the entangled fruits of science and religion in compelling ways.

## **The End of Discipline? Askesis, Agency, and (Queer) Bodies**

♦ *Brandy Renee Daniels, Vanderbilt University*

The agential subject is a highly valued, though hotly contested, topic in feminist theory. Relatedly, within queer theory subjectivity is constructed, disciplined through relations and institutions. This paper, relying on Foucault's final lecture series, examines an ethic of self-discipline, positing a non-normativizing askesis—a productive formation of selfhood—as a resource for feminist conceptions of agency that acknowledge and build upon the insights of queer theory. I argue that a queer feminist ethic of askesis affirms both constructed subjectivity and agency, by way of embodiment and material practices.

## **Women Are From Venus: Baartman and the Pornotropic Imaginations of Border Crossing**

♦ *Ameiy Victoria Adkins, Duke University*

This paper explores the pornotropic imaginaries surrounding the body (parts) of Saartjie Baartman—caricatured as the “Hottentot Venus”—as a historical paradigm of the racial and gendered intersections of transnational and transcultural sexual(ized) encounters. The historiography of Baartman's body reveals the ways the specific materiality of dark, female flesh, critically subtends contemporary global markets for sex tourism and trafficking. Expounding upon Erica Lorraine Williams' research, I consider the “ambiguous entanglements” of the multiple economies of the global sex trade by locating the corporeal realities of exoticism and transit as inherently tied to a colonial logic of consumption and desire.

## **059. Gender & State: Policing, Surveillance and Disobedience across Time and Space**

4:00pm–5:15pm

Sheraton San Cristobal

### MODERATOR

♦ *Regina M. Wright, Independent Scholar*

### PARTICIPANTS

## **Problem Bodies, Nation-State: Cross-Dressing Law and Immigration Controls in Nineteenth-Century San Francisco**

♦ *Clare Sears, San Francisco State University*

This paper interrogates local and federal attempts to regulate non-normative gender in nineteenth-century San

Francisco. First, I examine the operations of an 1863 law against public cross-dressing, which facilitated over 100 arrests by the century's end. Second, I explore the convergence of cross-dressing law and federal immigration controls, as border patrols detained people who wore clothing that “did not belong to their sex” and deported resident immigrants following a cross-dressing arrest. With particular focus on Chinese immigration cases, I argue that local and federal law positioned racialized gender-normativity as a precondition for full belonging in the city and nation.

## **Queer(ing) Gender in Educational Spaces: A Critical Analysis of Thinking, Embodying, and Living Genderqueer**

♦ *Dana M. Stachowiak, University of North Carolina, Greensboro*

A purpose of this presentation is to challenge hegemonic structures of gender by analyzing, defining, and evaluating lived experiences in educational spaces. Words and photographs of 10 genderqueer participants as well as two critical questions: (1) What kind of body is the genderqueer body, and how is it understood and lived? and (2) How can a shift from acknowledging social constructions of gender to acknowledging social process of becoming, as well as relationships between intersectionality, liminality, and assemblages as a part of rhizomatic qualities of gender, help others embrace/utilize their own gender identity in both social and educational spaces?

## **“Post-9/11 Gender Surveillance”**

♦ *Christine Quinan, Utrecht University*

I will examine Leslie Feinberg's *Drag King Dreams*, a novel that portrays the experiences of genderqueer folks and Muslim immigrants just trying to stay alive in post-9/11 Manhattan. Feinberg's novel uncovers the intersectionality of gender, ethnicity, and citizenship while also showing how real life gets tougher for those who cannot or will not cave to neoliberal demands of being “productive.” I will also bring in Gloria Anzaldúa's notion of borderlands alongside recent trans-studies scholarship to ask: how can we resist gender surveillance and reconceptualize ideas of productivity to resist neoliberal—and homonormative—pressures to “fit in”?

## FRIDAY, NOVEMBER 14, 2014

## **061. Transgressive Teaching: The Practical Politics of Introductory Level Women's, Gender, Sexuality, and Feminist Studies Classrooms**

7:45AM–9:00AM

PRCC 101-A

How do we introduce students to Women's, Gender and Sexuality, and Feminist Studies? This workshop on facing pedagogical challenges in introductory level courses is intended as a skillshare for practical answers to this question. What do we introduce: a set content, or a set of conversations, perspectives, or critical approaches? What pedagogical strategies do intro level classes require when introducing challenging concepts? What do you do differently in small, large, or online classes? In what ways does introducing students to these fields require transgressing institutional and even disciplinary norms? Bring syllabi, lesson plans, ideas, or questions to discuss.

## PRESENTERS

- ♦ *Amanda Healy, University of Michigan*
- ♦ *Cassius Adair, University of Michigan*
- ♦ *Verónica Caridad Rabelo, University of Michigan*

## 062. **Confronting the Nation-State: A Comparative Transnational Conversation on Women's Migration, State Power, and Feminist Resistance**

7:45AM–9:00AM

PRCC 101-B

## MODERATOR

- ♦ *Rhacel Parrenas, University of Southern California*

## PARTICIPANTS

### **Unruly Women: Sex Work, Migration, and the Politics of Human Trafficking**

- ♦ *Maria Hwang, Brown University*

This paper explores how migrant Filipina sex workers resist the Philippine government's anti-trafficking policies. Drawing from my ethnography in Hong Kong and in the Philippines, I highlight the paternalistic rhetoric of rescue that underpins the Philippine government's anti-trafficking efforts. This, I argue, led to the implementation of border policies that curtail migrant women's movement, police their sexuality, and consequently, disrupt their livelihoods. Finally, I examine the migration strategies that women use to circumvent anti-trafficking policies and propose a reading of their migration as a feminist act of resistance.

### **Constructing Citizenship: French Women, Religious Organizations, and the State in 20th Century France**

- ♦ *Alison Kolodzy, Michigan State University*

The tensions between the French state and religion have taken on a new character during the 20th century, and the presence of a large Muslim population has resulted in clashes between the state and minority groups. This paper will examine changes in the relationship of French women, both migrant and native-born, with the state in the 20th century. While French women re-negotiated their citizenship status in part through their interactions with religious organizations and migrants, the bodies of French women will be analyzed as sites onto which concepts of religion, science, modernity and traditionality have been located.

### **Resisting Erasure: Women Leaders within the Displaced Community in Medellín, Colombia**

- ♦ *Claudia Maria Lopez, University of California, Santa Cruz*

Based on ethnography in Medellín, this paper examines how rural women—displaced by conflict—resist exclusion from state recognition as citizens during urban resettlement. Forced migration has gendered consequences: women often arrive to the city as heads-of-household since men are killed or disappeared during displacement. In spite of this, women are leading grassroots organizations, demanding their basic rights to water, housing, and protection. In a place where women are assassinated for speaking out against the state, resistance and leadership by women is a powerful and dangerous act.

### **Transnational Activism: Amazigh Women Between France and Morocco**

- ♦ *Adrienne G. Tyrey, Michigan State University*

As French attitudes following the second World War grew more exclusionary toward North Africans generally, and the Moroccan state turned against the autochthonous Amazigh (Berbers) in particular, a migration pattern emerged characterized by low levels of assimilation in France and high levels of economic and cultural connection to "home" by Amazigh labor migrants. On both sides of the Mediterranean, Amazigh women combat their own silencing and economic deprivation by male kin and by the state. This transnational approach draws upon oral interviews with Amazigh women's rights activists in Morocco and in France.

## 063. **Ruptures, Fusions, and Silences**

7:45AM–9:00AM

PRCC 102-A

## MODERATOR

- ♦ *Lauren Ashley Martin, Americorps VISTA*

## PARTICIPANTS

### **Deconstructing the Arranged/Love Marriage Dichotomy: Reexamining Resistance on a Continuum**

- ♦ *Hina Shaikh, University of Florida*

I argue against distinctions between arranged/forced marriage and love/choice marriage discourses. In a Western context such practices are constrained by existing power structures that in turn limit the extent to which choices can be autonomous. I move away from discourses that problematically "save" women in arranged marriages all the while normalizing women who practice love/choice marriages. In looking at all marriages on an arranged marriage continuum, I hope to better situate the various ways in which communities of varying race, classes, and sexualities in the United States resist the debilitating and consumptive power of the institution of marriage.

### **Life in the Public Sphere: How the Public/Private Dichotomy Leaves the Homeless Out in the Cold**

- ♦ *Timothy Michael Kavaklian-D'Annecy, University of Florida*

I addresses how current feminist discourses about homelessness have been inattentive to the lived experiences of women who exist within this interstitial location. This essay on homelessness in the United States calls for a reevaluation of existing paradigmatic binaries of "public" and "private" spheres and argues for a reconceptualization of the ways in which the issues of work and relationships can be framed within feminist analyses through this differentiation.

### **Prostitution, Trafficking, and Sex Work: Agency and Activism in the Age of Trafficking**

- ♦ *Anna Lisa Armitage, University of Florida*

In this essay I will address the complexities of agency in the neoliberal state, and the power of narrative construction in framing legislation. Focusing on the narratives that frame prostitution, I challenge the assumption that there are distinct separations between love, labor, and capitalism. The construction of separate spheres of love and labor further limits the dichotomous narrative of prostitute versus trafficked victim,

specifically in the legislative process. Putting the United States in a global context, I advocate for feminist intervention by re-framing the narratives of prostitution and trafficking to also recognize the discourses of sex work.

## ***Migrant Mothering: Shifting Meanings of Motherhood for Latina Agricultural Workers***

♦ *Dana Marie Williams, University of Florida*

The existing literature on migrant women and work that focuses on women in the care industries of developed First World nations obscures and silences the experiences of women who work in traditionally masculine spaces, specifically in agricultural work. This paper will deconstruct the dichotomy between feminine and masculine roles, in work and motherhood, and reframe the narrative of love and labor for Latina agricultural workers in Florida. I will examine how these women engage in the creation of non-normative perceptions and practices of motherhood as a result of their work in the United States.

## **064. “I Wanted the World to See What They Did to My Baby”: Mothers, Marginalized Communities and Social Justice Projects**

**7:45AM–9:00AM**

**PRCC 102-B**

PARTICIPANTS

### ***Florida Goddam: Mothers Standing Their Ground Against Racial Profiling***

♦ *Kristal Moore Clemons, Florida A&M University*

Fifty-eight years after the murder of Emmett Louis Till we find ourselves confronted with the same injustice. This paper employs a Black feminist lens to reflect on the lives of Trayvon Martin and Jordan Davis. Specifically, this paper will address mothers who refuse to remain silent on the issue of racial profiling and violence against children. This paper will provide insight to the lives of teenage African American males who become fatally impacted as a result of racial profiling. Finally, this paper will discuss the violence of racial profiling in the United States, specifically focusing on the profiling of African American young males in the American South.

### ***At-Risk in Chicago: Examining Positionality and Agency with Black Mothers in Urban Learning Environments***

♦ *Billye Sankofa Waters, Northeastern University*

Recommendations are made for educators to critically investigate what it means to serve in urban communities; challenge belief systems that potentially make us complicit in perpetuating poverty and “the poor”; and to build intersectional, collaborative social justice projects with teachers, students, administrators, families, local businesses and officials within our communities. This paper discusses how positionalities direct both research and practices in urban education. Additionally, this paper employs a Black feminist lens asserting the role of othermothers—a community of mothers—as key stakeholders to address the roles and responsibilities of raising children in Chicago.

## ***Black Mothers, White Mentors: Supporting Black Children Within Oppositional Spaces***

♦ *Danielle Parker, University of North Carolina, Chapel Hill*

This paper examines the ways in which Black mothers' lives, wishes and conscious efforts of raising their children are not considered in the mentoring relationships. These efforts can be viewed as examples of what Yosso (2005) considered community culture of wealth, forms of cultural capital. This paper examines interviews of five black mothers who are parents of Black youth that participated in a mentoring program in a predominantly white school district. A qualitative methodology was utilized to engage a complex understanding of the lived experiences of these mothers. It is clear that their concerns and expectations for their children guide and inform the ways in which they participate in the mentoring program and various school environments. The mothers also indicate their concerns of what it means to raise Black youth in a predominantly white community.

## **065. Act(ivist)lete: Intervening Into the Sports Industrial Complex**

**7:45AM–9:00AM**

**PRCC 102-C**

PARTICIPANTS

### ***Tri-ing for Him and Talking Back to Him: Challenging Gender Roles within Evangelical Christianity and Triathlon Culture***

♦ *Megan Deann Lease, University of Kansas*

Focusing on the Christian triathlon group, Tri4Him, this paper illuminates how women's participation in sport can create more equal gender relations within evangelical communities. Triathlon is overtly characterized as masculine (the longest race is called the “Ironman”), however, women are increasingly entering the sport, and evangelical Christians use the sport to evangelize. Therefore, this paper presents analysis of in-depth interviews with professional triathletes in Tri4Him and how they challenge or “talk back,” as evangelical Christians and as women, to this masculine sport. Ultimately, they challenge, not only normative triathlon culture, but also normative gender roles within evangelical Christianity.

### ***Alterity and Normative Masculinity: The Dangerous Narrative of the (Uber)Masculine Sports Hero***

♦ *Tawny LeBouef Tullia, Texas Woman's University*

The stories we tell about identity, the archetypes, we learn to revere often serve as foundations for our perceptions of others. Hercules is always strong, masculine, and resilient. The football player, the hunter, the protector is still the apex of masculinity. Their overt identities and bodies represent the Hercules among us. Boys are taught to use hate speech to belittle and to mold both the other and themselves. This language of sport has thrived in sports' culture. The perpetuation of this language represents a perpetuation of same to same, men to boys, boys to boys. I propose an interrogation of this language.

### ***Creating Justice in Combat Sports: The Case of Mixed Martial Arts' First Openly Transgendered Fighter***

♦ *Jennifer McClearn, University of Washington*

Fallon Fox came out in 2013 as mixed martial arts' (MMA) first openly transgender, male-to-female fighter, which resulted in a heated debate in MMA media outlets about the fairness and morality of a 'former man' fighting cis-women. If Fox wins a fight, she must contend with transphobic allegations of her 'biological advantages.' If she loses, she reaffirms her supporters' insistence that she is not an exceptional athlete among women. Thus, I argue that this discursive catch-22 maintains barriers for transgendered MTF athletes in combat sports and suggest ways feminists can create justice through challenging these discourses.

## 066. Alright Stop, Collaborate and Listen: Exploring Strategies to Decrease Gender-Based Violence on College Campuses

7:45AM-9:00AM

PRCC 103-A

Research shows that dating and sexual violence has a disparate impact on college-aged students. There are many promising and best practices that are emerging to facilitate safer and more effective learning outcomes for students regarding these issues. This roundtable will provide a forum for practitioners, educators, and students working in innovative ways within classrooms, women's centers, university public spaces, and in their mentoring or social relationships to decrease the prevalence of violence on campuses and in students' lives.

### MODERATOR

- ♦ John Erickson, Claremont Graduate University

### PRESENTERS

- ♦ Stephanie L. McClure, Oregon State University
- ♦ Lorena Reynolds, Oregon State University
- ♦ Kathleen Holgerson, University of Connecticut

## 067. Exploring Feminist Politics Online: The Possibilities and Limitations of Online Feminist Activism

7:45AM-9:00AM

PRCC 103-B

### MODERATOR

- ♦ Lamont Loyd-Sims, Indiana University

### PARTICIPANTS

### *Online Feminist Activism: Creating Feminist Identity and Community*

- ♦ Ula Gabrielle Gaha, Saint Mary's College, Notre Dame  
The term "online feminism" encompasses a variety of online platforms, including feminist news sites, blogs, and social media. Its specificity designates the feminist presence online, yet it allows for constantly evolving technologies to fall under its feminist distinction. The Internet enables inclusion and gives people space for their voices. What feminists envisioned in the cyborg through "disembodied subjectivities" became technology empowering women to use their voices and to hear others'. This paper examines how feminist activist utilize the Internet to challenge the academic-industrial complex as well as to enable the formation of feminist identities and communities.

## *Race and the Internet: Online Feminist Failings*

- ♦ Tyler Noelle Tolson, Georgia State University

I focus upon the ways racism functions through social media (i.e., Twitter, Tumblr, Facebook) and, specifically, the failure of liberal, mainstream feminism to handle conversations about race online, thereby silencing and further limiting the voices of marginalized people in feminist movements. Liberal-feminist sites oftentimes make oversimplified arguments concerning race and, in doing so, fragment the feminist movement and deter those individuals potentially interested in feminism. By examining responses to such online liberal-feminist spaces, like #SolidarityIsForWhiteWomen and #FemFuture, I demonstrate how mainstream feminist groups utilize online forums to project problematic and contradictory images of feminism and feminist identity.

## *Online Fat Activism: Feminist Phenomenological and Epistemological Resistance*

- ♦ Melinda McKew, Lambda Legal Defense and Education Fund

Since the 1970s, "fat activists" have protested the stigmatization and oppression of fat and fat bodies. Now, with the prominence of the Internet, many fat activists have utilized online spaces, specifically social media, to continue interrogations of normalizing discourses about the body. This paper examines how fat activists use these spaces as sites of resistance by challenging and reconstructing fat-shaming and obesity-pandemic discourses. Through such an examination, I explore how these forms of online activism contribute to deeper insights into the relationship between feminist phenomenology and epistemology.

## *Black and Pink: Queer Prison Abolition and Online Activism*

- ♦ Maura Ryan, Georgia State University

The inherent anti-queer, anti-trans, white supremacist construction of policing coupled with the prison-industrial complex most affects trans-women of color in LGBTQ communities. This paper analyzes one queer intervention into this system: the organization Black & Pink (B&P), a queer prison abolition group. B&P seemingly offers interventions of education to the non-incarcerated ("free") and letter-writing campaigns between free people and inmates. Here, I offer a content analysis of B&P's published materials online to question the liberatory potential of fighting oppressive structures online and how internet activism serves the interests of those marginalized by gender, race, and class.

## 068. Feminisms and the Corporate Academy: A Collective Critique for the Future of Feminist Justice

7:45AM-9:00AM

PRCC 104-A

This panel examines how current collectives of feminist students, precarious laborers and others clinging to the fringes are working to re-claim the anti-institutional, anti-colonial and collective visions that once ignited women's and gender studies. In the face of departmental and institutional complicities with racism, title nine abuses, corporate hiring practices and labor exploitation, among other anti-feminist practices—albeit often under the appropriated banners of "feminism," "equity," "tolerance," "civility" and "anti-racism"—we speak truth to power rupturing its dominant fictions orienting our energies; ultimately, we work toward the creation and sustenance of movements that make our lives, dreams, and futures possible.

## PRESENTERS

- ♦ *Heather M. Turcotte, The Feminist Wire*
- ♦ *Nadia Khalid Raza, University of Oregon*
- ♦ *Vanessa Lynn Lovelace, University of Connecticut*
- ♦ *Martina Felicia Powell, University of Connecticut*
- ♦ *Lauren Marie Todd, Southern Connecticut State University*
- ♦ *Tamara Lea Spira, Western Washington University*

### 069. From Margin to Center: Navigating the Graduate Experience as a Black Woman

7:45AM-9:00AM

PRCC 104-B

In "Feminist Theory: From Margin to Center", bell hooks argues that to be at the margins is to "part of the whole but outside of the main body." This roundtable explores the ways in which Black female graduate students understand their work in relation to work occurring at the center of their fields. Working in the fields of geography, performance studies, philosophy, sociology, and women studies, each of the presenters will present diverse narratives of how their commitment to justice led them to work identified as on the margins.

## PRESENTERS

- ♦ *Lisa Covington, Independent Scholar*
- ♦ *LaToya Eaves, Florida International University*
- ♦ *Shaeeda Mensah, Pennsylvania State University*
- ♦ *Patience Osume, Texas Woman's University*

### 070. "Do You Think of Me Before You Do the Things You Do?": Reflections on Love, Masculinity and Feminist Visions of Justice in An All-Male Prison

7:45AM-9:00AM

PRCC 104-C

## MODERATOR

- ♦ *Ruth Nicole Brown, University of Illinois*

## PARTICIPANTS

#### *Ain't I A Lover?: The Gendered and Raced Dynamics of Discussing Love with Men Who Are Incarcerated*

- ♦ *Nicole Marie Brown, University of Illinois, Urbana-Champaign*  
This paper will address gendered and raced dynamics involved when discussing love with incarcerated men, using bell hooks text *All About Love*. The piece explores how understanding Black Feminism helps incarcerated Black men understand love. The paper addresses the problematic ways in which we understand where it is appropriate to discuss love and who is allowed to have these conversations. The piece explores the construction of prisons as loveless spaces, including conversations and reflections about love allowed in a prison, if one is allowed to love themselves and others in a prison, as well as the construction of incarcerated men.

#### *(Dis)appearing Acts: Reflections on Black Men's Yearning For One Another*

- ♦ *Durell M. Callier, University of Illinois, Urbana-Champaign*  
Yearning, a consciousness and feeling shared among marginalized communities for critical voice, describes the affective terrain of a carceral education program (hooks,

1990). Through narrative the author explores multiple forms of yearning (e.g., transforming self/community, education, visibility, etc.) which manifested within a carceral classroom. Grappling with these yearnings, this paper asks, how did we disappear one another and how did we need each other? Juxtaposing the author's own yearnings against the men's, illuminates the incongruence each yearning presented to course materials on Black feminist and masculinities theories, while also illustrating how identity (e.g., sexuality) shaped classroom interactions.

#### *It Fell Through the Cracks: How Black Feminism Infiltrated an All-male Prison*

- ♦ *Kristen C. Smith, East Feliciana Parish School Board*  
This paper explores the successes and challenges of implementing a Black Feminist Theory Reading Group within a carceral setting. Viewed as a hyper-masculine environment, void of agency and antithetical to feminism, this paper highlights how Black Feminist Theory challenged, and changed how the men viewed themselves and feminism. Lastly this paper through critical reflection reveals how these men internalized, applied, and practiced the tenants of Black Feminism, causing them to interrogate their masculinity, and in some instances providing opportunities for the men to forge healthy relationships with the girls and women in their lives that they love and respect.

### 071. Making Youth Justice Strategies Visible

7:45AM-9:00AM

PRCC 201-A (LCD)

## MODERATOR

- ♦ *Trimiko Melancon, Loyola University, New Orleans*

## PARTICIPANTS

#### *Emergent Intimacies: Latina Girls Navigating the Intersections of their Social, Emotional, Sexual, and Academic Lives in the New Latino Diaspora*

- ♦ *Katherine Clonan-Roy, University of Pennsylvania*  
The social, emotional, and sexual experiences of adolescent girls (especially girls of color) are often framed as superfluous, negative, and distracting, rather than as significant developmental and learning experiences. Using ethnographic techniques, this research asks, what role do the social, emotional, and sexual experiences of Latina middle school girls in the New Latino Diaspora play in their identity development and experiences as students? This research will enrich feminist, educational, and developmental psychological scholarship and will provide a deeper understanding of how scholars and practitioners can provide nurturing developmental spaces for Latina girls to empower one another's academic and personal trajectories.

#### *Out and on the Street...But all the More Wise?: Queer Homeless Girls and Agentic Subjectivities*

- ♦ *Michelle Spiegel, Arizona State University*  
This essay interrogates queer homeless girls' engagements with activism and the ways in which they differentially experience themselves as agents of change. I explore their experiences against a backdrop of educational scholarship and pop culture that focus on 'gay,' gender conforming, white, middle-class bodies for whom "it gets better," while simultaneously painting a picture of all queer youth as victims "at risk." Using preliminary data gathered during my work with an organization that does outreach with

queer youth, I theorize the utility of highlighting queer homeless girls' agentic subjectivities for thinking about social movement priorities and transgressive modes of justice-seeking.

## ***The Invisible Narrator: Black Girls' Business Leadership and Social Justice***

♦ *Janet Grey-Elsharif, SPICES Academic Consultancy*

This paper explores the ways in which family characteristics, decisions, and dynamics influences the development of new ideas for female leadership as creatively reinvented. It portrays what we might learn from home-school education for young people, African-Caribbean girls in particular, that empower them to envision leadership skills and pursue social justice. Visual arts images and Black female narratives were undertaken drawing data from discussions with Black girls and parents living in the Urban Midlands UK locality.

Contextual factors at the institutional level highlighted girls' vulnerability within mainstream state education, transforming facilities into supportive networks can be considered a complex innovation.

## ***"Seeking a Now That Can Breed Futures": Intergenerational Learning, Black Female Activism, and Survival***

♦ *Nicole April Carter, Eastern Michigan University*

This paper explores the role of intergenerational learning in the lives of Black female teenage activists in Detroit. The research reveals that the decision, which is often based on intergenerational relationships, to become involved in activist efforts as well as in community enrichment is deliberate and empowering. These intergenerational relationships that often lead to activism are central to survival in spaces that enforce the paradoxical hypervisibility and invisibility of the Black female.

## **072. "Where is the Love": Love, Anti-racism, and Resistance**

**7:45AM-9:00AM**

**PRCC 201-B (LCD)**

**MODERATOR**

♦ *Keira Williams, Texas Tech University*

**PARTICIPANTS**

### ***Ereba-Making as a Labor of Love: Reflections on Feminist Solidarity with Honduras' Garifuna Ereba Makers***

♦ *Kia M. Q. Hall, American University*

My research focuses on the Afro-indigenous Garifuna women of Honduras, who bake ereba (or cassava bread). Used by women to feed the families they love, ereba-making labor is rooted in cultural traditions passed down from mothers, grandmothers, and foremothers past. This paper thus explores ereba-making as a labor of love. This paper also discusses the labor and love embedded in my relationship to the community, rooted in a transnational Black feminist solidarity that is predicated on a commitment to scholar-activism.

### ***The Liminal Position of Doula Work in Newfoundland and Labrador, Canada***

♦ *Christina Young, University of Toronto*

Doula work currently exists in a liminal space in North American health care systems. Drawing on empirical data examining doulas' perspectives on professionalization, medicalization, and community in Newfoundland and Labrador, Canada, I both construct, and deconstruct, a framework of doula work as activism or resistance. Generally, doula work is contextualized within feminist health movements as doulas challenge medical dominance and medicalized models of childbirth. However, doula work can also be troubled in relationship to the marginal position of gendered care work, a neoliberal framework of privatized health care, and the race and class privilege of doulas and their clients.

## **073. Education and Incarceration: Teaching and Resistance**

**7:45AM-9:00AM**

**PRCC 202-A (LCD)**

**MODERATOR**

♦ *Catherine Fobes, Alma College*

**PARTICIPANTS**

### ***A Critical Pedagogical Approach to Teaching "The Color of Justice"***

♦ *Catherine Fobes, Alma College*

In this presentation, I offer initial feedback on a pilot course, "The Color of Justice," exploring the intersections of race, incarceration, and family in the post-Civil Rights United States. Structured around *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2010) and *The New Jim Crow Study Guide and Call to Action* (2012), as well as building on the instructive work of Paulo Friere (1998) and bell hooks (1994), I recommend that understanding, reflecting, analyzing, and engaging in social action can help structure the application of critical pedagogy to an examination of the interplay of race, incarceration, and family.

### ***Bodies in Space/Politics of Place: Resisting the Prison-Industrial Complex through Community-Based Writing and Art Making Practice***

♦ *Elizabeth Canfield, Virginia Commonwealth University*

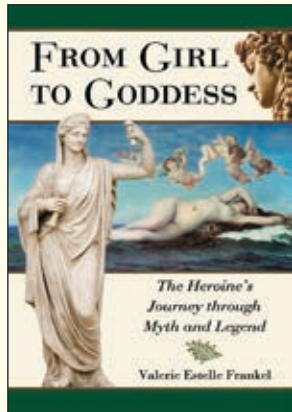
I teach a feminism and writing workshop for college students and inmates on the "women's side" of the Richmond City Jail, a municipal facility known for its harsh living conditions and staff misconduct. This presentation theorizes how feminist/queer border epistemologies and critical race theory apply to prison justice, as well as the role of writing and art making from the margins in the prison abolition movement to envision a world without prisons.

### ***The Students Rose Up: A Victory Against the Prison Industrial Complex***

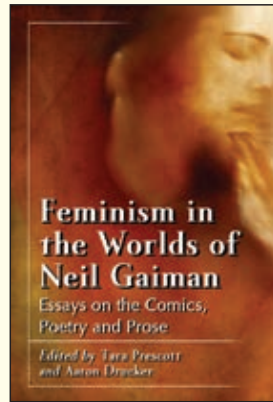
♦ *Arely Lozano-Baugh, Florida Atlantic University Britni Hiatt, Florida Atlantic University*

In 2013, a Southern Public University (SPU) signed a \$6 million contract with a private prison corporation in exchange for its football stadium naming rights. Students rapidly organized with community members, national NGOs, and faculty against the "GEO Group Stadium" and won. Using a critical feminist auto-ethnographic approach, we examine the fervent and successful transgressions by the student-led movement in contrast with the top administration's consistent support of the SPU's problematic relationship with GEO Group, and their unpreparedness for such a strong campus and

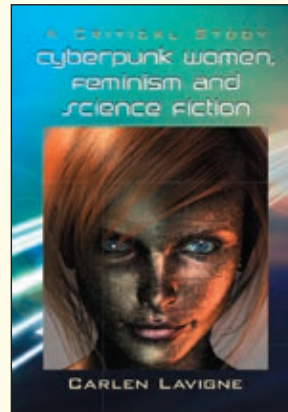




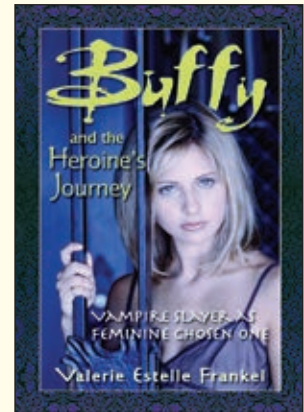
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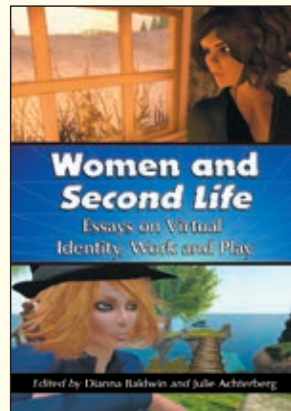
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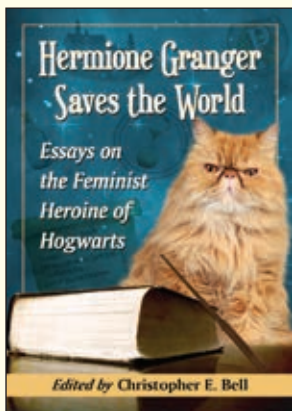
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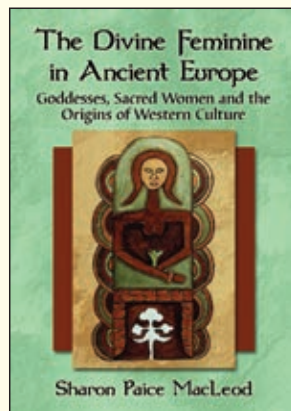
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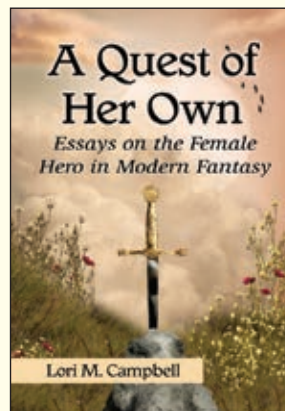
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national reaction. This case study challenges the contemporary neoliberal precedent of funding mass incarceration over education.

## 074. Constructing Black Feminist Futures: New Models of Sex, Leadership, and Fashion

7:45AM–9:00AM

PRCC 202-B (LCD)

MODERATOR

- ♦ *Jameta Barlow, Towson University*

PARTICIPANTS

### *Charting a New Galaxy: Black Feminism and Utopia*

- ♦ *Taylor-Imani Linear, University of Illinois, Urbana-Champaign*
- ♦ *Desiree Y. McMillion, M.Ed., University of Illinois, Urbana-Champaign*

There are Black women's experiences that do not fit into some of the boxes that we try to create and imagine. For example, when thinking about Hip Hop as a transformative aesthetic—accessible from various vantage points—are there Black women who may not be able to connect? If so, what does the cultural, social and political authenticity look like in this regard, then? The purpose of this paper is to “reject the here and now and insist on potentiality or concrete possibility for another world”—of Black Feminism.

### *Let's Shake It Up—Developing Leadership Education Grounded in Black Feminist Theory*

- ♦ *Valerie Taylor, Northeastern University*

Leadership education should be inclusive and reflective of the diversity of experiences that are found throughout society. Combining Black Feminist Theory with Leadership Theory will create a new dynamic, just, innovative paradigm for leadership. This presentation will highlight the leadership development experiences of African American women at the verge of graduating from college that have been too often left out of the conversation about how to develop great leaders.

### *“Yeezy Taught Me:” Black Media Exposure on Black Women’s Hegemonic Sexual Beliefs and Reduced Sexual Well-Being*

- ♦ *Lanice R. Avery, University of Michigan, Ann Arbor*

Collins (2004), hooks (1997), and Rose (2008) argue that contemporary Black media is a central location for the discussion of Black sexuality, and often serves as the mechanism by which hegemonic gender and sexual ideologies are learned. They suggest that the internalization of misogynistic ideals is intimately linked with the prevalence of these elements in popular Black-oriented media. To empirically examine these theoretical claims, I explore the relationships between Black media exposure and acceptance of disempowering social messages. Specifically, I investigate the relationships among Black media use, the internalization of hegemonic sexual ideologies, and experiences of sexual assertiveness and shame.

### *“I Got A Bran’ New Suit, I Got A Bran’ New Tie...I’m a Bran New Girl”: Black Female Dandyism in the “Style-Fashion-Dress” of Gladys Bentley, Grace Jones, and Janelle Monáe*

- ♦ *Donnesha Alexandra Blake, University of Maryland, College Park*

In this paper, I examine how dandyism is one articulation of Black female subjectivity that has historically been expressed in Black women's dress culture. I propose the construct, Black female dandyism as a framework for indexing the transgressive possibilities of Black women's adoption of suits and tuxedos in performance. I perform a comparative analysis of the “style-fashion-dress” of Gladys Bentley, Grace Jones, and Janelle Monáe to re-envision a history of dandyism and to demonstrate how Black female dandyism is a tool for understanding how Black women both transgress and mediate the boundaries of race, gender, class, sexuality, and cultural aesthetics.

## 075. Trans\* Embodiments in Literature and Performance

7:45AM–9:00AM

PRCC 202-C (LCD)

MODERATOR

- ♦ *C. Riley Snorton, Cornell University*

PARTICIPANTS

### *“I Myself Shall Strive to Gain an Immortal Soul”: A Trans-feminist analysis of Hans Christian Andersen’s authoring of The Little Mermaid*

- ♦ *Jos Truitt, Feministing.com*

Multiple Hans Christian Andersen biographers write about whether he was gay. The wedding of a his benefactor's son, whom Andersen expressed unrequited love for, inspired him to write *The Little Mermaid*, using this transspecies figure to interrogate his struggles with gender and desire. I reject applying a contemporary identity back through the historical record as biographers have done, yet Andersen's life and the mermaid's tale both resonate with current tropes about trans women. My queer reading opens space for trans feminine subjectivities in the literary archive, and reveals how colonialist, nationalist, and identitarian projects have foreclosed these possibilities.

### *Performative Embodiments and Queer Translocality in Mayra Santos-Febres’ “Sirena Selena”*

- ♦ *Aleksandra Szaniawska, State University of New York, Buffalo*

This paper will analyze Mayra Santos-Febres' novel entitled “Sirena Selena” (2000), in order to foreground the performative potential of a “monstrous” transnational queer body, as well as to open up a space for reading literary texts as imagined embodied performance. I will look closely at Sirena Selena's fluid androgynous body, “this disguise that was her body”, as a way to discuss the pain and pleasures of queer translocality. Sirena Selena's performances challenge and move beyond the existing categories of identity and suggest different ways to make the body unreadable and thus to rethink embodiment.

### *Radical Epistemologies in 21st Century Trans\* Life Writing*

- ♦ *Sarah Ray Rondot, University of Oregon*

This presentations analyzes life writing by trans\* individuals who challenge dictates of a binary gender system through confessional practices. Specifically, this study asks: has the institutionalization of "trans" as a term, field, and recognizable difference lost its radical power? If so, how do trans\* writers resist transnormativity, develop new epistemologies, and gesture to subjugated yet flourishing counter publics? Using a feminist, intersectional approach, I will explore how trans\* life writers produce differently imagined lives. An ethical assessment of these tactics demands a re-evaluation of US social and medical mandates.

## ***The Secret History of Love: Queer Memory and Trans-feminist Historiography***

♦ *EC Maxe Crandall, Columbia University Selby Wynn Schwartz, Columbia University*

"Secrets were our greatest industry," begins Sean Dorsey's *The Secret History of Love* (2011), a transgenerational dance piece developed during a residency at the LGBT Elders Oral History Project. Working with an archive of communal queer memory, Dorsey translates silenced histories into embodied memories as a feminist project—an endeavor that challenges the limits of feminist politics. In this paper, we argue that Dorsey stages trans-feminist historiography by performing an intimacy that connects memory to the body and what is felt to what is known. Choreographing for queer men's bodies, Dorsey reclaims the queer past through a contemporary trans politic.

## **076. Bodies on the Move: Technologies and Narratives of Migrating Subjects**

7:45AM–9:00AM

PRCC 203 (LCD)

### MODERATOR

♦ *Karen Bradley, University of Central Missouri*

### PARTICIPANTS

## ***Documenting Transnational Subjects: Photonarratives as Border Crossing***

♦ *Catherine Raissiguier, Hunter College*

This paper examines the "Migration Stories" project at New Jersey City University. Through the use of photonarratives (portraits, self-portraits, and narratives) of and by first generation immigrants, this feminist student/faculty collaboration aims to expose various technologies of social construction and self-understanding. The paper analyzes the documents as well as the mechanisms of documentation that have emerged from the project as a way to engage notions of borders and border crossings used by the women to frame and theorize their immigration experiences. The paper also examines this collaborative project as a border zone where subjectivities, representational strategies, and knowledge claims intersect.

## ***The Intimacy of Steel: Democracy, Community and Agency***

♦ *Joel Amnott, Southern Illinois University, Carbondale*

Feminist theories contest the role and nature of democracy in the world. In the name of democracy, an increasing tide of neo-imperialism has promulgated. To counter this, Alexander & Mohanty developed a notion of feminist democracy. However, by placing the locus of agency in the individual, that vision of feminist democracy leaves itself open to being co-opted back

into liberal theories of individualism. This paper examines a more community-centric notion of agency developed from the democratic theories of Jane Addams and John Dewey. This provides further framework for challenging entrenched notions of atomic individualism while retaining a commitment to agency.

## ***"Locquiando" en Queens: Subversive Femininities and Colombian Nationalism***

♦ *Ariana Ochoa Camacho, University of Washington*

This paper elaborates on "locquerias" with the framework of Colombian nationalism based on fieldwork in Jackson Heights, Queens, New York. These Loca-nationalisms articulate a set of subversive femininities that undermine the chastity codes central to honor and respectability. As a transgressive femininity "locquiando" captures performances of femininity with radical potential to undermine heteronormative nationalisms. This paper argues that migrant women through their locquerias construct a Colombianidad that exuberantly embraces diverse genders and sexualities in and through alterity and offers that foregrounding subversive femininities provokes a more imaginative understanding of nationalisms that organize migrant socialites and struggles in the United States.

## **077. Identities of Incarceration**

7:45AM–9:00AM

PRCC 204 (LCD)

### MODERATOR

♦ *Ilana Szobel, Brandeis University*

### PARTICIPANTS

## ***"Gay for the Stay"?: Sexual Intimacies Among Life-Serving Women***

♦ *Lora Bex Lempert, University of Michigan, Dearborn*

Same sex intimacies are commonplace among women serving life sentences in Michigan. Although intimate relationships are prohibited in prison and although prison authorities have established longstanding patterns of policing and prohibiting women's sexuality, sex in prison is an on-going resistance strategy. While men's prison culture is reportedly violent; women's prison culture is sexualized, as one study respondent summarized: "men make weapons; women make dildoes." Among these life serving women, sex was consensual, chosen, and agentic, as well as transgressive and resistant. Sexual intimacies inside reconstruct social meanings of sexual orientation/sexuality,

## ***Criminality and Spirituality in the US-Mexico Borderlands***

♦ *Britta Linn Anderson, Washington University, St. Louis*

My presentation examines the use of popular religious imagery in visual art and poetry by incarcerated women in Mexico and California. I argue that in these works, the invisible lives relegated to enclosed, hidden spaces are recast as sacred. Poetry thrives within the prison environment, as its sparse linguistic economy reflects the isolation of the prison environment, even as poets seek to extend their experiences to a community beyond the bars. The poetry and images I examine redefine justice by turning the apparatus of surveillance on its head, examining and exposing the US power systems from inmates' perspectives.

## **Moving Beyond Gender: An Intersectional Analysis of Motherhood for Formerly Incarcerated Black Women**

♦ *LaTosha L. Traylor, Temple University*

The incarceration rate for African American women is three times that of White women and has had far-reaching implications on their social identities as women and mothers. This paper presents data collected for a qualitative study of a group of formerly incarcerated Black mothers that explored the racialized and gendered organization of motherhood. The women's voices are centralized in the discussion of the intersection of Black motherhood and criminality. This project contributes intersectional analyses of motherhood to scholarship on women's post-incarcerative experience and represents a paradigmatic shift in understandings of the social construction and implications of "female criminality."

## **Speaking My Truth: Mothering in a Culture of Mass Incarceration**

♦ *Keeonna Harris, Arizona State University*

While there is a vast body of literature that focuses on the prison industrial complex and the collateral damage of mass incarceration, there is a gap in the literature when it comes to mothering while one's partner is in prison. My proposed intervention in this state-enforced system is the neologism of fierce mothering. The notion of "motherhood" is defined by the state: mother, father, and children outside of prison walls. Fierce mothers challenge this restrictive definition and seek to resist a forced script of what constitutes a mother. As such, this type of mothering is a tool of resistance.

## **078. Indigenous Futurity: Native Women Rewrite the Nation**

7:45AM-9:00AM

PRCC 207 (LCD)

MODERATOR

♦ *Kimberly A. Williams, Mount Royal University*

PARTICIPANTS

### **Decolonizing Feminisms: Indigenous Women's Praxis and Thinking Beyond Citizenship**

♦ *Melissa Forbis, Stony Brook University Patricia Richards, University of Georgia*

In this paper, we seek to center the theories and practices of indigenous women in rethinking citizenship and belonging in the nation-state in the contemporary world. Drawing from work in Latin America we ask, how does recent indigenous women's theorizing about the nature of citizenship and belonging challenge feminist movements in the Global North to rethink our theories? How can we create dialogue to open a space to look beyond liberal citizenship and human rights as a presumed path toward liberation without replicating neocolonial relations?

### **Rewriting Nations: Theoretical Intersections of Native Women's Life Narratives and American Histories**

♦ *Lisa Udel, Illinois College*

In Muskogee poet Joy Harjo's *Crazy Brave: A Memoir* (2013) and Esselen/Chumash poet Deborah Miranda's *Bad Indians: A Tribal Memoir* (2013), both authors explore questions of writing as witness, women achieving liberatory voice through inscription, the appropriated voice, and the colonized subject

challenging and refuting nation-building mythologies. Their memoirs explore their construction of the "self" and its links with histories of specific tribal nations often in conflict with state and federal governing bodies of the U.S. They articulate reconsidered notions of Native subjectivities and nation.

## **079. Making Korean Mothers: Creating, Contesting, and Appropriating Concepts Associated with Korean Womanhood**

7:45AM-9:00AM

PRCC 208-A (LCD)

MODERATOR

♦ *Seung-kyung Kim, University of Maryland, College Park*

PARTICIPANTS

### **Trapped in the "Korean Family": A Critique of Feminist and Marriage Migrant Discourses in South Korea**

♦ *Sojin Yu, University of Maryland, College Park*

This study scrutinizes academic and public media discourses revolving around the recent phenomenon of "cross-border marriages" in South Korea—foreign brides migrating into Korea to get married to Korean bachelors. Through discourse analysis, this paper explores the discussions regarding interracial "Korean" families, and the normalizing processes surrounding the foreign mothers in these new family contexts. How have the feminist critiques tackled the normalized notions of the family that accompany these discussions, and to what extent have their challenges dismantled or actually reinforced the normative "Korean" family?

### **Dismantled Bodies and Integrated Motherhood: The Experiences of Infertility Treatments and the Meaning of Reproductive Rights in South Korea**

♦ *Sunhye Kim, University of Maryland, College Park*

Although reproductive technologies have been regarded as dangerous because it disrupts the concept of the traditional Korean family system, it has recently gained more acceptance by the medical community and Korean government. Likewise, Korean infertile women are willing to participate in the treatments by actively providing clinical reproductive labor. Although reproductive technologies dismantle the women's bodies into eggs, oviducts, or wombs, the infertile women try to maintain their integrity by investing their own efforts in the procedures. The right to give birth and the right to attain health remain in conflict in the field of Korean infertility treatments.

### **Making White Mommy with Korean Babies: An Intersectional Critique of the Circuit of Transnational Adoption**

♦ *Sina Lee, University of Maryland, College Park*

This paper traces the circuit of transnational adoption through the case of Korean adoptees by U.S. couples. Adoptees as transnational subjects blur the boundary of nation, state, and normal family. They have been adopted to maintain the normality of white, middle-class, heterosexual families in the U.S. from being subject to an "abnormal family life" in Korea. Furthermore, this contradictory circumstance reveals who can perform maternity and who cannot. By comparing the narratives of birth mothers and foster mothers of adoptees, this paper explores how maternity, motherhood, the normative family, and love are constructed socially, globally, and transnationally.

## **Mama Kim is Making Chop Suey From Kimchi: The Movement and Maternal Branding of Korean Food in America**

♦ *Justin Sprague, University of Maryland, College Park*

This research explores how the figure of the maternal Korean woman as a symbol of “authenticity” is used to brand Korean food in an American context. This draws from a tradition of Korean women’s presence within America’s migrant/military history, gendered associations of motherhood with care and comfort, as well as an American history of exploiting racialized imagery of maternal figures. Examining case studies of Korean food’s presence in the American landscape and the ways Korean motherhood is, at times, self-employed for marketing purposes, it becomes clear how Korean food is on the path to become the next “General Tso’s chicken.”

## **080. A Seat at the Table: Womanist/Feminist Framed Mentoring and Professional Development—The SOTA Model**

**7:45AM–9:00AM**

**PRCC 208-B (LCD)**

Challenges at the institutional level often threaten Black female faculty job satisfaction, scholarly productivity, and the ability to be successful in the academy. Such potentially toxic environments evidence a need for Black women to establish and maintain strong support systems (Gregory, 1999). This roundtable focuses on the work of Sisters of the Academy, an organization dedicated to facilitating the success of Black women in the academy and the ways in which SOTA’s work and programming initiatives act as a feminist/womanist intervention in support of the future of Black women in higher education.

### **MODERATOR**

♦ *Takiyah Nur Amin, University of North Carolina, Charlotte*

### **PRESENTERS**

- ♦ *Tamara Bertrand Jones, Florida State University*
- ♦ *Denise Davis-Maye, Auburn University, Montgomery*

## **081. Black Feminist and Black Queer Theory**

**7:45AM–9:00AM**

**PRCC 208-C (LCD)**

### **MODERATOR**

♦ *Tanya L Saunders, The Ohio State University Osmundo Pinho, Universidade Federal do Recôncavo da Bahia*

### **PARTICIPANTS**

### **Challenging Paradigms within the Erotic: Notes on Afro Boricua Queerness**

♦ *Yolanda Arroyo-Pizarro, Independent Scholar*

Through an analysis of Afroboricua queers in fiction, this paper deconstructs the usage of gender in the framing of Afroboricua’s, Blackness and queerness. This paper also interrogates the ways in which these dynamics are also reproduced in the lesbian fiction and this paper works to tear-down the mythical preconception of the “Afroboricua” lesbian within both lesbian and mainstream fiction writing.

### **HIV Vulnerability and Polysemy among Young Gay Black Males in Brazil**

♦ *Oseias Cerqueira, University of Sao Paulo*

Undeniably, AIDS is a serious public health problem that affects the Brazilian population; and since the first cases reported in the early 80s, the epidemic has shown clear trends to affect differently specific population groups. The last four annual epidemiological reports from Brazilian Ministry of Health assert that the population of young people and, notably, young homosexuals, has shown a “particular vulnerability to HIV/AIDS”. Using qualitative research based on ethnography conducted in the “Beco dos Artistas” in the city of Salvador and in the “Largo do Arouche” in region of the center of São Paulo, both spaces widely frequented by young gay people, the research seek to investigate, from a black queer perspective, what is the meanings attributed to HIV vulnerability considering the articulation of gender, sexuality, race and generation and taking in account the impact of “polysemic discourse of vulnerability” in the everyday life and in the exercise of sexuality by young queer folks

## **¿Qué Significa Pensar lo Queer y el Black Feminism desde una Perspectiva Latino-americana? Tensiones, Dilemas y Ambivalencias**

♦ *Mara Viveros Vigoya, Ciencias Humanas Universidad Nacional de Colombia*

El debate en torno a la noción de género y a sus relaciones con el sexo y la sexualidad, promovido por activistas y universitarios bajo el nombre de teoría queer empezó a circular en América Latina desde hace aproximadamente quince años. Esta tendencia, inspirada en algunos desarrollos postmodernos y postestructuralistas discutió las categorías de oposición binaria, hombres/mujeres, homosexuales/heterosexuales y sostuvo que el discurso sobre la identidad de género era inherente a las ficciones reguladoras de la heterosexualidad, y de las mujeres y los hombres como realidades coherentes y en el último caso, antagónicas. Por esta razón, se dio por tarea cuestionar categorías analíticas como sexo y naturaleza que conducen a la univocidad. “América Latina” no es solo un lugar en el mapa, cuyos contornos están ligados a la empresa colonial ibérica, sino también una consecuencia y un producto de la geopolítica del conocimiento fabricada e impuesta por la “modernidad”, y un subcontinente que simboliza la diferencia, en contraste con el ideal representado por la cultura y la composición racial europea. Este análisis es igualmente importante para ayudarnos a liberarnos del fantasma de la teoría queer y del Black feminism como importaciones e imposiciones estadounidenses e interesarnos en las posibilidades teóricas y políticas que brindan sus traducciones y resignificaciones en el contexto latinoamericano.

## **082. Electric Ladies: Black Women, (Hyper) Visibility and Transgressive Body Politics**

**7:45AM–9:00AM**

**PRCC 209-A (LCD)**

This roundtable will explore black women’s transgressive body politics from interdisciplinary and transnational perspectives. Engaging with topics such as skin color, hair, fashion, beauty, athleticism, and performance, participants will provide analyses of contemporary black women. We will use black feminist theory to disrupt the ways that these figures function in the construction of (trans)national identities.

### **MODERATOR**

♦ *Treva Lindsey, The Ohio State University*

## PRESENTERS

- ♦ *Marlo Denice David, Purdue University*
- ♦ *Nadia Brown, Purdue University*
- ♦ *Tanisha C. Ford, University of Massachusetts*

### 083. Contesting Corporeal Boundaries

7:45AM–9:00AM

PRCC 209-B (LCD)

#### MODERATOR

- ♦ *Reese C. Kelly, Dartmouth College*

#### PARTICIPANTS

#### **Public Bodies: Proof and Surveillance of Disabled and Transgendered Identities**

- ♦ *Charlotte Loftus, Independent Scholar*

Using the well-trodden but still imminently useful framework of power and surveillance described by Michel Foucault, Using this framework, I have examined print and multimedia news coverage of a recent change in Chicago disabled parking rules as well as of a petition to Victoria's Secret to have a transgendered model walk in their annual fashion show. Reinforcing a binary normative order with brightly defined borders and categories, mainstream news coverage of the trans/gender and dis/abled issues these examples brought up focused on surveillance and required "proof" of identity.

#### **Queering Menarchy: Intersectionality in a Menstrual Activist Discourse**

- ♦ *Jaqueline Gonzalez, Brandeis University*

The topic of menstruation has been established as an area of interdisciplinary feminist theory, research and activism surrounding politics of the body, empowerment, and a critical examination of language. Often built around a narrative of shame and disgust, menstruation is simultaneously constructed as a "women's problem," producing a key tool of how one learns to "do gender." With queer theory and politics in mind, this paper questions how we can queer the dialogue surrounding menstruation with an intersectional lens to be more inclusive of all bodies that menstruate and posits what a queering of menstrual anarchism would look like.

#### **Terrorizing Chelsea Manning—Transgender Surveillance and the U.S. Security State**

- ♦ *Mia Fischer, University of Minnesota*

Using Chelsea (formerly Bradley) Manning as an entry point, this paper explores current transgender visibilities within the media, LGBT politics, and the U.S. security state. I argue that mainstream media's emasculating portrayal of Manning as "emotionally fractured," plagued by "delusions of grandeur" seeks to justify the state's surveillance of transgender bodies prompted by their gender-non-conformity. In this mutually reinforcing process, the security state articulates who is a citizen and who is a threat to the nation via gendered, classed, and racialized logics. Therefore, transgender communities frequently face disproportionate rates of criminalization, imprisonment, and violence.

#### **"Trans-sensory Gender Performance": Blind Women's Sensory Capital and Gender Identity**

- ♦ *Gili Hammer, University of Michigan*

Blind women's experiences emphasize the centrality of the sensory body within gender performance. Introducing the concept "trans-sensory gender performance," the paper will focus on the ways blind women's experiences cross borders between different senses, such as visual, tactile, auditory and olfactory, and challenge the boundaries between discipline and pleasure inherent in gendered processes of identity construction. Based on an ethnographic research consisting of 50 interviews with blind women in Israel, the paper will discuss the rich intersection of gender, blindness, and disability, arguing for the ways "trans-sensory gender performance" contributes to feminist politics and epistemologies.

### 084. Landscapes for Revision: Queering the Past and Mobilizing Just Futures through a Decolonial Cartography

7:45AM–9:00AM

PRCC 209-C (LCD)

#### MODERATOR

- ♦ *Sonia Saldivar-Hull, University of Texas, San Antonio*

#### PARTICIPANTS

#### **Third Space Resistance and Agency in Jovita Gonzales and Eve Raleigh's Caballero**

- ♦ *Casey Shevlin, University of Texas, San Antonio*

This essay uses Emma Perez' *The Decolonial Imaginary* and Adrienne Rich's "Compulsory Heterosexuality and Lesbian Existence" to examine Jovita Gonzales and Eve Raleigh's historical novel, *Caballero*. Using Rich's theory of compulsory heterosexuality and Perez's third space feminist approach, I both expose the boundaries and limitations facing the women of this novel and highlight their resistance and transgression of those limits. Through a consideration of, what Perez calls, "interstitial" spaces, I bring forth and analyze the strategies employed by these women to negotiate their own agencies, ultimately arguing that the women of *Caballero* have always already been resisting and transgressing.

#### **Continuities and Discontinuities: Exploring the Landscapes of Feminist, Queer, and Transgender Studies through Cherrie Moraga's Codex of Changing Consciousness**

- ♦ *Michael Lee Gardin, University of Texas, San Antonio*

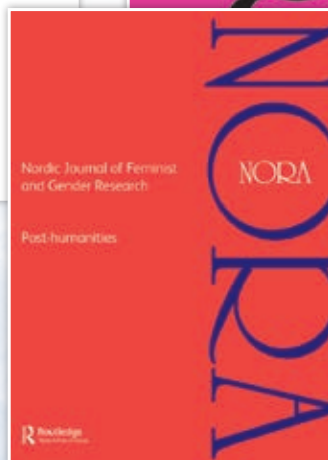
In this project, I place Chicana feminist Cherrie Moraga's text, *A Xicana Codex of Changing Consciousness: Writings, 2000-2010*, in dialogue with works by Max Wolfe Valerio, to theorize her discussions of transsexual masculinities, queerness, and indigeneity. My analysis of Moraga's model of queerness, I assert, functions as one way to investigate the continuities and discontinuities in transgender, feminist, and queer studies. I explore questions about the treatment of—and the possibilities for coalitions between—both women of color and transpeople in the arenas of feminisms, women's and gender studies, queer studies and activism, and trans studies and activism.

#### **What's the T?: Exploring the Intersections of Technologies, Transmasculinities, and Transvisibility**

- ♦ *Sarah Montoya, University of California, Los Angeles*

Utilizing the work of Lisa Nakamura, Chela Sandoval, and Katherine Hayles alongside Jay Prosser, Joanne Meyerwitz, Bobby Jean Noble, I blend the fields of trans-studies, cyborg

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theory, and posthumanism to explore the crossings of technology and transvisibility through transmen's video logs on YouTube. Reading video-as-text, I consider how the site's interface shapes user-content and the creation of digital communities, the significance of confessional-style vlogs in a trajectory of transvisibility, and, ultimately, consider the ramifications of these online representations as it relates to the histories and bodies of queer people of color.

## ***Working, Living, Being in Chicana/o and Latina/o Posthuman Worlds***

♦ *Sonia Ivette Valencia, University of Texas, San Antonio*  
 Countering mainstream representations of white, universalist posthuman futures, Chicana/o and Latina/o creative works like the films *Sleep Dealers* and *Why Cyberbracers* by Alex Rivera and the play *The Beast of Times* by queer Xicana-Indigena multi-genre artist Adelina Anthony imagine posthuman futures from the perspective of Mexican laborers and a global, inter-species, queer of color collective. I examine these texts through Emma Pérez, Rosi Braidotti, and Elizabeth Grosz's feminist theories of embodiment and ultimately argue that Rivera and Anthony's works model what I call a "decolonial posthuman" methodology and world-making ethos that centers local histories and embodiment in their posthumanist world-making.

## **085. International Task Force Affiliation Business Meeting**

**7:45AM-9:00AM**

PRCC 210

This is the business meeting for this task force.

## **086. Reproductive Justice Interest Group Business Meeting**

**7:45AM-9:00AM**

PRCC 211

This is the business meeting for this interest group.

## **087. Transgressive Pedagogies as a Mode of Social Justice**

**7:45AM-9:00AM**

Sheraton Bahia-1

MODERATOR

♦ *Patti Hanlon-Baker, Stanford University*

PARTICIPANTS

### ***Embracing Ambivalent Feminism as a Path Toward Reluctant Empowerment***

♦ *Terri L. Russ, Saint Mary's College Marne Austin, Saint Mary's College*

With this paper, we will discuss how in our first year critical thinking seminars we embrace students' self-labeling and fear of feminism as a pedagogical, transgressive tool. Instead of forcing students to directly interrogate their ambivalence, we pair up students from each class to serve as peer-to-peer mentors who collect oral histories of young girls in the community. Through interviewing and interacting with these young girls, students realize their own power as mentors to each other, as well as those girls they work with. Equally important, by listening to young girls' stories, students come to realize their own agency through transformative moments

of interaction. Finally, throughout the process students find themselves revisiting their ambivalence toward all things feminist and begin to embrace it as tool of change.

### ***Vulnerability as a Path to Social Justice***

♦ *Renee Powers, University of Illinois, Chicago*

In introductory communication classes such as Public Speaking, many students are terrified of embarrassing themselves. Using techniques informed by feminist theory, theatre, and social work, my classroom is a safe laboratory where I encourage my students to fail brilliantly. Through ongoing informal feedback from their peers and myself, my class celebrates individual success and we work together through failure. The environment is one that nurtures students' courage to use their voices, even when they may be wrong. I have found that when I empower students to be vulnerable, they take bigger risks and dare a little more greatly (Brene Brown, 2013). My goal is for the classroom to become a space that recognizes the student as a whole person, deserving of education with compassion, and challenges each student to be fearless.

### ***Making the Past Present: Using Historical Women's Texts as Transgressive Pedagogy to Challenge the Canon***

♦ *Jennifer Adams, DePauw University*

In this paper, I explore the ways that instructors in higher education can use historical texts by radical, transgressive women to enhance contemporary offerings in discourse-rich humanities classes. Using the specific example of rhetorical studies, I will first demonstrate how the most radical women speakers and writers from past political movements are still largely absent from the canon typically taught to students despite the efforts of many researchers to include those voices. Then, I will demonstrate how teaching women's discourse from the past reframes our understanding of the past and present by considering examples such as suffrage activist Helen Gougar and labor activist Kate Hudson O'Hare. Finally, I will consider ways that this type of transgressive pedagogy can enhance critical understandings of contemporary events based upon the social justice arguments from the past that are still relevant today.

### ***The Action Research Project: Challenging Students to Engage Feminist Social Justice in a General Education Environment***

♦ *Amanda Littauer, Northern Illinois University*

In this presentation, I share my experience overseeing an Action Research Project in my large, introductory, general education Women's Studies course. Groups of students research a gendered social justice problem, consult with a relevant campus or community partner organization, take action, reflect on group process, and create an original educational website. The project raises various questions about pedagogical as well as social justice. Students have voiced substantive objections to the project's logistical, intellectual, and ideological elements, and they have struggled to achieve responsive collaborative relationships. I will discuss strategies—such as self- and peer-assessment—that have helped to address students' concerns, and I will initiate what I hope will be a lively discussion about the inherent (yet productive?) tension in requiring feminist activism in a general education environment.



## 088. *The View from Under the Bridge: On Feminism's Transgressive Killjoy "Trolls"*

7:45AM-9:00AM

Sheraton Bahia-2

### MODERATOR

- ♦ Troy Kozma, University of Wisconsin, Barron County

### PARTICIPANTS

#### *Say it Ain't So: A Typology of the Accuser Killjoy*

- ♦ Nichole Kathryn Kathol, University of Wisconsin Colleges

The rash of polarizing media and social networking reactions to Dylan Farrow's allegations of sexual abuse against her stepfather, Woody Allen, is just one recent example of the cultural pathology where victims of abuse are blamed and shamed for the violence perpetrated against them. This essay pulls from Sara Ahmed's (2010) work, *The Promise of Happiness*, on the feminist killjoy to develop a theory of the accuser killjoy, where it is considered obstinate to even name abuse, so it appears as if the ones who "bring it up" are bringing it into existence.

#### *"I Choose My Choice": Rhetorical Weapon or Legitimate Feminist Critique?*

- ♦ Melissa Kozma, University of Wisconsin Colleges

A common conception of feminism is that its aim is to expand women's options and promote respect for women regardless of which options they choose. "I choose my choice" encapsulates a critique of that conception. The critique asserts that some choices are inherently problematic from a feminist perspective. In this paper, I'll explore key questions in this ongoing online debate: "What counts as a feminist choice?" "What counts as an 'acceptable' non-feminist choice?" and suggest that while both sides are grounded in important feminist insights, they are also both problematic from an intersectional feminist point of view.

#### *Bullies, Trolls, and #Feminism*

- ♦ Jeanine Weekes Schroer, University of Minnesota, Duluth

Social media has reinvigorated the critique of feminism's tendency to marginalize women of color (woc). On Twitter, woc have found community and a voice. They've also been criticized as divisive, short-sighted bullies. Like other #activism, the main tactic seems to be "trolling" for and reporting missteps by adversaries so that your "followers" can "devour" them with merciless, often vicious, criticism. This paper will re-examine this phenomenon arguing that this is a necessary evolution of this internal debate and that the technology rather than "limiting" the conversation actually serves to lay bare an absolutely essential feature of any earnestly collaborative feminism.

## 089. *How to Talk to Your Dean and Chair: Negotiating Your First Contract and More*

7:45AM-9:00AM

Sheraton Miramar-1

What is a fair and competitive salary in my field? How do I negotiate my first academic contract, ask for a reduced teaching load, secure a research assistant, and receive travel monies? These are the kinds of questions that newly minted

scholars and junior faculty members have as they enter into and navigate themselves through the field of academia. In this roundtable follow-up to our 2013 conversation, a Dean, a Department Chair, and an Assistant Professor will once again seek to answer these questions and prepare you with the language you need to negotiate for the contract that you want.

### MODERATOR

- ♦ Karsonya Wise Whitehead, Loyola University, Maryland

### PRESENTERS

- ♦ Bonnie Thornton Dill, University of Maryland, College Park
- ♦ Carole McCann, University of Maryland, Baltimore County

## 090. *Between Labor and Love: Sex Workers Navigating Personal Relationships*

7:45AM-9:00AM

Sheraton Miramar-2

### MODERATOR

- ♦ Susan Dewey, University of Wyoming

### PARTICIPANTS

#### *Stigmatized in Stilettos: An Ethnographic Study of Stigma and Intimate Relationships in Exotic Dancers' Lives*

- ♦ Jacenta Bahri, University of Manitoba

In this paper, I use ethnographic data collected during my PhD fieldwork to look at the ways in which female exotic dancers who work in Winnipeg, Manitoba negotiate social stigma in their lives. Instead of their working lives, as other anthropologists and sociologists have tended to focus on, my research turns to the more private side of their lives, that is, their intimate relationships with boyfriends, partners, and spouses. Specifically, I look at how exotic dancers give meaning to stigma in their lives and interpret experiences of stigma, as well as how this stigma affects women's intimate relationships.

#### *From Labor to Love: Representations of Sex Workers' Relationships in the Sex Tourists' Imaginary*

- ♦ Juan J Rojo, Lafayette College

The sex tourism industry in the U.S.-Mexico border creates a fantasy that mimics the colonial relation between the two countries and sex tourists chronicle their "conquests" through a vast online community. What happens when these relationships progress beyond the fantasy? Sex tourists struggle with the manner in which the negotiation inherently necessary in most relationships threatens the fantasy of conquest. This paper examines the manner in which their representations of these relationships attempt to redefine them within other paradigms that preserve the apparent power differential associated with the sex trade.

#### *"You Always Make More Money as a Girlfriend": Strategies of Sexual-Affective Exchange Among Sex-Working Women in Rio de Janeiro*

- ♦ Ana Paula Silva, FIOCRUZ Thaddeus Gregory Blanchette, Universidade Federal do Rio de Janeiro, Macaé

Based upon ten years of fieldwork, we analyze the often shifting and ambiguous line between sex work and the construction of formally reciprocal sexual-affective relationships between carioca women and foreign men in Rio's principal sexual tourism district. Here, we show how it is misleading and, indeed, dangerous to presume that "separate spheres" of commercial and affective sexual behavior necessarily exist in Rio, or that the women involved in these relationships are necessarily deluded or exploited. We also show how certain social, labor and market conditions can favor or restrict the possibilities for the transformation of commercial into affective relationships.

## 091. Deconstructing and Reconstructing Feminist Responses to Trans\* Identities

7:45AM–9:00AM

Sheraton Miramar-3

### MODERATOR

- ♦ *Kate Schaab, Bowling Green State University*

### PARTICIPANTS

#### *Abandoning the Mistress's Tools*

- ♦ *Trystan Cotten, California State University, Stanislaus*  
This paper looks at transsexual (TS) men with lesbian/feminist backgrounds who, after transitioning, rethink their ideas about men, masculinity, and male embodiment. After transitioning, some of these men find that their lesbian feminist tool kits are no longer useful in helping them effectively navigate new terrains of male embodiment and men's culture. Consequently, they exchange some of those tools for new ones that emerge from living as men in the world. This paper examines this shift of critical tools, exploring the implications of this shift for TS men and for queer feminist theory.

#### *"Too Damn Straight to Kick It with a Science Fiction Girlfriend": Dark Angel as a Symptom of the Feminist and LGBTQ Marginalization of Translesbianism*

- ♦ *Peter Cava, Florida Atlantic University*  
The television series *Dark Angel* is widely read as a cultural artifact of third-wave feminism. In the series, a cislesbian befriends a trans\* heterosexual woman but derisively rejects a translesbian who sexually propositions her. This representation invokes feminist dialogue about translesbianism, such as the heated debate about whether the combination of ciswomen's social acceptance and sexual rejection of transwomen constitutes a "cotton ceiling." This paper argues that *Dark Angel's* representation of translesbianism is symptomatic of the broader marginalization of the intersection of trans\* identity and lesbianism within feminist and LGBTQ communities.

#### *On Fire: Trans-Ethics in Contemporary Feminist and Queer Theory*

- ♦ *Meridith M. Kruse, The New School for Liberal Arts*  
In this paper I trace the rise of a revitalizing "trans-ethics" in twenty-first century feminist and queer theory that rebels against dominant forms of religious and medical morality to seek passionate, transformative encounters with "difficult" and "challenging" others. In particular, I explore how the insights of Lynne Huffer's *Mad for Foucault* (2011) and *Are the Lips a*

*Grave: A Queer Feminist on the Ethics of Sex* (2013)—as well as Carol Gilligan's *The Birth of Pleasure* (2003)—can enliven our classroom practices, ignite our intimate relations, and enhance our ability to do justice to trans\* identities.

## 092. Encountering Digital Feminist Scholarship: Faculty and Librarian Collaborations for Student Research in the Classroom

7:45AM–9:00AM

Sheraton Miramar-4

Strong collaborations between women and gender studies teachers and librarians are effective means to building student research skills. Panelists will examine pedagogical approaches to teach students to think critically about all aspects of research from production, evaluation, organization, distribution, to preservation of feminist scholarship. A particular focus for this roundtable is the engagement with digital scholarship and how this scholarship can be used in conjunction with other disciplinary bodies of literature. Join us to share what has worked for you, hear new ideas, and ask questions about future directions for collaborations between teachers and librarians.

### MODERATOR

- ♦ *Susan Shaw, Oregon State University*

### PRESENTERS

- ♦ *Kryn Freehling-Burton, Oregon State University*
- ♦ *Jane Nichols, Oregon State University*
- ♦ *Sharon Ladenson, Michigan State University*
- ♦ *Sherri L Barnes, University of California, Santa Barbara*
- ♦ *Cheryl Caesar, Michigan State University*
- ♦ *Chloe Diamond-Lenow, University of California, Santa Barbara*

## 093. Historic Legacies and Present Day Desires for Justice: Case Studies from Around The World

7:45AM–9:00AM

Sheraton San Cristobal

### PARTICIPANTS

#### *Decentralization and the Cooperative Community: Engaging Panchayat Politics as a Model for Present Day Education At The Mitraniketana People's College in Kerala, India*

- ♦ *Stephanie Nahima Glick, University of British Columbia*  
This study addresses the roles of women students at a college built for socially marginalized groups in Kerala, India. The school has lost touch with its visionary roots in cooperative education. Attrition rates for women increased 50% over the last two years; men's enrollment rates remain steady. Solutions for reinvigorating the school's mission exist in the Malayali people's historic organization of the People's Planning Campaign (PPC). PPC was inaugurated to democratically decentralize state level government and engage greater participatory democracy of marginalized groups—especially women. This research suggests that employing the PPC model at the college would decentralize top-down power, promote a democratic learning environment, and center female learners and educators.

## **“We Have a Beautiful Possibility in Haiti”: Cultural Legacies as Human Resource among Haitian Traditional Midwives (Matwòns)**

♦ *Annaliese Kay Watson, Oregon State University*  
The world's only slave colony to win independence, Haiti's legacy of self-determination has been subjugated by governments and financial institutions to create a political-economy of severe power inequalities that keep Haiti's majority living in poverty. In this paper I explore how matwòns, Haiti's traditional midwives, cope with the burden of responsibility (delivering 75% of all births) in this high-risk, low-resource setting. An innovative style of group meeting allowed research participants to recognize their power as a collective and form a professional association. This paper maps how Haiti's history contextualizes the current work of those Davis-Floyd (2007) calls “postmodern midwives.”

## **Trans Movement, Gender and Nation in Iceland**

♦ *Jyl Josephson, Rutgers University Thorgerdur Einarsdottir, University of Iceland*  
This paper looks at the Trans movement in Iceland, drawing on twenty interviews conducted in 2013 with movement activists from the feminist, queer, and trans organizations. This paper will focus especially on the trans movement activists, analyzing their ideas about the movement and its relationship with the other movements. Iceland has a strong welfare state and has a gender equality office, what political scientists have called state feminism. The feminist, queer, and trans movements have experienced significant success in gaining legal equality, including marriage equality in 2008 and a law passed in 2012 that provides a formal process for trans identified people to transition their gender identity. What are the politics of inclusion and exclusion, and the meanings for national identity in a country that takes pride in its egalitarian ethos, when inclusion also produces secondary exclusions?

## **095. Beyond Feminist Jurisprudence: Legal Studies in Women's and Gender Studies**

**9:15AM-10:30AM**

**PRCC 101-A**

**MODERATOR**

♦ *Carrie N. Baker, Smith College*

**PARTICIPANTS**

### **Studying Male Sexual Assault in Women's and Gender Studies: Feminist Jurisprudence and the Prospects for Change**

♦ *Lindsey Bartgis, Texas Woman's University*  
This paper explores the phenomenon of male sexual assault within the field of Women's and Gender Studies. It focuses on the ways in which law and the legal system construct and define sexual assault and how these constructions are gendered. It shows how law constructs male/female bodied individuals into specific roles of perpetrator and victim and stigmatizes those who do not fit neatly into these constructions, such as male victims of sexual assault. The paper analyzes limits of feminist jurisprudence in focusing on this issue and opportunities for social change provided by applying elements of womanist theories.

## **Techniques of Refraction: Translations and Technicalities of Patent Law and Benefit Sharing in Southern Africa**

♦ *Laura Foster, Indiana University*  
A focus on the everyday technical details of legal doctrines, documents, and regulations has emboldened feminist socio-legal scholars to focus not on gender per se, but on the precise ways in which transnational legal orders reinforce power and inequality. This paper addresses technicalities of patent law and contractual benefit sharing through inquiry into indigenous peoples' struggles over patent ownership. Drawing upon feminist science studies, it develops refraction as a metaphor for understanding how attention to scale provides insights into how patent documents, benefit sharing contracts, and biodiversity regulations transform nature into invention, while simultaneously valuing and devaluing indigenous San knowledge.

## **Women-Focused Community Lawyering as Social Justice Practice**

♦ *Jennifer Hill, University of Miami Nejla Calvo, University of Miami*  
This paper outlines tenets of community lawyering, describing its advantages for achieving social justice outcomes while addressing gendered hierarchies among legal roles. A community lawyering framework is developed for analyzing geographic and ideological polarization inhibiting its application. Results of analyses of policy advocacy capacity among South Florida groups organizing women and girls are presented. The paper concludes with discussion of challenges we are facing in supporting policy advocacy for organized women and girls. The paper argues that community lawyering offers a promising framework for legal and social justice advocates reimagining their work.

## **What Is Womanist Jurisprudence and Why Does It Matter?**

♦ *Mark Kessler, Texas Woman's University*  
Feminist jurisprudence has focused needed attention on the ways in which sex and gender shape law's development, as well as law's complicity with and resistance to systems of sexual and gender stratification. Building on insights from this important field, this paper outlines an approach to legal studies grounded in recent developments in womanist theory. The paper focuses on commonalities and differences between feminist and womanist legal theories and sketches some of the important questions, methods, and social justice consequences of a jurisprudence suggested by Layli Maparyan's recent work on womanism as an inclusive social change perspective.

## **096. Labor of Love: Black Women's Efforts to Transgress at One Historically Black University**

**9:15AM-10:30AM**

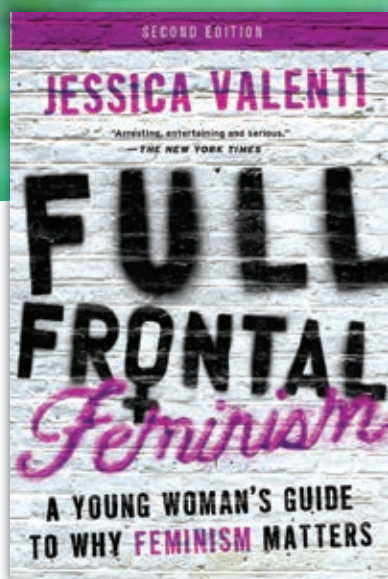
**PRCC 101-B**

This workshop will attempt to discuss strategies necessary to negotiate the creation of women's and gender studies curriculums at one southern Historically Black University (HBU). Historically Black College and University (HBCU) campuses have historically played a role in our history as spaces where one's marginalized status could be transformed



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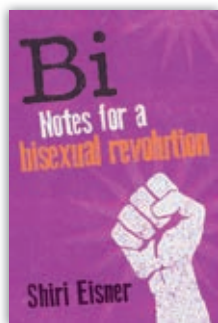
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into spaces of resistance. However, the role of HBCUs seems to be undergoing a philosophical shift, as the demographics of both the faculty and the students reflect a broader diversity of cultures. It is within this context that we continue to push back against the margins and create our counternarratives.

## PRESENTERS

- ♦ *Shawn Arango Ricks, Winston-Salem State University*
- ♦ *Michele Kay Lewis, Winston-Salem State University*

## 097. Creating Curriculum that Creates Justice

9:15AM–10:30AM

PRCC 102-A

The purpose of Women's Studies curricula is to develop graduates capable of making change. Achieving this level of learning depends on curricular connections across courses and good course design within courses. Participants will engage with a model of curriculum development that considers the context in which curricular development occurs, promotes a collaborative model of curriculum design, ensures a fit between program and course learning outcomes, and considers ideal knowledge and skill development and translates this to realistic course design. Participants will examine pedagogical practices that support specific types of learning and explore the relationship between feminist and other critical pedagogies.

## PRESENTERS

- ♦ *Deb Hoskins, University of Wisconsin, La Crosse*
- ♦ *Betsy Eudey, California State University, Stanislaus*

## 098. Traces of Intimacy: Que(e)rying Material Production

9:15AM–10:30AM

PRCC 102-B

## MODERATOR

- ♦ *Amanda Swarr, University of Washington*

## PARTICIPANTS

### *Que(e)rying Care: Erotic Care as Collective Intimacy*

- ♦ *Kai Kohlsdorf, University of Washington*

In "Que(e)rying Care: Erotic Care as Collective Intimacy," I ask the question of extending an ethics of care beyond existing boundaries. Using an account of pornography created by and for trans\* communities, I want to extend the idea of an ethics of care into the realm of the intimate, simultaneously expanding both our ideas about care and our ideas about intimacy. Seeing how this pornography moves beyond typical sexual moments and narratives, I want to explore the ways in which communities formed through the production of this pornography foreground the possibility of collective intimacy.

### *Collaborative Queering of a History Museum: Codifications and Resistance in Practice*

- ♦ *Nicole Robert, University of Washington*

Queer lives have been conspicuously excluded from historical archives and museums, and where included the sexuality of those lives is often overlooked. But queering such archives is more than adding missing elements to them. This essay investigates the results of one collaborative attempt to queer a history museum with a community-led exhibit process. The performative narration of some queer stories in

the exhibit appears to codify rather than queer understandings of sexuality and gender. This research explores the activist space in between that codification and the disruption of sexual and gender norms established in museum spaces, bringing together conversations from queer theory, women of color feminist theories and museum practices to explore how these performances both queer history, and operate within existing hierarchies of power and privilege.

### *Digital Scars: Technology, Trauma, and the Queering of Memory*

- ♦ *Sean Jarvis, University of Washington*

In "Digital Scars: Technology, Trauma, and the Queering of Memory," I interrogate how queer forms of kinship produce bodies of memory that straddle the boundary between materialism (often rendered as "reality") and discursivity (often rendered as "artificiality"). In so doing, I ask after the question of the queerness of the cyborg and the supposed artificiality of the queer. In addition, by looking at extant research on the relationship between archives and databases, I hope to open up the question of the role of the historian in the digital age, integrating questions of memory and witnessing with those of databases and virtual space.

### *Prosthetic Animalities: Transspecies Intimacy and Intelligibility*

- ♦ *Lauren N O'Laughlin, University of Washington*

Queer scholarship has had limited engagement with colonial and postcolonial (dis)abled non-human animals, despite the rich connections that can be made. This paper will argue that prosthesis in non-human animals constitutes a unique site of both transspecies intimacy and a biopolitical rendering of intelligibility. By bridging queer theory with studies on disability, postcoloniality and animality, this paper will track the care ethics of human and non-human creatures as well as the elision of colonial animal histories in the specific example of "Zoop," a goat with a prosthetic leg at a New York farm.

## 099. Sponsored Session: Asexual Justice

9:15AM–10:30AM

PRCC 102-C

## MODERATOR

- ♦ *Nathan Erro, Louisiana State University*

## PARTICIPANTS

### *Asexual Community: Navigating Relationships and Identities In a Context of Resistance*

- ♦ *CJ DeLuzio Chasin, University of Windsor*

Emerging over a decade and change, the asexual/ace community constructed itself in response to explicit anti-asexual discrimination, homophobia against asexual/ace people perceived to be lesbian or gay, and the implicit pathologising impact of medicalising low sexual desire. Responding to this hostility, the asexual/ace community generated asexuality-specific language and discourses to collectively make sense out of being asexual/ace and to make being asexual/ace make sense. Asexual/ace people face unique challenges negotiating identities and relationships, and this paper discusses some of these, and some ways that asexual/ace community members have discursively responded in complex and creative ways.

## **Moss, Polliwog, Amoeba: Politics of the Animated Asexual Subject**

♦ *Scott Michael McLellan, The College of Wooster*  
 This project constructs a genealogy of human biological subjectification. Supplementing Michel Foucault's account of sexuality, the paper contends that modern subjects essentially hold erotic and reproductive impulses as organisms. Drawing on Judith Butler's political theories of intelligibility, genealogical findings imply that asexual-identified subjects are socially unintelligible and therefore barred from occupying affirmative political subject spaces. Beyond offering a more embodied discursive account of asexuality, this paper instigates critical dialogue concerning "humanizing" political strategies of contemporary marginalized groups. Discussing the politics of animation through work of the theorists like Mel Y. Chen and Jane Bennett elucidates new considerations in social justice movement.

## **Creating Poetic Justice: Asexy Spaces in Literature and Film**

♦ *Jana Fedtke, Asian University for Women*  
 This paper presents a critical overview of some of the current representations of asexuality in fiction. It argues that asexual identities have often been censored or silenced in contemporary literary discourses and popular cultural practices to an extent that leaves very few spaces for asexy characters to operate in. Asexuality currently exists in marginal fictional characters such as the outsider, the asexual "by default" in people with disabilities, the postcolonial asexual, or asexuals in science fiction who are often perceived as non-threatening to the current order.

## **Disciplining Race in Asexuality (Work): A Dialogue on Methods**

♦ *Aasha Foster, Columbia University Ianna Hawkins Owen, University of California, Berkeley*  
 Critical theory and archival data driven methodologies produce narratives that can simultaneously diverge and converge on those yielded by psychological explorations of lived experiences. This collaborative paper discusses how these different methodological approaches can reveal greater complexity of the experiences of asexuals of color. For example how might an ethnography differ in its conclusions than from an interview or a keyword genealogy? We present different ways to tap into thinking about race and asexuality simultaneously, negotiating at the levels of both discourse and embodiment.

## **100. Radical Pedagogies and Queering the Academic Institution**

**9:15AM-10:30AM**  
**PRCC 103-A**

This roundtable examines the relationship between teaching social justice and personal transformation in feminist/queer classrooms through negotiations of our own subject positions, relationships to materials, and institutional priorities. Learning often takes place in the classroom community through the discovery of how our personal narratives depend heavily on a particular set of social, political and global relationships. How, then, do we creatively and thoughtfully contextualize our commitments to social justice within academic institutions and actively resist the standardization of our values in the university

curriculum? This roundtable will address negotiations of bodies, identities, and activist pedagogies within the academic industrial complex.

### **MODERATOR**

♦ *Nana Osei-Kofi, Oregon State University*

### **PRESENTERS**

- ♦ *Nancy Staton Barbour, Oregon State University*
- ♦ *Bradley Boovy, Oregon State University*
- ♦ *Liddy Detar, Oregon State University*
- ♦ *Qwo-Li Driskill, Oregon State University*
- ♦ *Michael Floyd, Oregon State University*
- ♦ *Mehra Shirazi, Oregon State University*

## **101. Alternative Indian Feminine Paradigms**

**9:15am-10:30am**  
**PRCC 103-B**

### **PARTICIPANTS**

## **Women Artists of Kutch and the "Woman-as-Nation"**

♦ *Cathleen Cummings, University of Alabama, Birmingham*  
 Thousands of foreign and urban Indian tourists come annually to rural Kutch, Gujarat state, to experience "traditional" India, which is embodied by handworked textiles made by village women. Kutch, its textiles, and women artists are emblematic of traditional, exotic, authentic, and unchanging rural India. In feminist and post-colonial discourses positing the "woman-as-nation" metaphor, she who embodies and preserves India's culture and the essence of its national identity, is typically middle-class and urban. But for many tourists, it is women of Kutch's rural, marginal, and economically disenfranchised communities who stand in for the "real" India, ambassadors of national values.

## **Larger than Life: Mayawati's Statues and Performances of Politics and Androgyny**

♦ *Melia Belli, University of Texas, Arlington*  
 What does it mean to be a low-caste woman in Indian politics and how can these disadvantages be overcome? Mayawati, a dalit (formerly "untouchable") politician has commissioned thousands of public statues of herself to promote herself as her community's rightful leader. Most striking, perhaps, is the statues' iconography, which presents their patron as powerful, wealthy, and androgynous. Androgyny is also a feature of other female low caste politicians' public identities. This paper examines the phenomenon of Mayawati's status and her public identity against shifting caste and gender dynamics in India.

## **Situating Soorpanaka: Performing Caste and Class in Modern India**

♦ *Rumya Putcha, Texas A&M University*  
 In 2009, the organizers of the premier annual dance event in India, the Natyakala Conference, chose the Ramayan as the theme, encouraging dancers and dance scholars to revisit the motifs and messages of the epic from a contemporary socio-political perspective. What emerged, and what this talk will explore, is how the performance of anti-heroines has emerged as a space within the modern nation-state in which female behavior and archetypes are debated. Focusing specifically on the (re)interpretation of marginalized female characters this

talk explores how and for whom performative texts like the Ramayan participate in discourses of gender, citizenship and social mobility.

## 102. "I Thought if I Worked Hard..." Women and Work in Atypical Professions

9:15am-10:30am

PRCC 104-A

### MODERATOR

- ♦ *Sarah Jasmine Stork, The Ohio State University*

### PARTICIPANTS

#### ***Analysis of STEM Definitions Using Critical Race Feminism***

- ♦ *Jessica Ellen Hewkin, University of Central Florida*  
This research focuses on the narrow definition of what is considered a STEM field and uses Critical Race Feminism to examine the way that imperialistic privilege significantly disadvantages immigrant women when it comes to obtaining permanent residency in the United States. Women are underrepresented in STEM fields as a whole, but when the Department of Homeland Security does not include social sciences (fields defined as STEM by the National Science Foundation) in immigration policy, female academics are being robbed disproportionately of starting careers in the United States and simultaneously the nation is being cheated of their talent.

#### ***Challenging the Rationalism of Engineering: Professional Ethics and "Making a Difference"***

- ♦ *Rachel G. Campbell, Grand Valley State University*  
The masculinity of the engineering profession, both numerical and cultural, has been researched by numerous feminist scholars. This "dense masculinity" can be seen to have broad impacts, including the professions norms of objectivity, the emphasis on the corporate "bottom-line", and the low retention rates of women. In this presentation I will draw on interview data to explore how engineers' desires to "make a difference" and commitment to professional ethics may create transformative possibilities for the profession. How these possibilities can be encouraged without reinforcing essentialist binaries of masculinity and femininity will be fore fronted in the discussion.

#### ***Discursive Circuits of Race, Gender, and Nation in Making the Image of Indian Immigrant IT Workers in the U.S.***

- ♦ *Payal Banerjee, Smith College*  
"The definitive smell inside a Silicon Valley start-up was of curry," declared an American novel about the nation's rising information technology (IT) industry in 2000. Indeed, since the 1990s, thousands of IT workers (mostly male) have been recruited from India on non-immigrant specialty occupation visas under the H-1B program to work in the U.S. for companies representing the corporate spectrum. Centering the discourse used to represent this immigrant workforce, this paper asks: what does the characterization of Indian immigrant IT workers signal about the transnational politics of race, gender, and nation-building in late capital?

## ***"I had to make other choices": Higher Education and the Broken Promises of Poverty Alleviation***

- ♦ *Leslie Rebecca Bloom, Roosevelt University*  
Feminist research affirms that higher education has been the most reliable road out of poverty for lone mothers in poverty. However, even after completing a college or graduate degree, some women still live in poverty. I analyze the data of educated women whose life stories challenge our understandings of the relationship between higher education and upward mobility. I argue that the persistent feminization of poverty through neoliberal policies necessitates feminists to reframe higher education as an increasingly dubious form of poverty alleviation in the US.

## 103. Creating Collective Social Justice Movements

9:15AM-10:30AM

PRCC 104-B

How are feminist projects shifting out of singular issue/identity frameworks? Presenters critically engage organizing models, strategies, and visions grounded in the realities that interlocking systems of race, class, sexuality, ability and gender oppression and privilege are mutually constitutive. Drawing on their experiences in organizing and studying feminist social justice projects, participants explore the following questions: How do organizing projects embrace multiple and complex issues? What are strategies to address the power lines created among groups? What are the challenges to organizing through differential complexities, rather than singularities? And what are steps to building relational and accountable alliances across power lines?

### MODERATOR

- ♦ *Ann Russo, DePaul University*

### PRESENTERS

- ♦ *Lourdes Maria Torres, DePaul University*
- ♦ *Laurie Fuller, Northeastern Illinois University*
- ♦ *Lilia Fernandez, The Ohio State University*
- ♦ *Erica Meiners, Northeastern Illinois University*

## 104. Internationalism and Women's Movements on the Communist Left

9:15AM-10:30AM

PRCC 104-C

### MODERATOR

- ♦ *Miliann Kang, University of Massachusetts, Amherst*

### PARTICIPANTS

#### ***All-China Women's Federation in 1964: Socialist State Feminist Dilemmas in the Context of the Sino-Soviet Break-Up***

- ♦ *Zheng Wang, University of Michigan*  
As a member organization of the WIDF, the All-China Women's Federation played a crucial role in hosting the Conference for the Women of Asia in 1949. This paper investigates a crucial moment in the PRC history when a Maoist definition of class struggles rapidly rose to dominance as part of Mao's critique of the "revisionist line" of the Soviet Union. Focusing on a political battle over a forum highlighting gender issues in the magazine Women of China in 1964, this paper historicizes the infamous suppression of "gender" by

"class" in the CPP while revealing intricate political dynamics that implicated state feminists. This setback signaled a point of departure for the ACWF's deep involvement in the WIDF, which eventually led to the erasure of the WIDF in the public memory of contemporary China.

## ***Cold War Transgressions: The Women's International Democratic Federation***

♦ *Jacqueline Castledine, University of Massachusetts, Amherst*

Abstract: The Paris International Women's Conference of 1945 drew women from across the globe who were deeply troubled by the carnage of World War II and dedicated to preventing a third world war. Inspired by the meeting, attendees founded the Women's International Democratic Federation (WIDF) to promote world peace, which encompassed women's equality. Upon their return to the United States, American women announced their intention to work with the WIDF in the newly created Congress of American Women (CAW). African American women advocated solidarity with the activist work of women in Asia and Africa. This paper examines why such internationally known activists as Eslanda Robeson joined grassroots organizers like Brooklyn's Ada B. Jackson in the shared belief that the WIDF was a key organization for promoting anticolonialism across the globe—linking African, Asian, and U.S. freedom movements.

## ***A Revolutionary Time and Place for the 1949 Conference of Women in Asia***

♦ *Elisabeth Brownell Armstrong, Smith College*

The 1948 Conference for the Women of Asia sought to build a stronger anti-imperialist movement for women's rights and freedom across Asia. The Women's International Democratic Federation had to move the conference in time and place, from Calcutta in newly independent India to Beijing in the formative year of the People's Republic of China, from 1948 to one year later in 1949. This paper looks at those revolutionary times and revolutionary places that do not fit neatly into nationalist timelines, nor timelines punctuated by wars between Empire nations. The time and place of the Conference of Women in Asia; of Calcutta and Beijing, 1948 and 1949 allows for one such temporalized and specialized re-visioning of the internationalist women's movement.

## **105. Performing Gender and Politics: Activism and Social Critique in Theatre, Dance, and Stand-up Comedy**

9:15AM–10:30AM

PRCC 201-A (LCD)

### MODERATOR

♦ *Chene Koppitz, University of Michigan, Dearborn*

### PARTICIPANTS

## ***Analyzing the Dialogue Between First and Third World Women as Mediated by the Vagina Monologues***

♦ *Aubrey Lynne Hall, University of South Florida*

This study critiques The Vagina Monologues through a transnational feminist lens to uncover the dialogue between the women portrayed within the performance and the women

attending the performance. The materials analyzed comes from the 2013 V-Day season. This research revealed that while Third World women are included in the production, their inclusion is sparse and their representation is problematic. Uncovering the neglectful fashion in which Third World women are portrayed and taking issue with the destructive knowledge created about non-Western cultures, I argue that Eve Ensler is partaking in the notion that white women save brown women from brown men.

## ***Reading [the Againness] of Vietnam in Contemporary United States Antiwar Dance***

♦ *J. Dellecave, University of California, Riverside*

My presentation examines two specific twentieth and twenty-first century antiwar choreographies—Jeff McMahan's 1991 *Scatter*, a postmodern dance about a veteran returning from the Persian Gulf War; and Victoria Marks' 2008 *Action Conversations* choreographed with actual Iraq and Afghanistan veterans. My analysis identifies reverberations of Vietnam antiwar protests present in these dances. I argue that dance and war both possess the ability to effect people long after the time/space event has presumably ended. I am interested in the conversation that dance and war can have with each other because the odd way that both circulate through time.

## ***Stand-up Comedy as Social Commentary: The Intersectionality of Masculinity, Mental Illness, and Maron***

♦ *Ashley Fairbanks, University of Michigan, Dearborn*  
*Lisa Martin, University of Michigan, Dearborn*

Stand-up comedy, though rarely the subject of intellectual investigation, offers a novel place to interrogate socially taboo topics. Comedians generate material that reflects sentiments about the human condition in surprisingly candid ways. Men are statistically underrepresented and/or underdiagnosed in terms of mental health issues. Being diagnosed with an illness (such as depression) threatens their masculine identity. However, one pace men frankly engage with mental illness is comedy. In this paper we analyzed comedian Marc Maron's podcast, "What the Fuck", which interviews comedians, to explore how comedy functions as a vehicle to study the intersections of mental illness and masculinity.

## **106. Bounded Community, Brothels, and Borderlands: Trans-Feminist Approaches to Represented Marginalities**

9:15AM–10:30AM

PRCC 201-B (LCD)

### MODERATOR

♦ *Dana Olwan, Syracuse University*

### PARTICIPANTS

## ***Imagining Community: Trans-Generational Exchange and Contested Borders at the Lesbian Herstory Archives***

♦ *Rebekah J. Orr, Syracuse University*

This paper examines the point of intersection between trans-generational lesbian feminist perspectives and questions of belonging at one U.S.-based LGBTQ cultural site, The



Lesbian Herstory Archives. Trans-generational exchange of knowledge and skills, a guiding principle of the Archives, while often a powerful source of inspiration and connection for old and young, can be fraught with conflict when it comes to determining the borders of a community. This is particularly evident when discussing the place, if any, of trans\* identities at and within the Archives.

## ***Of Brothels and Fairies: A Trans-Feminist Approach to Misrepresentation of Sex Work and Activism in Documentaries***

♦ *Gohar Siddiqui, Syracuse University*

This paper will juxtapose two documentaries dealing with representation of Sonagachi, Calcutta's Red Light District, to discuss the potential trans-feminisms at play. *Born Into Brothels* (2004) recycles the white rescue narrative by creating a generational split between sex-workers and victims/their-children. *Tales of the Night Fairies* (2002) reveals the fissures that have been sutured over by *Born into Brothels*. The paper, then, considers transfeminism by exploring it in multiple ways: as transnational feminism by critiquing the Oscar-winning western documentary; and, as trans-feminism in terms of border-crossings among sex-workers along with activists, social workers, and the larger queer community in Calcutta.

## ***Documenting the Mobile Woman: Neo-Liberal India, Documentary Cinema, Women Filmmakers, and Transnational Feminism***

♦ *Soumitree Gupta, Syracuse University*

This paper examines women documentary filmmakers' engagement with the contested trope of the mobile woman across multiple sites of post-nineties' Indian public culture. The mobile South Asian woman has been a site of contestation between western imperialist and anti-western nationalist narratives since the colonial times. This paper argues for the need to develop a transnational feminist understanding of how—and to what extent—contemporary women filmmakers are using the documentary film apparatus to bear witness to and/or challenge linear understandings of “modernity” in liberal western feminist and conservative religious discourses in neo-liberal India.

## **107. Subjectification and Subjection: World-Making at the US/Mexico Border**

**9:15AM-10:30AM**

**PRCC 202-A (LCD)**

**MODERATOR**

♦ *Melinda L. Luisa de Jesus, California College of the Arts*

**PARTICIPANTS**

### ***Borderlands or Border Zone?: The Aesthetics of Postnational Governance in the Sonoran Desert***

♦ *Sophie Smith, Duke University*

With its walls, agents, and military infrastructure, the U.S.-Mexico border appears as part of a nationalist project of territorial fortification. However Chicana feminists have disrupted this sovereign portraiture of nation-states divided

to argue that the border is not a line in the sand but verily a borderlands or “third country” where worlds collide, cultures are produced, and identities multiply. This paper integrates the interventions of Chicana feminism with the insights of Foucauldian theory to explore the postnational, spatial, and productive function of the border as a tool of lethal governance in the militarized desert region between the US and Mexico.

## ***Journey to the (Urban) Center of the Nation-State: Political History and the Female Body in Guadalupe Nettel's El huésped (The Host)***

♦ *Sara Potter, University of Texas, El Paso*

In this paper, I am interested in exploring the ways in which Nettel connects her protagonist's body to Mexico City, creating a battleground in, on, and through which to grapple with the personal and political crises of the protagonist and the capital city. In doing so, she establishes a connection between the female body, the Mexican capital/state, and its political history that is as deep and intimate as it is uncomfortable, forging a multi-layered platform from which to approach issues of memory, guilt, economic in/equality and political corruption.

## ***Translocal Change in Oaxacalifornia: Gender and Citizenship Across Borders***

♦ *Gilda Rodriguez, Oberlin College*

This paper evaluates how gender is implicated in the changing nature of indigenous Mexican communities, which have become increasingly multisited, as their members migrate to various parts of Mexico and the United States in search for work. The highly-participatory nature of community life and local governance has been impacted by this mobility, and the roles of women and gender-variant individuals in these communities have changed to adapt to, as well as in opposition to, the transformations.

## ***Where are you Living?: Expat Women Transgressing Age and Getting Lost in Space***

♦ *Patricia Wasielewski, University of Redlands*

Based on interviews of women living in Oaxaca Mexico, this paper describes how expat women define their community abroad. These communities allow them to escape negative definitions of growing older, but also require them to confront elements of nationalism and the global impact they have by choosing to make Mexico a temporary home. They end up creating their own “economies of scarcity,” represented by the time and effort devoted to obtaining, maintaining and protecting their temporary home spaces. These spaces serve as status markers in the expat community and provide evidence for self-perceptions of cultural sensitivity and integration.

## **108. The Power of Critical Imagination: Feminist and Queer Engagements with Art as Social Justice**

**9:15AM-10:30AM**

**PRCC 202-B (LCD)**

**MODERATOR**

♦ *Elaine Richardson, The Ohio State University*

## PARTICIPANTS

### ***Black Queer Bodies, Social Death, and the Imaginative Possibilities of Elegy as Social Justice***

♦ *Durell M. Callier, University of Illinois, Urbana-Champaign*  
 Elegy, poetry written to honor and lament the dead, is a literary practice rife with political possibilities. Performative in nature, elegies, provide a vehicle to archive ignored histories, illuminate the injustice committed against marginalized communities and provide a means of critique and redress. Through elegy this paper showcases the relationship between individual stories of violence and the structural causes of premature death experienced by Black and queer individuals and communities. Further, this paper showcases the utility of the practice to interpolate the experiences of Black and queer individuals, back into our cultural memory, political movements and policy recommendations.

### ***Confessions of Born Again Black Girl Advocate: The Role of Art-Based Inquiry in Imagining Identity***

♦ *Dominique C. Hill, Miami University*  
 Research that endeavors to create justice requires vulnerability, disclosure, and a willingness to admit both unjust things seen but also enactment of unjust acts. This paper deploys performative writing (Boylorn, 2013; Spry, 2011) to reveal my narrative of becoming a Black girl advocate, demonstrate the utility of art, and my ability to identify and transcend assumptions I held about Black femininity (being a Black girl in particular) on this journey. Building upon my dissertation research, which interrogates the role of culture, education and the body in shaping Black girlhood, this confession exposes methodological, ideological, and personal dilemmas I encountered.

### ***“I Got Weight on my Shoulders in the Form of this Beat”: Exploring Black Queer Feminist Beat Pedagogy as Queer of Color Praxis***

♦ *Blair Ebony Smith, Syracuse University*  
 Black Queer feminist beatmaking explores the potential of a Black queer feminist praxis and critique through beatmaking and mixing that re-works hip-hop studies and hip-hop feminism, re-centering Black female and queer voices within hip-hop. To engender this form of pedagogy, this paper will provide a hip-hop feminist response to queer and Black girl body politics, identity, love and survival. This exploration and practice of Black Queer feminist beatmaking and performance is an attempt to conceptualize nuanced negotiations made as a Black queer woman hip-hop artist, critic and consumer, recalibrating Black female and queer voices through queer of color praxis.

### ***Sounds of Struggle: Music and Social Protest***

♦ *Lisa Weems, Miami University*  
 From Drumming and Hip Hop to Bomba y Plena, Black and indigenous peoples in North America have used music to challenge anti-Black racism, settler colonialism, poverty, and environmental destruction. These genres can provide a space for articulating complex dimensions of suffering as well as building community and demonstrating resilience. This presentation illustrates two contemporary cases of the use of music in social struggles: 1) the 2010 student-lead shutdown of the University of Puerto-Rico; and 3) Buffy St. Pierre’s appearance at a 2013 Idle No More Rally. These examples illustrate the potential for decentralizing power and reimagining justice.

## 109. Technologizing the Transnational

9:15AM–10:30AM  
 PRCC 202-C (LCD)

### MODERATOR

♦ *Rachel Afi Quinn, University of Houston*

### PARTICIPANTS

#### ***Gender, Feminism, and China’s Social Media***

♦ *Hui Niu Wilcox, St. Catherine University*  
 This research explores the recent internet-enabled gender discourse among Chinese both in China and overseas, with a focus on the popular smartphone and tablet computer app—WeChat. Through analyses of group chats and individual postings on WeChat, and qualitative interviews with WeChat users, I argue that WeChat discourses constitute gender identities that emphasize individual responsibility in maintaining prescribed bodily image and health. These gendered discourses reveal an important aspect of the new middle class identity formation in China, amidst its exponential economic development in the last few decades.

#### ***The Rana Plaza Collapse and Transnational Digital Activism***

♦ *Nafisa Tanjeem, Rutgers University*  
 Drawing on a transnational feminist framework, my paper explores different scalar (national, regional, international) narratives about the Rana plaza collapse, the largest garment industrial disaster in the human history, which circulated in the virtual space of different social media platforms. I propose a cultural geographical understanding of virtual places such as Facebook, Twitter, YouTube, and blogging sites where discursive (images, texts, ideas) and material (donations, funds) flows create gendered and racialized activist collaborations as well as surveillance of bodies.

#### ***Towards a Digital Feminist Ummah?: The Musawah Movement and Transnational Islamic Feminist Modernity***

♦ *Yuenmei Wong, University of Maryland, College Park*  
 Within a discourse of the renaissance of the Muslim world in Southeast Asia, information and communication technologies (ICTs) have been instrumental in revitalizing religion and making it a platform for both Islamization of modernity as well as modernization of Islam. While a revivalist agenda to re-invent an Islamic ‘tradition’ within these post-colonial nation-states started in the 1970s, progressive Muslims embrace information technologies largely to envision a transformative future. This paper focuses particularly on how Muslim feminists use digital media in the context of Islamic feminism may contribute to a wider conceptualization of digital revolution.

## 110. Creating Women’s and Gender Studies Publics: Laboring Within and Against the Field-Imaginary

9:15AM–10:30AM  
 PRCC 203 (LCD)

Although WGS’s “field-imaginary” often takes its own “abjection [from] the public political sphere as evidence of [its] political value” (Wiegman, *Object Lessons*), this roundtable nevertheless seeks to locate events that momentarily exceed,

delicately sidestep, or ever-so-slightly seep out of the disciplinary boundaries of that abjection. We seek, in other words, to create WGS publics. Topics include introductory WGS textbooks that don't mention feminism (much), marketing feminist history palatable to mainstream audiences, defying "gender equality perspectives" in sex-worker advocacy, funding WGS work through appeals to evangelical/conservative audiences, and writing trade books that raise questions about the absolutes of abortion rights.

#### MODERATOR

- ♦ *Sylvia Lopez, Beloit College*

#### PRESENTERS

- ♦ *Catherine Orr, Beloit College*
- ♦ *Alison Piepmeier, College of Charleston*
- ♦ *Astrid Henry, Grinnell College*
- ♦ *Annalee Lepp, University of Victoria*
- ♦ *Karlyn Crowley, St. Norbert College*

## 111. Envisioning and Enacting Neo-Liberal Free Futures

9:15AM–10:30AM

PRCC 204 (LCD)

#### PARTICIPANTS

### ***An Ideological Paradigm/Aid Shift: Haiti's Atis Fanm Matenwa Collective***

- ♦ *Myriam J. A. Chancy, University of Cincinnati*  
Following liberation economists in humanities (Simona Beretta) arguing for ethical re-consideration of free markets and class inequities, and given Haiti's challenging of European Enlightenment ideals and its suppression, this study of a women's collective and its uncomfortable interaction with a US-based foundation observes whether a paradigmatic shift in how "aid" flows is plausible when support comes from outside (as Paul Farmer asked after the 2010 earthquake). This study then examines aid practices imbedded in North/South global initiatives through a case study in a remote region: Matenwa, LaGonav. Highlighting this small collective serves as an act of unsilencing and collaborative activism.

### ***Neoliberal Mass Culture and Gendered Violence***

- ♦ *Nalini Natarajan, University of Puerto Rico, Rio Piedras*  
Focusing on recent incidents of violence against women, this paper looks at the logic of neoliberalism that enables such violence, and the contradiction between the liberal agenda of feminism, and the particular avatar of neoliberalism we now inhabit. The paper is particularly interested in the global context of mass media fueled by a neoliberal aesthetic that travels borderless and unchecked (Ella Shohat, Robert Stam, Teresa de Lauretis). The cultural products of global neoliberalism, consumed out of context in other sites, cause untold damage with an effect especially in escalating violence against women, with examples from the Caribbean and South Asia.

### ***Crisis and Opportunity in Puerto Rico: Grassroots Women Forge New Futures***

- ♦ *Maritza Stanchich, University of Puerto Rico*  
This paper shows grassroots movement women in Puerto Rico working for economic renewal independent of the neoliberal state during the worst crisis of decades in this US territory of 3.8 million US citizens, and 4.6 million stateside, as the government enacts austerity measures similar to Greece and Portugal, and compared to Detroit. Abandoning the state,

many activists build parallel sustainable projects. This focuses on women in small initiatives, enlarged in related terms, as seen in work by Grace Lee Boggs and Boaventura de Sousa Santos, from a view Dana-Ain Davis and Christa Craven call feminist activist ethnography.

## 112. The Politics of Dislocation: Reimagining Citizenship

9:15AM–10:30AM

PRCC 207 (LCD)

#### MODERATOR

- ♦ *Kristy Kelly, Columbia University*

#### PARTICIPANTS

### ***Aruna Asaf Ali, the Quit India Movement, and the Politics of Dislocation***

- ♦ *Harveen Mann, Loyola University, Chicago*  
Focusing on the key historical moment of the 1942 Quit India Movement in Indian nationalist history, my paper will, first, briefly delineate the significant contribution of women's radical leadership to both the anti-colonial struggle and the nascent feminist movement in India. Next, in the most detailed segment of the paper, I will consider more closely the complex role of Aruna Asaf Ali in the political mobilization and underground activist work of Quit India. And finally, I will consider in brief the implications of Quit India for the status of contemporary Indian women and theories and praxes of global feminism.

### ***For Love, Family and Nation: Food Scarcity, Neoliberalism and the Lives of Croatian Women***

- ♦ *Nila G. Hofman, DePaul University*  
Based on ethnographic research conducted in Zagreb, the capital of Croatia (2011-2013), this paper recalls the experiences of working Croatian women whose salaries were meager or entirely frozen in the latter part of the 1990s until the most recent neoliberal reforms in the new millennium. I discuss the strategies these women adopted to secure their livelihoods and provide caregiving to their loved ones. Specifically, I present examples of women using their knowledge about food-foraging and preparation—passed down from one generation of women to the next and symbolically associated with national patriotism—to bridge the food shortages.

### ***Gendered Disposessions in Metro Manila***

- ♦ *Stephanie Santos, University of California, Los Angeles*  
In his inauguration, President Benigno Aquino vowed to make the Philippines into "a predictable and consistent place for investment." What are this goal's implications for marginalized populations such as urban poor women? My paper investigates how the state manages vulnerable groups through coercive means like deploying the military for forced relocations. The corporate state then imposes microfinance to erode the parallel, "underground" economy vital to the well-being of poor women. By mobilizing the rhetoric of national development and poverty alleviation, the state recasts poor women as legible neoliberal subjects be expropriated into the flows of global capital.

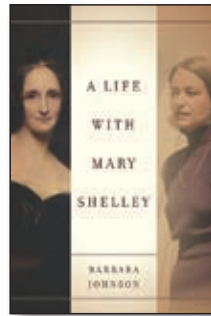
### ***Re-imagining a Nation: Youth' Imaginaries and Media, Gender, Nation and Culture in India***

- ♦ *Sheena Malhotra, California State University, Northridge*

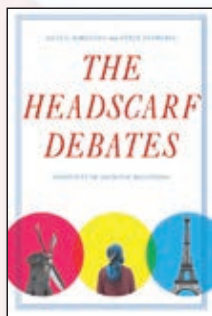
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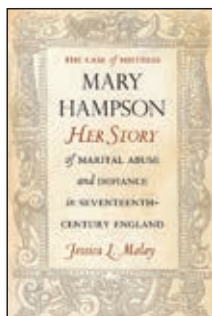
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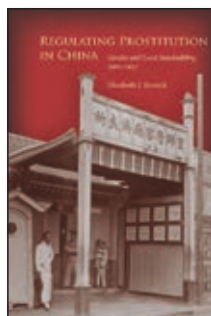
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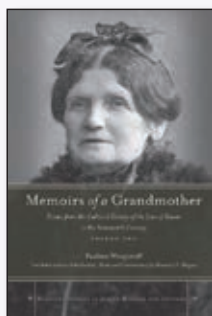
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This is a longitudinal case study of how notions of gender, nation and culture have changed since India's economic "liberalization" policies took effect in the 1990s. Rethinking our imaginaries around who our heroes are, the relationship between gender and work, as well as changing notions of belonging, this essay draws on focus group interviews with urban youth conducted in 1993 (when the liberalization was just beginning) and then eighteen years later in 2011 (when a generation had grown up with the new media landscapes). The findings reveal a need to re-imagine our notions of the Indian nation, gender and culture.

## 113. Love and Labor in the Kitchen: Cooking on Television and at Home in the Americas

9:15AM-10:30AM

PRCC 208-A (LCD)

### MODERATOR

- ♦ Ana Ramirez Luhrs, Lafayette College

### PARTICIPANTS

#### ***Cooking is our Duty: Gender and Modernization in Mexico at the End of the Twentieth Century***

- ♦ Sandra Aguilar-Rodriguez, Moravian College

In 1967 Chepina Peralta started her cooking show. She was an ordinary middle-class housewife who did not like to cook. She claimed that her success was based on the similarities between herself and her middle-class audience: women who cooked because they had to. Through the analysis of her television programs, cookbooks, and an oral history interview this paper explores Chepina's experience as a housewife and a public figure within the context of gender and modernization in Mexico. Peralta's transformation from an ordinary housewife into a celebrity chef shows the changes and continuities in women's roles, as well as middle-class expectations in the second half of the twentieth century.

#### ***Domestic Labor and New Cooking in the Age of Julia Child***

- ♦ Tracey Deutsch, University of Minnesota

This paper considers paid and unpaid labor in the teachings of Julia Child. It argues that Child's life illuminates a larger story—how the pursuit of fresh food and celebration of laborious cooking came to matter so much to middle- and upper-class identity in the late 20th century US. Often credited with making home cooking recreational, I argue that Julia Child also celebrated the work involved. Her success reveals a new era in which domestic, effortful cooking marked class and responsible citizenship. We continue to wrestle with this link between laborious cooking and responsible citizenship.

#### ***Heating it Up: The Politics of Gender and Class on Argentina's Most Successful Cooking Show***

- ♦ Rebekah E. Pite, Lafayette College

Doña Petrona and Juanita Bordoy's television cooking segments were both wildly popular and hotly debated during the 1960s and 1970s (and remain so even today). Their popularity stemmed not only from viewers' desires to learn to cook from Argentina's leading culinary authority, but also from the entertainment value of watching her interact with her helper on air. By tuning in, viewers gained rare access to a typically private relationship. This paper will analyze this public performance of domestic power, labor, and love and explore

how it was received by and related to the experiences of other Argentines.

## 114. Vernacular Dance as a Site of Creative Transgression

9:15AM-10:30AM

PRCC 208-B (LCD)

### MODERATOR

- ♦ Jaimalene Hough, Purdue University

### PARTICIPANTS

#### ***Happy Feet and Copasetic Hoofers: Tap Dancing as a Site of Transgression in Feminist Scholarship***

- ♦ Sonja Thomas, Colby College

This paper examines tap dance as a site of transgression to our normalized conceptions of race, sexuality and masculinity. Using the film "Happy Feet," I trace how tap has often become a racial referent for defining moral/deviant behaviors and "correct" masculinity. I then offer a critique of the interdisciplinarity of Women's Studies. Moving beyond the use of the word "performativity" and the discursive policing of bodies, I address the problematic of the performing raced body for feminist scholarship and suggest ways in which Women's Studies can and should expand upon its disciplinary breadth.

#### ***Writing on a Crowded Dance Floor: a Multiperspectival Approach to Raced and Gendered Bodies in Co-Motion at the Hollywood Canteen (1942-1945)***

- ♦ Sherrie Tucker, University of Kansas

This paper explores methodological approaches to analyzing raced and gendered bodies in motion on a dance floor of the past, drawing from oral histories, diaries, and letters. The Hollywood Canteen was the most famous USO-like nightclub where "junior hostesses" jitterbugged with GI's during World War II—and it is also the subject of much U.S. "Good War" nostalgia. In this paper, I will talk about the ways that narrators navigated the forceful terrain of gendered and raced national nostalgia, sometimes supporting it, sometimes pulling away from it or pushing it in critical ways, and usually a little of each.

#### ***Moving Bodies in American Cinema: How We Learn to Forget***

- ♦ Cara Hagan, Appalachian State University

This paper is an exploration of the moving body of color in American cinema as perceived by American audiences. The work addresses commonly explored notions of appropriation of dance forms originating in the African American community during the 19th, 20th and 21st centuries for commercial use as a base for further exploration into the ways in which these dance forms are no longer attributed to communities of color after they reach a certain level of popularity, thus becoming permanently erased from mass consciousness as a contribution of African American artists.

#### ***Dancing in the Present to Forget the Past: Nostalgia, Lindy Hop, and the Swing Revival***

- ♦ Kendra Unruh, Richland College

This paper argues that the swing revival of the 1980s and 1990s was a means for White men to reclaim the past while erasing the racial history of the original swing era. Instead of acknowledging the African American roots of swing music

and the Lindy Hop, these participants relied on popular culture representations to inform their knowledge of the original swing era. The swing revival provided a nostalgic way for White men to find their identity in “American” culture while also enacting traditional gender roles at a time when masculinity was “in crisis.”

## 115. México Lindo y Qu(e)erido: Sexual Citizenship and Neocolonialism in Contemporary Mexico

9:15AM–10:30AM

PRCC 208-C (LCD)

### MODERATOR

- ♦ *Charlie (Yi) Zhang, South Dakota State University*

### PARTICIPANTS

#### ¿México Cuir?: Juridical Necropolitics and the Racialization of Sexuality in Mexico

- ♦ *A De La Maza Perez Tamayo, Arizona State University*

The purpose of this paper is to explore the ways in which Mexico’s increasingly liberal and nominally “pluricultural” juridical imaginary produces and naturalizes certain subjectivities while deauthorizing the ontologies that subtend them. It is my primary contention that the recent juridical impulse to legislate sex-gender-desire configurations, under the rubric of human rights, is consistent with colonial projects of national formation—the domestic imperialisms that have strategically pursued an imagined national identity in an effort to delineate, secure, and modernize the nation-state since independence. As such, the paper will interrogate recent attempts to produce a juridical field of sexuality and the ontologies that are rendered unthinkable through this juridicization, yet subtend it.

#### Transgressive Sexualities: Queering “Double-Morality” in El Ambiente

- ♦ *Anahi Russo Garrido, Brandeis University*

This paper investigates how sexual norms have changed in the lesbian community in Mexico City between 2000 and 2009. I pay attention to how transgressive practices such as open relationships and casual sex challenged the notion of double morality in queer spaces in 2000, and when I returned to fieldwork in 2009 these practices now defied the boundaries of monogamy and homonormativity. I suggest that these transformations are partly related to new discussions on intimacy in the lesbian community, namely marriage, and polyamory. This research is based on ethnographic fieldwork I have conducted in Mexico since year 2000.

## 116. Feminist Classrooms: Social Justice Practices in K-12 and Universities

9:15AM–10:30AM

PRCC 209-A (LCD)

### MODERATOR

- ♦ *Jeannine A. Gailey, Texas Christian University*

### PARTICIPANTS

#### (Culturally-)Queering the Classroom Curriculum: Culturally-Responsive Teaching and Promoting Inclusive Spaces

- ♦ *Mahruq Khan, University of Wisconsin, La Crosse*

Our classrooms serve as geographic and symbolic spaces where curricula and norms are negotiated. This presentation combines personal experiences with and scholarly discourse on culturally-responsive pedagogy. Drawing upon early classroom moments as an Indian-American Muslim girl in a predominantly white suburb, I couch my experiences in the literature on culturally-responsive teaching and discuss their implications. Furthermore, it provides creative solutions to educators for decolonizing the curriculum and fostering more inclusive and just classrooms through art, music and humor, such that the greater gender, sexual, racial, religious and bodily diversity in our student populations is reflected and celebrated.

#### Emerging Feminisms at a Regional Multicultural Magnet School: Applications of Judy Chicago’s The Dinner Party Curriculum Project through a Service-Learning Partnership

- ♦ *Nancy Parent, University of Connecticut*

This paper will explore the processes and outcomes of a service-learning partnership between a regional multicultural magnet school and research university. In fall 2013, fourth graders worked side-by-side with college students to research and produce three-dimensional art projects based on feminist artist Judy Chicago’s The Dinner Party Curriculum Project. This paper will provide an overview of the processes, successes, and challenges of interdisciplinary teaching and learning across institutions employing a service-learning pedagogy, as well as the possibilities for transforming multicultural education curricula through feminisms and the arts.

#### Empowering Female Athletes After Title IX: Voices From the Women’s Studies Classroom

- ♦ *Bonnie Jean Morris, George Washington University*

This paper presents the voices of female athletes who have used the women’s studies classroom as a platform for advocacy. For eighteen years, I have taught a popular “Athletics and Gender” class at two research universities. Female athletes from every team enroll, sharing unique perspectives on the unfinished work of Title IX—despite progress, they experience sexism, limited support from women’s studies faculty, and restricted opportunities on the global stage (especially those representing Muslim nations.) In this Olympic year, where might women’s studies programs prioritize justice for athletic girls?

#### Intersectionality in Diverse Young Women’s Pursuit of Engineering

- ♦ *Jill M. Bystdzinski, The Ohio State University Margaret Eisenhart, University of Colorado, Boulder*

Using an intersectional framework, this paper reveals mechanisms by which high school girls, mostly of color, with interest in engineering and the credentials to pursue it, decide for or against engineering in college. For the young women, privileges and disadvantages accumulated in varied and complicated ways to make engineering a viable choice for a few but not for most. The results are important for their explanatory power and have implications for social mobility and economic justice.

## ***Race, Gender, and White Privilege: Teaching Social Justice in a “Colorblind” Classroom***

♦ *Cecilia Elizabeth Suarez, University of Illinois, Urbana-Champaign*

Critical Race Theory (CRT) posits that racism is not aberrant in American social institutions or society at large. Although a “theory”, for non-whites, the experiences that CRT critiques are very real. Through critical race praxis, “learning moments” manifest themselves via student discussions, interactions, and assignments. The authors are non-white instructors at a Predominantly White Institution, teaching undergraduates topics related to social justice. Through counter-storytelling we discuss the intersectionality of race, culture, and gender in classroom dynamics. We share how we engage class, are read by the class, as well as how students understand issues of racialization and racism.

## **117. Bodies of Empire**

**9:15AM–10:30AM**

**PRCC 209-B (LCD)**

### **MODERATOR**

♦ *Heather Laine Talley, The Feminist Wire*

### **PARTICIPANTS**

## ***Occupied Bodies: Recreation and Amusement Association (RAA) and Postwar Comfort Station in the Occupied Japan***

♦ *Mariko Nagai, Temple University*

Two days after Japan surrendered, Prime Minister Fumimaro Konoe instituted a plan to create comfort stations for the oncoming Allied Occupying Forces throughout war-devastated Japan to “protect” the chastity of Japanese women. From the day the first comfort station opened its door on August 29, 1945 to when the stations were officially closed in March 26, 1946, nearly 53,000 Japanese women worked at these stations, including nearly 4000 women working as state-sanctioned prostitutes. This paper will examine how Japanese female bodies were constructed, perceived, and treated by the Occupying Forces.

## ***Sexual Politics of Rescue: Global LGBTQI and Postcolonial Homophobia after the 2010 Earthquake in Haiti***

♦ *Erin Leigh Durban-Albrecht, University of Arizona*

This paper focuses on the role of global LGBTQI organizations and postcolonial homophobia in imperialist legacies of rescue. In the aftermath of the 2010 earthquake, the global LGBTQI enacted rescue missions that dramatically reorganized sexual politics in Haiti. I argue that these missions enacted micro-biopolitical projects aimed at the level of bare life that constituted LGBT Haitians as a population. Homophobia and transphobia were the enabling technologies of for the global LGBTQI to constitute this new population that folded black queer bodies into life. Using feminist ethnographic research with queer Haitians, I discuss the stakes for those who were marked out as a special group who required saving.

## ***Accumulation by Dispossession: Finance, Foreclosure, and the High Cost of Reproduction in Puerto Rico***

♦ *Laura Briggs, University of Massachusetts, Amherst*

Early in 2014, Puerto Rico’s credit rating was downgraded to “junk bond” status, and mainland investors watched with unabashed glee as Puerto Rico prepared to borrow its way out of the resulting crisis of rising interest rates, structuring high-yield bonds with guarantees against default granted by Puerto Rico’s status as an “unincorporated territory.” This paper uses Harvey’s notion of “accumulation by dispossession” to think about Puerto Rico’s disproportionate and growing foreclosure rate, which the current crisis accelerates. Following the argument of reproductive justice scholars that all conditions necessary to raise children are reproductive politics issues, I ask: how can we develop a feminist analytics of empire, race, and foreclosure that begins with Puerto Rican mothers and children who have lost their homes?

## ***Subject to Loss: Puerto Rican Infant Death in Transnational Context***

♦ *Monica J. Casper, University of Arizona*

It is a tragic “fact of life” that many babies die, often of preventable causes, before they turn one. This paper focuses on Puerto Rican infant death as an ongoing trauma that impacts families, communities, and nations. Although improvements in child health were among the public health successes of the 20th century, significant disparities in infant mortality persist across racial and ethnic divides. The history of American—and global—infant mortality is also the history of poverty, race and ethnicity, vulnerability, and structural violence. Framing the infant mortality rate (IMR) as a portable abacus, I situate infant mortality among Puerto Ricans in transnational context. Disparities in infant death exist between Puerto Rican babies born in Puerto Rico and those born on the mainland, as well as between all Puerto Rican infants and non-Hispanic white infants in the U.S. On the island of Vieques, the IMR is approximately 25% higher than in other parts of Puerto Rico, a legacy of militarization. The health of Puerto Rican infants is thus consistently compromised. I suggest that Puerto Rican babies bear the deadly burden of the twined histories of colonialism, migration, and militarization. My analysis complicates our understanding of the U.S. infant mortality rate, raising important questions about what constitutes an “American” social problem.

## **118. Trans-secting Technology, Intersectionality, and Identity**

**9:15AM–10:30AM**

**PRCC 209-C (LCD)**

### **MODERATOR**

♦ *Rita Nicole Harvey, University of Pennsylvania*

### **PARTICIPANTS**

## ***“Trans”ing The Wreck: Using the Media to Construct A Trans Hip-Hop (Post) Feminist Lens***

♦ *Jasmine Salters, University of Pennsylvania*

This essay employs the 2013 Mister Cee media “spectacle” (in which the prominent New York deejay confessed on-air to having sex with transgender sex workers) to construct a trans hip-hop (post) feminist lens. By putting trans studies, postfeminism, and hip-hop feminism in conversation, I seek

to develop a “percussive feminism” (Durham, Cooper, Morris 2012) that enables a greater exploration of the pedagogical potentials of feminism, hip-hop, and technology to tackle issues concerning media representations of marginalized bodies, black sexual politics, and heteronormative patriarchy. I also seek to offer a more nuanced discussion of the complex, oft-contradictory nature of contemporary hip-hop.

## ***Tumbling Towards Transethnicity: Trans Rhetorics Of Raciality***

♦ *Alexandra Sastre, University of Pennsylvania*  
In 2012, “transethnic” blogger Prince Koyangi shared the following on the popular micro-blogging platform Tumblr: “i’m...a 16 year old autistic pangender asexual demiromantic trans-asian cat otherkin...i did not know exactly which ethnicity i was meant to be until i was exposed to Korean beings...” In a moment when the visibility of Trans issues in mainstream media is rapidly increasing and Tumblr’s transeethnicity conversation has bubbled over, this project interrogates why transeethnicity is not imagined as a viable possibility, and what this foreclosure tells us about the epistemology of not only gender, but ethnicity and race.

## ***At the Intersection of Identity: The Experiences of Middle School Black Girls at an Elite Independent School Through A Black Feminist Theoretical Lens***

♦ *Charlotte E. Jacobs, University of Pennsylvania*  
Though there has been increased attention on experiences of Black students in independent schools, the experiences of Black girls remains absent from conversations. This qualitative study comprised of focus groups, interviews, and textual analyses of personal websites and social media accounts focuses on uncovering the experiences of adolescent Black girls who attend an elite predominantly White independent school and their experiences around race and gender. By using critical race and Black feminist theoretical lenses, the findings of this study highlight the racialized and gendered experiences of the girls as well as the role of new media in their identity (re)construction.

## ***Emergent Intimacies: Latina Girls Navigating the Intersections of their Social, Emotional, Sexual, and Academic Lives in the New Latino Diaspora***

♦ *Katherine Clonan-Roy, University of Pennsylvania*  
The social, emotional, and sexual experiences of adolescent girls (especially girls of color) are often framed as superfluous and distracting, rather than significant developmental and learning experiences. Using ethnographic techniques—both online and offline—this research asks: what role do the social, emotional, and sexual experiences of Latina middle school girls in the New Latino Diaspora play in their identity development and experiences as students? This research will enrich feminist, educational, and developmental psychological scholarship and provide deeper understandings of how scholars and practitioners can provide nurturing developmental spaces for Latina girls to empower one another’s academic and personal trajectories.

## **119. Disability Studies Interest Group Business Meeting**

**9:15AM–10:30AM**  
PRCC 210

This is the business meeting for this interest group.

## **120. Aging and Ageism Caucus Meeting**

**9:15AM–10:30AM**  
PRCC 211

This is the business meeting for this caucus.

## **121. Transnational Feminisms: Eastern European Perspectives on Feminist Knowledge Production**

**9:15AM–10:30AM**  
Sheraton Bahia-1

### MODERATOR

♦ *Magdalena Grabowska, Polish Academy of Sciences*

### PARTICIPANTS

#### ***Demistifying State-Socialism: Women’s Agency, Socialist State and the Formation of the Feminist Movements in Poland and Georgia***

♦ *Magdalena Grabowska, Polish Academy of Sciences*

The proposed talk, part of a larger project based in the semi-structured interviews with women who were active in communist parties and women’s groups during the 1970 and 1980 in Poland and Georgia, aims at destabilizing existing paradigm of understanding the relationship between state socialism and post-state socialist women’s mobilizations in terms of disruption and discontinuity and highlighting the impact of local factors including religion and location (within/ outside Soviet Union) on the formation of socialist project(s) of women’s equality.

#### ***Restoring an Eastern European archive: the mechanisms of geopolitical feminization in Marina Gržinic’s Obsession***

♦ *C. Laura Lovin, Rutgers University*

The elision of critiques and practices that challenged globalization before 1989 was achieved by a discursive conflation of state-socialism dissidence with an implicit pro-western position. This paper engages with theoretical interventions formulated Slovenian feminist theorist and video artists Marina Gržinic. By focusing on her video work *Obsession* (with Aina Šmid 2008), I examine the gendering power of contemporary geopolitics and western Eurocentric epistemologies, which position the CEE countries as the feminine racialized others of the Western Europe, render invisible an immense repertoire of discourses and knowledges from the cultural reserve of post-state-socialism spaces.

## **122. The Work of Girlhood: Negotiating, Challenging, Reconceptualizing, and Celebrating Identity**

**9:15AM–10:30AM**  
Sheraton Bahia-2

### MODERATOR

♦ *Amy Rutstein-Riley, Lesley University*

### PARTICIPANTS

#### ***Construction and Representation of Marginalized Identities: Rejecting Dominator Culture***

♦ *Jacquelyn Geilfuss, Lesley University*



Spanning the full range of girlhood from pre-adolescence to young adulthood, the girls who participate in The Girlhood Project express feelings of misrepresentation or underrepresentation in the media. For many, the media has restricted their perception of self and caused them to conform to the dominant narratives of girls and girlhood. This paper will explore how the use of feminist pedagogy, feminist group process, and critical media literacy creates space for marginalized voices to speak out against the oppressive nature of the media and challenge imperialist, white supremacist, capitalist, heteronormative, patriarchal systems which restrict girls' identity development.

## **Reclaiming Girl Power to Cultivate Women Leaders**

♦ *Kate E. Elmes, Lesley University*

Gendered expectations expressed through social institutions including, family, school, peers, and media, communicate to girls that women lack societal power. These messages are too often missing representations of female leadership and the idea that girls can be strong, bold, and resilient leaders. This paper will explore how The Girlhood Project has influenced participants' perceptions of their own power, self-worth, and leadership abilities. It will highlight ways in which women and girls can work together to transform from consumers to active citizens in an effort to create a culture that promotes women's leadership.

## **123. Feminist Perspectives on Contingency in Academia Part One: Thin Line Between Love and Hate**

**9:15AM–10:30AM**

**Sheraton Miramar-1**

It is assumed—particularly for women—that if you love what you do, you'll do it regardless of monetary and material compensation. However, the low wages and non-existent benefits mean exploitation, rather than love, for contingent faculty. What racial and socio-economic assumptions ground "love labor"? What other academic sites—e.g. academic publishing—rely upon "love labor"? In what ways do these broader trends surrounding the increasing contingency of the academic labor force mirror the feminization of the global work force? What feminist responses could be generated about a "love labor" that is unhealthy, even abusive?

**MODERATOR**

♦ *Gwendolyn Beetham, Independent Scholar*

**PRESENTERS**

- ♦ *Letizia Guglielmo, Kennesaw State University*
- ♦ *Julianne Guillard, University of Richmond*
- ♦ *Meridith M. Kruse, The New School for Liberal Arts*
- ♦ *Jo Trigilio, Simmons College*

## **124. From Domesticas to Activistas: Latina Organizing in the Heartland, 1960's-1970's**

**9:15AM–10:30AM**

**Sheraton Miramar-2**

**MODERATOR**

♦ *Dionne Espinoza, California State University, Los Angeles*

**PARTICIPANTS**

## **Latina Commissioners, Representatives, and Councilwomen in La Lucha: Negotiating Gender Roles in Community Organizing in Grand Rapids, Michigan 1962-1978**

♦ *Delia Maria Fernandez, The Ohio State University*

Women were a central part in bringing attention to Latinos' plight in Grand Rapids, Michigan and they also played an instrumental role in attempts to alleviate it in the 1960s and 1970s. These Mexican and Puerto Rican women served on the Human Relations Commission, were contributing members of the Latin American Council, represented Latino interests in the Model Cities program, and were a fixture in the Grand Rapids Public Schools. They transcended the limits of both the Latino community and the city government. In stepping outside of traditional gender roles, they found a voice for themselves and for their communities without taking on too radical of a position in this conservative city.

## **Taking it to the Streets: Puerto Rican Women in Chicago and the Struggle for School Equality**

♦ *Mirelsie Velazquez, University of Oklahoma*

In this paper I highlight the ways in which Puerto Rican women in Chicago in the 1940's to 1970's, through their various roles within and outside of the home, aided in the development of their local communities, sometimes transcending racial and class differences in order to gain a sense of stability for Puerto Ricans in the city, especially their own school-age children, through community engagement and activism. Schools, I will argue, became a vehicle for these women to critically engage in the development of their communities in ways denied to them before along gendered lines.

## **"Women Need to Find Their Voice:" Latinas Speak out in the Midwest, 1972**

♦ *Leticia Wiggins, The Ohio State University*

This project explores the gendered dynamics and women's participation in two important conferences that took place in Michigan in 1972: "Mi Raza Primero" and "Adelante Mujer!" both sponsored by the Midwest Council of La Raza. I examine Latin American women's participation in these conferences and their political formation as activists in the Midwest during the Chicana/o protest movements of the 1970s. Discussions taking place during Chicana conferences allow for an enlightening analysis of Chicana feminism and activism. Drawing on archival research and oral histories, I explore women's experiences within the movement and how the formation of activist groups took place in relation to their particular geography.

## **125. Embodied Pedagogies: Feminist Contemplative Practices: Part I**

**9:15AM–10:30AM**

**Sheraton Miramar-3**

The incorporation of contemplative practices (e.g. yoga, sitting and walking meditation, mindfulness, ceremony, pilgrimage, etc.) in undergraduate education is a growing trend. Feminist pedagogy has been a site of innovation and transformation for student learning. This roundtable is interested in the intersection of feminist pedagogical and contemplative practices. In this roundtable four seasoned

practitioners will share and reflect on the possibilities of integrating feminist contemplative practices in teaching and mentoring. Drawing on the work of Audre Lorde, June Jordan and Ana Louise Keating, we will share best practices in the use of feminist contemplative practices.

#### PRESENTERS

- ♦ *Becky Thompson, Simmons College*
- ♦ *Diane Harriford, Vassar College*
- ♦ *LeeRay Costa, Hollins University*

## 126. Transnational Challenges to Global Empire: Cultivating Ethical Feminist Praxis

9:15AM-10:30AM

### Sheraton Miramar-4

Participants in this roundtable explore the ethical and methodological implications that arise from bringing the insights of US-based feminist work into dialogue with the work of transnational feminist movements.

#### MODERATOR

- ♦ *Chandra Talpade Mohanty, Syracuse University*

#### PRESENTERS

- ♦ *Amina Mama, University of California*
- ♦ *Margo Okazawa-Rey, San Francisco State University*
- ♦ *Hayley Marama Cavino, Syracuse University*
- ♦ *Linda Carty, Syracuse University*
- ♦ *Susy J. Zepeda, University of California, Davis*
- ♦ *Carol Fadda-Conrey, Syracuse University*

## 127. Can't Take the Women's Center Out of the Administrator: Creating justice in our Next Jobs

9:15AM-10:30AM

### Sheraton San Cristobal

Women's and gender centers (WGC), informed by feminist/womanist theory and practice, are unique locations within academe. For WGC administrators who desire to explore other opportunities, it can be difficult to navigate one's career trajectory, given systemic values within higher education and beyond that are antithetical to those of feminism/womanism. Aligning with the subtheme "Creating Justice," our discussion will explore "How...historical campaigns for justice inspire or contextualize later efforts." This roundtable investigates the ways that working to achieve justice while they were WGC administrators have informed the presenters' practice in new positions, including faculty member, senior-level university administrator, and business professional.

#### MODERATOR

- ♦ *Candace Rosovsky, Independent Scholar*

#### PRESENTERS

- ♦ *Rebecca Morrow, West Virginia School of Osteopathic Medicine*
- ♦ *Chris Linder, University of Georgia*
- ♦ *Amy Levine, University of California, Berkeley*
- ♦ *Gina Helfrich, EvoSure*
- ♦ *Mijiza Maláne Sanchez, Stanford University*
- ♦ *Yvette Loury Upton, Armstrong State University*

## 128. Challenging Narratives of Decline for the U.S. Anti-Rape Movement

10:45AM-12:00PM

### PRCC 101-A

#### MODERATOR

- ♦ *Susan Shaw, Oregon State University*

#### PARTICIPANTS

### *U.S. Anti-Rape Movement in Contemporary Scholarship*

- ♦ *Maria Bevacqua, Minnesota State University*

This paper explores the recent scholarship of anti-rape activism and advocacy. While rape and sexual assault have made headlines in recent months, and feminist activists have influenced the public discourse, scholarship in this area characterizes the movement as a "failure of success." This paper will establish a framework for scholars and activists to challenge this narrative of decline using more comprehensive research and a deeper understanding of feminist anti-violence campaigns.

### *Challenging Narratives of Decline of the Anti-Rape Movement*

- ♦ *Carrie N. Baker, Smith College*

This paper argues that the prevalent declension narrative of the anti-rape movement narrowly focuses on rape crisis centers and criminal justice approaches to sexual assault and fails to pay adequate attention to the broad range of contemporary extra-legal approaches to sexual violence, including activism based in communities, on campuses, and over the internet. This paper also argues that this narrative of decline obscures the important contributions of women of color to the movement against sexual assault in the United States.

### *What Do We Do Now? The Future of the Anti-rape Movement in Oregon After the Passage of the Sexual Abuse Protective Order (SAPO) Statute*

- ♦ *Lorena Reynolds, Oregon State University*

This paper reviews the history of civil protective orders in Oregon from the 1970's focus on family violence, through the 1990's focus on anti-stalking laws, to the recent passage of the SAPO statute. It also explores whether the 2013 passage of SAPO should mark the end of an era focused on legislative reform or whether there is still more work to be done in this arena.

### *Successes and Challenges of Sexual Assault Response on a Midsize Midwestern University Campus*

- ♦ *Laura C. Schultz, Minnesota State University, Mankato*

This paper addresses how the author and her colleagues at a campus sexual assault center continuously strive to ensure that survivors are supported and heard, and that sexual assault is taken seriously on campus and in the community through innovative, creative, often artistic student, staff and faculty activism, revisiting and re-imagining sexual assault response protocol, and ongoing community engagement. This paper will emphasize the role of ongoing dialogues and the importance of understanding previous campaigns that have addressed the prevention of, response to, and education about sexual violence, specifically sexual assault.

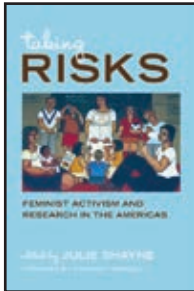
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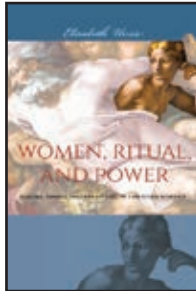
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## AUTHOR SIGNING

Join us on **Friday** ❄️ **3:00–4:00**



**TAKING RISKS**  
Feminist Activism  
and Research  
in the Americas  
*Julie Shayne, editor*  
Foreword by  
*Margaret Randall*



**WOMEN,  
RITUAL,  
AND POWER**  
Placing Female  
Imagery of God in  
Christian Worship  
*Elizabeth Ursic*

## TONI MORRISON AND THE QUEER PLEASURE OF GHOSTS

*Juda Bennett*

## SHIPWRECKED ON A TRAFFIC ISLAND

And Other Previously  
Untranslated Gems  
*Colette*

*Translated by Zack Rogow and  
Renée Morel*

## REGULATING DESIRE

From the Virtuous Maiden  
to the Purity Princess

*J. Shoshanna Ehrlich*

## GRASSROOTS LITERACIES

Lesbian and Gay Activism  
and the Internet in Turkey  
*Serkan Görkemli*

## SLOUCHING TOWARDS GAYTHEISM

Christianity and Queer Survival  
in America  
*W. C. Harris*

## BEYOND EXPLICIT

Pornography and  
the Displacement of Sex  
*Helen Hester*

## MALE BEAUTY

Postwar Masculinity in Theater,  
Film, and Physique Magazines  
*Kenneth Krauss*

## DESIRING EMANCIPATION

New Women and  
Homosexuality in Germany,  
1890–1933  
*Marti M. Lybeck*

## IMMIGRANT PROTEST

Politics, Aesthetics,  
and Everyday Dissent  
*Katarzyna Marciniak and  
Imogen Tyler, editors*

## THE JOY OF NOH

Embodied Learning  
and Discipline in Urban Japan  
*Katrina L. Moore*

## THIS BRIDGE CALLED MY BACK, FOURTH EDITION

Writings by Radical  
Women of Color  
*Cherríe Moraga and  
Gloria Anzaldúa, editors*  
AVAILABLE JANUARY

## THE AVOWAL OF DIFFERENCE

Queer Latino American  
Narratives  
*Ben. Sifuentes-Jáuregui*

## LIVING ON YOUR OWN

Single Women, Rental Housing,  
and Post-Revolutionary Affect  
in Contemporary South Korea  
*Jesook Song*

## LEO BERSANI

Queer Theory and Beyond  
*Mikko Tuukkanen, editor*

## OSHUN'S DAUGHTERS

The Search for Womanhood  
in the Americas  
*Vanessa K. Valdés*

## DESBORDES

Translating Racial, Ethnic,  
Sexual, and Gender Identities  
across the Americas  
*María-Amelia Viteri*  
Foreword by *Salvador Vidal-Ortiz*

## JOURNALS

### philoSOPHIA

A Journal of Continental Feminism  
*Lynne Huffer and  
Shannon Winnubst, editors*

### PALIMPSEST

A Journal on Women, Gender,  
and the Black International  
*T. Denean Sharpley-Whiting and  
Tiffany Ruby Patterson-Myers, editors*

## AUTHOR SIGNING

Join us on **Saturday** ❄️ **2:30–3:30**



## AIN'T GONNA LET NOBODY TURN ME AROUND

Forty Years of Movement  
Building with Barbara Smith  
*Edited by Alethia Jones and  
Virginia Eubanks,  
with Barbara Smith*

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## 129. Beyond “Lean In” Mentoring: Examining the Material Implications of the Neoliberal Academy

10:45AM–12:00PM

PRCC 101-B

Corporatization of the university and increased academic labor exploitation necessitates that we use a feminist lens to examine our roles in shaping the academy. As bell hooks has argued, feminists must “dig deep,” rather than “lean in.” What does this mean for feminists in the academy? This session will explore a variety of perspectives on the mentoring needs and expectations of graduate students, junior faculty, and advising undergraduate and graduate students about the realities of the academic job market.

MODERATOR

- ♦ *Jigna Desai, University of Minnesota*

PRESENTERS

- ♦ *Mary Jo Klinker, Winona State University*
- ♦ *Lizeth Gutierrez, Washington State University*
- ♦ *Mia Victoria Lawrie, University of Cincinnati*
- ♦ *Pamela Thoma, Washington State University*

## 130. Feminist Pedagogy beyond the Classroom in a Technologized Future

10:45AM–12:00PM

PRCC 102-A

MODERATOR

- ♦ *Agatha Beins, Texas Woman's University*

PARTICIPANTS

### *Cyber-communities for Expanding Participation in STEM*

- ♦ *Elaine Zundl, Rutgers University*

Web 2.0 technologies are utilized to expand access to mentoring, peer support, and other resources correlated with women's participation in science. In this paper, I will discuss how these programs both reinforce and subvert a status quo that pushes women and girls toward passive relationships with emerging technologies. I will also elaborate how Douglass Residential College's section of Femtechnet's Distributed Online Collaborative Course creates a potential space for feminist transformative encounters with technology and the importance of creating communities for undergraduate students outside of the traditional disciplinary curriculum and classroom.

### *Roads to a Feminist Technological Future, or Cul de Sacs and Digital Dead Ends?*

- ♦ *Karen Alexander, Rutgers University*

In this paper I consider the potential pitfalls for the FemTechNet DOCC in light of the history of feminism's relationship with film technology and DIY production practice, which was superseded when academic feminist film criticism became institutionalized. I will read the DOCC's attempts to engage students outside the university structure, including my own efforts in this regard, against Virginia Eubanks's study of the digital divide. The DOCC risks being caught in a dead end or cul de sac without sustained and meaningful engagement with populations who remain outside the classroom door, even when that door is a virtual one.

## 131. Transnational Feminist Collaborations: Exploring Methodological Challenges

- ♦ *Zenzele Isoke, University of Minnesota*

In this paper I reflect on five years of teaching and community organizing through a special topics course titled, “Sex, Politics in Global Hip Hop” at the University of Minnesota. I trace how students have responded digitally through blogs, vlogs, collaborative digital storytelling, and other modes of digital media to explore questions of agency, politics, and queer anti-racist resistances in the U.S., Asia, Europe, and Middle East, from a translocal vantage point. Extending conceptualizations of hip hop feminism articulated in Ruth Nicole Brown's anthology *Wish to Live* and Bettina Love's *Hip Hop's Lil Sisters Speak*, I specifically reflect on how students from various racial-ethnic, gender/queer, and class backgrounds digitally speak through the discourse of hip hop to envision themselves as cosmopolitan subjects of struggle both on and off campus. Finally, I outline an ongoing collaborative project on global hip hop in the Midwest that centers the lives and lyrics of hip hop artists in the Twin Cities both on the page and in the Global Hip Hop classroom.

## 132. Sponsored Session: Rethinking the Nation through Asexuality Studies

10:45AM–12:00PM

PRCC 102-B

This roundtable brings together feminist scholars strategizing around transnational collaborative research in South Asian contexts. We particularly frame these discussions within debates around language, translation and the vernacular, and their attendant theoretical, methodological and political implications, which “transgresses” borders. What are the challenges encountered by feminists who are invested in the multiple positionings, messy entanglements and locational politics of an increasingly transnational but unequal world? Some of the themes we will explore include issues of accountability and privilege, institutional structures of the academy, ethics of collaborations and geopolitical dynamics of scholarship on the “Third World”.

MODERATOR

- ♦ *Richa Nagar, University of Minnesota*

PRESENTERS

- ♦ *Rupal Oza, Hunter College Aniruddha Dutta, University of Iowa Piya Chatterjee, Scripps College Sanjukta Mukherjee, DePaul University*

## 133. Exquisite Deprivation: Homo Economicus, Fatness, Asexuality and Nation Building

10:45AM–12:00PM

PRCC 102-C

MODERATOR

- ♦ *Anna Lise Jensen, tART Collective*

PARTICIPANTS

### *Exquisite Deprivation: Homo Economicus, Fatness, Asexuality and Nation Building*

- ♦ *Julia Ellen Rogers, University of California, San Diego*

The economic collapse reminded us that proper neoliberal subjects consume for the sake of the economy, but privatize

consequences of that consumption. This paper positions fatness and asexuality as two sides of the same discursive coin: the twin sins austerity and gluttony. Lacking in proper Protestant Sacrifice, these bodies are ostracized when they might be celebrated. They function as sites of privatized risk. Within this framework shame emerges as an important function of nation building, one which protects capitalism from the burden of culpability and which demands that citizen consumers always pair their desires with restraint, and restraint with desire.

## ***The Suffering and the Saintry: Asexuality in Poland***

♦ *Anna Kurowicka, Polish Academy of Sciences*

Polish national mythology has an ambivalent relation to sexuality, oscillating between neoliberal embrace of its emancipatory potential and Catholic preference for chastity, which strongly affects the discourse around asexuality. Current debates alternately conflate it with the Christian ideal of celibacy or describe it as a disorder. Media narratives on asexuality reveal anxiety and confusion around the concept: it is seen as related to the traditional Catholic morality, yet also as a potentially threatening Western import, one that undermines Polish values such as biological and cultural reproduction and capitalist productivity, while at the same time subverting gendered norms of sexual behavior.

## ***Beating the Postfeminist Blues? Female Asexual Identity and the Limits of Political Subversion***

♦ *Aoife Sadlier, King's College*

This paper will bring into relief the female asexual, arguing that she problematizes Western representations of female sexuality as they function in service of the nation-state. From the nineteenth/ twentieth century frigid woman to the postfeminist single woman, her genealogy will be contextualised by (i) juxtaposing her situation with that of the subaltern woman (Spivak 1988) and (ii) situating her within the shifting tides of second/ third wave feminism and postfeminist culture. It will be suggested that female asexual identity is closely aligned with a branch of third-wave feminism that values subversion of national norms, whilst renewing the call for a transgenerational and transcultural politics of collectivity.

## ***Asexuals in the Archives: The Challenge of Asexuality, Past and Present***

♦ *Kara M. French, Salisbury University*

How can a search for an asexual past inform movements for asexual inclusion and legitimacy in the present? What historical actors do asexuals themselves claim as their own? This paper argues that groups and individuals (Shakers, Catholic priests and nuns, and radical reformers) that questioned the centrality of sex to the human experience have historically been victims of violence, prejudice, and exclusion from the American nation. Asexuality, past and present, therefore represents a radical challenge to regimes of power rooted in heteronormativity and compulsory (hetero)sexuality.

## **133. Can the Subaltern Speak?: Violence Against Women in South Asia**

10:45AM-12:00PM

PRCC 103-A

MODERATOR

♦ *Fauzia Erfan Ahmed, Miami University*

## PARTICIPANTS

### ***Rape as Punishment: Can the Hindu Woman Speak?***

♦ *Rujuta Mandelia, Temple University*

In her monumental essay, "Can the Subaltern Speak?" Gayatri Spivak asks her reader to understand and critique the "epistemic violence" of the "colonial subject as the other." She historicizes the example of sati (widow sacrifice) within the context of Hindu law and colonialism vis-à-vis Hindu women. In my paper, I focus on the case of a poor 20-year old woman from West Bengal, who was gang-raped by men in her community at the behest of her village elders (January 2014). Her crime was that she was "having an affair" with a man outside of her community. The village elders punished her by issuing several men to "enjoy her". It is a symbolic "death" for her in a culture where women have no identity without heterosexual marriage. In this essay, I would like to juxtapose Spivak's question to the present day rape as punishment. Can the poor Hindu woman speak up and become a subject? Or is she still spoken for? Can she be a subaltern and a subject simultaneously?

### ***Civic Engagement on Sexual Harassment: Women Developing Agency***

♦ *Fouzia Saeed, Woodrow Wilson Center*

The AASHA movement in Pakistan, which spans over a decade, demonstrates systematic work of women to counter sexual harassment. The movement mobilized working women from all social classes, labour unions, media professionals, academia, policy makers, private sector managements and eventually law makers. It was successful in getting two laws passed on sexual harassment, which were the first comprehensive legislation against this crime in the South Asian region. The movement will be seen as a case study to explore the agency women developed in this process. The social capital it developed within the women's groups and the strategies it used to influence the policy makers, the managements and the parliamentarians will be focused. A section will also cover how the gains made were then used to push their agenda further in terms of implementation of the laws. This will be seen in the larger context of women's agency developed in Pakistan and the current democratic developments in the country.

### ***Politics of Humiliation: Nation, Identity, and Sexual Violence in South Asia***

♦ *Namrata Mitra, John Carroll University*

Writers on partition such as Sangeeta Ray, Veena Das, Jill Didur in South Asia have illustrated the connection between the conflation of nation and "pure" womanhood in nationalistic movements and widespread violence against women during the partition of British India in 1947. Drawing on the interrelations between sexual violence and the forging of nation and identity, in this paper, I focus on partition literature to explore representations of modes of humiliation deployed by perpetrators to mark certain bodies as outside of national membership and modes of resistance against humiliation by survivors.

### ***Punishment By Rape: Gender and Citizenship through the Prism of Caste-discrimination and Sexual Violence***

♦ *Alka Kurian, University of Washington, Bothell*

In light of the 2013 fatal Delhi gang rape that generated unprecedented outcry in India against women's sexual brutalization, this paper investigates societal indifference towards violence performed against dalit women. To examine the inflection of gender and citizenship by caste-discrimination and gender oppression, I investigate Jag Mundra's 2000 film *Bawander* based on Bhanvari Devi's life story, a Rajasthan-based Dalit woman penalized by her village council through gang rape. While the Jaipur District Court acquitted her perpetrators on grounds of implausible sexual contact by upper caste men with a lower caste woman, Devi continues her struggle for legal justice.

## 134. "There Comes A Time . . .": Analyses of Cultural Approaches Towards Three Stages of the Female Body

10:45AM-12:00PM

PRCC 103-B

### MODERATOR

- ♦ *Kathy Nguyen, Texas Woman's University*

### PARTICIPANTS

#### "Like A Girl!" Challenging Cultural Beliefs about Feminine Bodies to Transform Women and Girls' Physical Power

- ♦ *Diana Álvarez, Texas Woman's University*

We operate in a culture where girls are viewed as the "other," and nowhere is this more apparent than in the case of physical activities. In limiting the physical potential of girls' bodies, sexist cultures ultimately disable the female body. Steps need to be taken to overcome the labeling of female bodies as innately weaker when measured to the hegemonic masculine physical capabilities, particularly in a society that tells women that to be strong is to not be feminine. Keeping in mind that being feminine is positioned as the ultimate goal for women in the heteronormative patriarchy.

#### Impossible Motherhood: Reconciling Cultural Ideals with Maternal Reality

- ♦ *Mary Reid Bogue, Florida Atlantic University*

The policing of female sexuality is pervasive in American culture, the only acceptable forms are those that lead to procreation. Yet once pregnant female sexuality is again repressed and a language of disability is introduced. This rhetoric remains throughout pregnancy and continues after birth. The female body is seen as a sex object, then a "vessel," then a postpartum struggle; all notions that deny female agency and power. I argue that motherhood is a time of intense transformation for a woman and that we must transgress beyond repressive controlling images of pregnancy and motherhood, and instead embrace their sexuality.

#### The Meanings of a Good Old Age: A Comparative Approach to Cultural Attitudes Towards Aging

- ♦ *Rachel Tunick, Florida Atlantic University*

Various social structures and cultural beliefs influence the aging experience around the world. I provide a comparative analysis of what conditions lead to a mutually beneficial relationship between older adults, their families, and society. I argue that the moral obligation to care for the elderly varies across cultures, but common themes regarding gender, health, and power combine to positively or negatively impact the

lived experiences of aging. A negative cultural view towards dependency harms both care recipients and caregivers, and within such cultures, older adults and their predominantly female caregivers experience the harmful effects of social exclusion and marginalization.

## 135. Integrating Disability Studies into Our Intersectional Lens

10:45AM-12:00PM

PRCC 104-A

This session highlights efforts to integrate disability studies on our campus by faculty across the disciplines. Panelists will discuss our process, examples from courses, the development of a graduate certificate; and how disability studies aligns with and challenges feminist pedagogy to create a more just pedagogy. We will provide concrete tips and allow ample time for discussion so that participants will leave motivated to embark upon their own journeys to integrate disability studies into their courses.

### MODERATOR

- ♦ *Beth A. Ferri, Syracuse University*

### PRESENTERS

- ♦ *Heather Powers Albanesi, University of Colorado, Colorado Springs*
- ♦ *Abby Ferber, University of Colorado, Colorado Springs*
- ♦ *Andrea Herrera, University of Colorado, Colorado Springs*
- ♦ *Emily A. Nusbaum, University of Colorado, Colorado Springs*
- ♦ *Linda P. Ware, State University of New York, Geneseo*

## 136. Toward a Transgressive Faculty: Practicing Freedom in the Academy

10:45AM-12:00PM

PRCC 104-B

Abstract: Recognizing the influence of bell hooks' contribution to feminist scholarship and activism in the title of this workshop, we build on her insights to envision coalition building within the academy with the purpose of working for social justice in its many dimensions including race, class, gender, g/l/b/t issues. And drawing on Patricia Hill Collins' lessons that social change requires transcending the identity politics of an earlier era, this session brings together campus activists to examine the relationship between theory and praxis in our workplaces.

### MODERATOR

- ♦ *Jan Thomas, Kenyon College*

### PRESENTERS

- ♦ *Beth Mintz, University of Vermont*
- ♦ *Laurie Essig, Middlebury College*
- ♦ *Suzanna Danuta Walters, Northeastern University*
- ♦ *Jacqueline Susan Weinstock, University of Vermont*
- ♦ *Sujata Moorti, Middlebury College*
- ♦ *Saranna Thornton, Hampden-Sydney College*

## 137. Boricua Power: Decolonial Resistance in Puerto Rico

10:45AM-12:00PM

PRCC 104-C

## MODERATOR

- ♦ *Manjeet Birk, University of British Columbia*

## PARTICIPANTS

### **Female Protesters and Misrecognition in Puerto Rico**

- ♦ *Guillermo Rebollo-Gil, Universidad del Este*

This paper reflects on a televised complaint made by a young Puerto Rican mother that was negatively portrayed in the local press, perceived by the public as an unfortunate and distasteful speech act. The paper in turn proposes a reading of the event as a political protest in order to question the ethics and aesthetics of contemporary oppositional movements in Puerto Rico.

### **Historical Band-Aids: Transgressing Boundaries to Create Social Healing**

- ♦ *Adia Heisser, New Orleans Center for Creative Arts*

Anglo-U.S. imperialism has systematically dehumanized colonized communities by disrupting intergenerational cultural transmission, resulting in internalized colonialism within oppressed cultures. In an attempt to counteract this insidious cultural genocide, Puerto Rican third-space feminist Aurora Levins Morales promotes using “medicinal stories” to heal these societies. She identifies the viability of literature to transgress against colonial structures that dehumanize women of color. Choctaw writer LeAnn Howe does this in her novel *Shell Shaker* by deploying creative writing to transform how Choctaw identity and history are known. This paper constructs a dialogue between Levins Morales and Howe exploring the humanizing value of medicinal history.

### **The Dissonance of Blackness in Domestic Violence Law in Puerto Rico**

- ♦ *Judith Rodriguez, University of California, Irvine*

While The Prevention and Intervention of Domestic Violence Act (Law 54) provides the juridical protections for women within a wide range of consensual relationships in Puerto Rico, its interpretations reveal otherwise. Through a close feminist reading of legal cases, I illuminate the methods by which Law 54's interpretations possess a mystical quality that allows for a transfiguration of Law 54's own ungendered and neutralized language. I argue that Law 54's interpretations not only extend but constrain this language in order to reinforce the performative effects that constitute the Puerto Rican nuclear family structure as the whitened impasse for its protections.

### **To Appeal or Appall: Women who Protest in Puerto Rico**

- ♦ *Ariadna Godreau, American Civil Liberties Union*

This paper will analyze how gender expectations condition the perception, popularity and effectiveness of protests, specifically in contexts where women are the majority of the dissenting mass. It will be sustained that gender discourses and stereotypes applied to the women protestors determine the claims directed toward the State and the willingness State representative demonstrate towards conciliation and/or resolution of a given conflict.

### **138. North American Asian Feminist Perspectives on Love and Labor**

10:45AM–12:00PM

PRCC 201-A (LCD)

## MODERATOR

- ♦ *Juanita Johnson-Bailey, University of Georgia*

## PARTICIPANTS

### **Love and Labor in Food: Examining Paradoxical Food Ways**

- ♦ *Cecilia Herles, University of Georgia*

Food can be served as an expression of love and a negation of labor. I will highlight some of the complex and paradoxical ways food practices simultaneously weave together joy, love and caring, and unpaid labor, insecurity and oppression. In particular, I will focus on the following questions: How do food practices tie into notions of otherness? In what ways does food come to signify Asian Americans as perpetual foreigners and exotic? How and why do foods get designated as “authentic” and “home”? How do food cultures reflect both creativity and community and imperialism and appropriation?

### **North American Asian Feminist Mothering: Raising the Phoenix Parent from Tiger Mother Ashes**

- ♦ *Jennifer A. Yee, California State University, Fullerton*

The theme of love and labor brings “mothering” to mind. While numerous conceptualizations of the “Asian mom” as a “Tiger mother” notorious for pushing her children to excel in academics, to pursue a career in medicine, and to reproduce culturally normed, heteronormative social structures exist, I recommend disrupting these gendered and cultural expectations by re-imagining what North American Asian Feminist Mothering looks and feels like. In this session, I will propose the concept of a “Phoenix Parent” who consciously subverts norms that oppress and silence children and ask how we may collectively re-imagine loving, culturally grounded parenting.

### **Love's Labor**

- ♦ *Vivien Ng, State University of New York, Albany*

This is an intimate portrait of my grandfather's life in the United States, drawn from his unpublished short stories and plays. These writings sustained him through decades of separation from his wife and children, and kept alive the hope that he would resume his interrupted career as a filmmaker. He wrote after hours and on days off from his job as a Chinese restaurant manager.

### **139. Creating the World We Want to See: A Crunk Feminist Collective Roundtable**

10:45AM–12:00PM

PRCC 201-B (LCD)

In this roundtable session, members of the Crunk Feminist Collective will discuss what it means to use the space of online activism and feminism and the practice of blogging to move beyond merely critiquing structures of power towards creating a version of the world in which we want to live. We will talk about recent conflicts in online feminism and why we take an approach that centers our content on creation rather than



# GENDER & WOMEN'S STUDIES

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critique. And we will discuss online feminism as a place of feminist transgression that challenges traditional boundaries of academic knowledge production.

#### MODERATOR

- ♦ *Rachel Raimist, University of Alabama*

#### PRESENTERS

- ♦ *Brittney Cooper, Rutgers University*
- ♦ *Susana Morris, Auburn University*
- ♦ *Robin M. Boylorn, University of Alabama*

## 140. Arts Based Interventions as Critical Mediators of Transformative Learning and Social Justice in WGS

10:45AM–12:00PM

PRCC 202-A (LCD)

#### MODERATOR

- ♦ *Helen R. Klebesadel, University of Wisconsin System*

#### PARTICIPANTS

### *Nap-Ins and Dreaming in the Academy and Beyond: Art as Social Practice*

- ♦ *Barbara Bickel, Southern Illinois University*  
As an artist/educator/researcher and a new director of a WGSS program I have reflected on the role of the arts in raising awareness of the needs and desires of the community through an aesthetic and affective social practice. This presentation will explore the socially engaged project entitled Nap-Ins and its resulting artwork called the Dream Scroll that has been facilitated by a feminist art collective since 2012.

### *Teaching Social Justice Activism through Feminist Arts-based Research: Agency and Transformative Identity Politics.*

- ♦ *Karen T. Keifer-Boyd, Pennsylvania State University*  
In 2012, professor Keifer-Boyd received a Fulbright to serve as the Distinguished Chair of Gender Studies for the Zentrum für Frauen- und Geschlechterstudien at Alpen-Adria-Universität Klagenfurt, where she taught Social Justice Activism through Feminist Arts-based Research: Agency and Transformative Identity Politics. She will discuss this work, her pedagogical approaches, and resulted publications on cybperformance, feminist art activism, and feminist mapping.

### *Women's and Gender Studies as Womanist Curatorial Practice: On Being a Artist-Curator-WS scholar and Using Non-profit Artspace for Social Justice*

- ♦ *Lauren Elise Cross, Texas Woman's University*  
In 2013, Lauren Cross founded a non-profit artspace, WoCA Projects, in Fort Worth, Texas, which features exhibitions and community arts programs that highlight women artists of color and diverse artists of all backgrounds. She will discuss her womanist approach to curating exhibitions and community programs in this non-profit artspace as a Women's and Gender Studies tool for social justice, and her philosophy as an artist, curator, and women's studies scholar encouraging more racial and gender equity in contemporary art.

## 141. "me & you & you are words for us": Black Lesbian Identities in Love and (Creative) Labor

10:45AM–12:00PM

PRCC 202-B (LCD)

This Lesbian Caucus sponsored session explores how we recall, identify, and describe Black lesbian experiences. What are the epistemological barriers for knowing and seeing these unfixed and dynamic identities? Pat Parker's poem "Language" encapsulates the ways in which this identity is both loosely defined and clearly circumscribed (the circle of us). We will explore the creative/scholarly practices of uncovering and deeply knowing Black lesbian identities, while identifying lexicons, engaging unsung yet influential writers, and interrogating the self. We will uncover the practices of labor and love by Black lesbians who do the necessary work of carving identity through creative production.

#### MODERATOR

- ♦ *Mel Michelle Lewis, Goucher College*

#### PRESENTERS

- ♦ *Stephanie A. Allen, Purdue University*
- ♦ *Julie Enszer, University of Maryland, College Park*
- ♦ *Bettina A. Judd, The College of William and Mary*
- ♦ *Dominique C. Hill, Miami University*

## 142. Breaking the Silence: Archival and Cinematic Remembrances

10:45AM–12:00PM

PRCC 202-C (LCD)

#### MODERATOR

- ♦ *Nancy-Jean Pement, Independent Scholar*

#### PARTICIPANTS

### *Gloria Rolando and the Filming of Afro-Cuban History*

- ♦ *Elizabeth Gunn, Morgan State University*  
Gloria Rolando (born Havana, Cuba, 1953), an Afro-Cuban filmmaker whose career spans over 20 years at the Instituto Cubano de Arte e Industria Cinematográficos (ICAIC), trail blazes in a Cuban discipline that has seen but a handful of women. In 1912: Breaking the Silence, a documentary that chronicles the Partido Internacional de Color (PIC), Rolando is the writer and director of her own rescuing of the lost history of the Afro-Cuban revolutionary political party.

### *Jean Arasanayagam's Narratives of Identity as Transgressive Archives*

- ♦ *Katrina Powell, Virginia Tech*  
Using poetry, stories, essays, and particularly the little known play, "The Captain Has Come," this paper addresses Sri Lankan author Jean Arasanayagam's subversion of rigid definitions of identity within nationalist discourses of the nation state. Examining her transitory identities across genres through a critical ethnic studies lens, this presentation delineates Arasanayagam's questions about documenting identity and the function of the archive, both publicly and privately, and her challenges of our conceptions of border crossings, shifting identities, national identity, and post-war peace.

## **Post-Feminist Political Women: Embodied Mimicry in Contemporary Biopics**

♦ *Rebecca S. Richards, St. Olaf College*

I analyze three biopics, *The Iron Lady*, *The Lady*, and *A Woman Called Golda*, that represent women in transnational political leadership in order to show the intertextual linkages between historical administrations, autobiographical texts, and the aesthetic film representations. I demonstrate how the lead actresses employ strategies of embodied mimicry. I contend that mimicry—along with the portrayal of victimization, illness, and familial obligations—provides a reductive rhetorical discourse about women in national leadership. By reducing the complexity of women's lived experiences, these biopics buy into post-feminist, transnational discourses that argue for the fraternal patriarchy of national leadership.

## **Railway Visions and Chicana Lives: Realizing the Feminist Interdisciplinary Archive**

♦ *Kandace Creel Falcón, Minnesota State University, Moorhead*

Blending the contemporary and historical in a feminist interdisciplinary approach this paper explores Chicana identity in the Midwest by engaging the absence of women in the traditional archive alongside their historical presence through digital storytelling, Gloria Anzaldúa's *autohistoria*, and oral history. Through investigating the presence and absence of Chicanas corresponding with the expansion of the railroad in the Midwest, I reclaim and recover feminist narratives of Mexican-origin women's migrations and challenge the nationstate to recognize their claims to space in the Midwest to fulfill Emma Pérez's call to "write Chicanas into history."

## **143. Activist Scholarship and the Birth Justice Movement: Medicalization, Criminalization and Resistance**

10:45AM–12:00PM

PRCC 203 (LCD)

### PARTICIPANTS

### **By Us Not For Us: Black Women Researching Pregnancy and Childbirth**

♦ *Julia C. Oparah, Mills College*

In the 1820s, Francois Prévost successfully developed the cesarean section by carrying out surgical experiments on enslaved black women. The social relations of research established in that brutal history, whereby black women are research subjects rather than agents of knowledge, continue to shape contemporary practices. In study after study, researchers dissect black women's pregnancies without input from those directly affected by birth inequalities. This presentation explores what happened when a small group of black women in Oakland, CA decided to take back control over the research process and lays out research justice as a model for reproductive justice research.

### **Challenging Birth Injustice for Pregnant Incarcerated Women**

♦ *Monica R. McLemore, University of California, San Francisco*

This presentation critically examines the possibilities and limitations of a project that aims to train previously incarcerated women to become birth doulas, provide doulas to pregnant women and provide women's health classes at the county

jail. The project is a partnership between the University of California, San Francisco, The Birth Justice Project and Black Women Birthing Justice. Our goal is to combine advocacy, policy, research, and service delivery to improve birth experiences for incarcerated and low income birthing women. Ultimately, we seek to eradicate the injustice inflicted upon birthing women who interact with the criminal justice system.

## **Am I My Hermana's Keeper?: The Work of Doulas of Color within the Birthing Justice Movement**

♦ *Griselda K. Rodriguez, The City College of New York*

Birthing in the US has been transformed into a lucrative business-venture in which "marginalized" communities bear the heaviest burdens of this dehumanizing machine. Bodies are often treated as expendable and profitable, while little to no information about risks and alternatives are presented to pregnant women of color and their families. This presentation maps one activist scholar's journey towards doulaship, and that of other doulas of color, as one of empowerment and commitment to birthing justice among women of African descent. Particular attention is paid to some of the resistance experienced, both as a doula and a professor, in trying to frame birthing justice as a reclamation of human rights.

## **Comadronas Criollas: Midwifery in Puerto Rico**

♦ *Julia C. Oparah, Mills College*

This presentation will explore the history of midwifery and contemporary birth activism in Puerto Rico. Rita Santiago, is cofounder of La Hermandad de Parteras of Puerto Rico and a longtime birth justice activist. Rita was not able to add a guest log in at the time of submission.

## **144. Performing Latina Excess: After Agency**

10:45AM–12:00PM

PRCC 204 (LCD)

### MODERATOR

♦ *Marcia Ochoa, University of California, Santa Cruz*

### PARTICIPANTS

### **Eat It: Queer and Brown Affect in Nao Bustamante's Indigurrito**

♦ *Christina A. Leon, Emory University*

Nao Bustamante's "Indigurrito" (1992) commemorated the 500 year anniversary of colonial conquest by using camp and affect to ridicule institutional efforts at representative reparation. This paper, in particular, considers the performance as a queering and browning of affect, reading the piece alongside the work of theorists José Esteban Muñoz and Eve Kosofsky Sedgwick. Ultimately, the paper asserts that Bustamante's performance uses corporeal camp and femme drag to highlight how the consumption of Latina/o culture is imbricated with the politics of white guilt.

### **"No Soy Nada": Latina Punk Screams and Ethical Becoming**

♦ *Ivan A. Ramos, University of California, Berkeley*

In this paper, I analyze a cover of the bolero "Sabor a Mi" as performed by lesbian mariachi-punk band Las Cucas. I draw from Roland Barthes' *A Lover's Discourse* to understand how the Latina punk scream, as embodied by performance artist Nao Bustamante—the lead singer in the song—negotiates the

space between the erotic and the abject. I focus particularly on abject love as an ethical practice that links the affective modalities of transnational Latinidad. By inhabiting the space in which longing meets despair, the performance uncovers the potentials of brown relationality rooted in a dyke ethics.

## ***Sexual Affects: Vanessa del Rio: 50 Years of Slightly Slutty Behavior***

♦ *Juana Maria Rodriguez, University of California, Berkeley*  
This paper looks at the life and work of Latina porn star Vanessa del Rio by considering the coffee table book *Vanessa del Rio: 50 Years of Slightly Slutty Behavior*. The book and accompanying DVD which include interviews, still photos, news clippings and scenes from her many movies engage viewers by shifting registers of affective meaning. Taken in combination, these myriad temporalities document the exigencies of both life and fantasy, youthful sexuality and the reflections of an aging star. These shifts require viewers to confront the explicit rawness and racialized sexual abjection of the pornographic image, and the demands of the genres in which they are captured.

## **145. Representing Women Prisoners and Co-Creating Solidarity**

**10:45AM–12:00PM**  
**PRCC 207 (LCD)**

### **PARTICIPANTS**

#### ***Women Writing Within Walls***

♦ *Shreerexha Subramanian, University of Houston, Clear Lake*  
Piper Kerman's recent memoir, *Orange is the New Black*, is a spirited, politically conscious inquiry into the culture of excessive incarceration and human rights violation within US juridical systems. These systems habitually punish those already criminalized by structural inequality. This paper attempts a genealogy that links black feminism by Assata Shakur and Angela Davis to current interventions like Kerman's. In thinking through the confluence of a booming prison industrial complex that still marks the female body as doubled other, divested of rights, I will explore the prison space as a site of third wave feminist contestations around ontology.

#### ***Orange is the New Black and the Violation of Women's Solidarity***

♦ *Bonnie Zare, University of Wyoming*  
Season One of the popular television series *Orange is the New Black* perpetuates mainstream misunderstandings about women of color and influence American ideology about incarcerated women generally, omitting crucial information about repeated patterns of injustice that lead to the disproportionate imprisonment of non-white women. My talk will critique the TV series *Orange is the New Black* and explore what would advance the formation of solidarity with our sisters behind bars. The talk will include an analysis of poems written by women in prisons and thus a form of speaking back to hegemonic representation.

### **Respondent**

♦ *Sherrin Fitzer, Logan Correctional Center*  
The respondent is a Women and Family Administrator at a large women's prison in the US midwest. She has been involved in teaching incarcerated prisoners since 1991, and also

established a theater group in a correctional setting. In 2013 she won the Liberty Award for helping women stay connected to their families, prepare for reentry, and assert their legal rights in civil cases.

## **146. Transnational Technologies of Debility/Capacity**

**10:45AM–12:00PM**  
**PRCC 208-A (LCD)**

### **MODERATOR**

♦ *Alison Kafer, Southwestern University*

### **PARTICIPANTS**

#### ***Gifts of Mobility: Disability Exceptionalism, Queerness, and Rehabilitation in the Emergent Global Order***

♦ *Julie Passanante Elman, University of Missouri Robert McCruer, George Washington University*

This paper examines missionary work in the US and global South undertaken by the North American disability-focused evangelical group, *Joni & Friends International Disability Center*. To probe the relationship among global citizenship, governmentality, and embodiment, we analyze four overlapping sites of rehabilitation: prisons, wheelchairs, sexuality, and spirituality. Using queer, feminist, and disability critiques of neoliberalism and globalization, we spotlight global discourses of rehabilitation—interlocking aspirations to “fix” or “restore” wheelchairs, nations, and bodies, incarcerated, disabled, or gay—to imagine how certain forms of transnational disability activism around “interdependency” can be problematically entangled with emergent forms of neocolonialism.

#### ***Pill Mills, Corporate Governance and The (Re) Capacitated Pain Patient***

♦ *Alyson Patsavas, University of Illinois, Chicago*

This paper examines the way in which cultural discourses construct prescription painkiller abuse within the framework of a crisis, thereby initiating mechanisms of surveillance and forms of (corporate and state) governance that further sustain the racialized, classed and gendered division between the good drug consumer—those marked for interventions of (re) capacitation through consumption—and the dangerous addict. I ask how the good pained subject figures in this process and what, if any, are the limits of its discursive deployment within processes that authorize the safety (and expansion) of the global pharmaceutical industry.

#### ***Sustaining (some disabled) Life by Privilege: Biopolitical Circuits of Vitality and Debility in the Times of Empire***

♦ *Kateřina Kolarova, Charles University in Prague*

This paper examines images of precarity, old age, debility and disability as they circulate in images and narratives describing entrepreneurial solutions to what has been described in Germany as a crisis of care: namely, the “outsourcing” of elderly and disabled people into the global South. Interrogating the racial and gender dynamics implicated in this outsourcing, this paper asks: How are structures of disablement complicated through such transnational circuits of privilege and care? How should we theorize the structural, racial, and class privilege conferred upon disabled Northern subjects where subjects of the South are turned into exploitable sources of reproductive labour?

## 147. Women's Studies and K-12: Creating Intimacies of Solidarity for Social Justice in Education

10:45AM–12:00PM

PRCC 208-B (LCD)

Feminism's capacity to create justice has been limited by the absence of conversation between K-12 teachers and academics in women's, queer, and ethnic studies. As teachers, we recognize classrooms as spaces for democratic liberatory education. However, as potential sites for feminist and radical transformation, they are also contested. By ignoring schools, feminist academics undermine the movement against capitalist, white supremacist, patriarchal hegemony. As teachers who are building a movement to bring feminism into schools, this session calls on scholars to join an urgent conversation about why feminism should be in K-12 and why K-12 should be in the feminist movement.

### MODERATOR

- ♦ *Stephanie Troutman, Appalachian State University*

### PRESENTERS

- ♦ *Lisa Covington, Independent Scholar*
- ♦ *Ann-Marie Delgado, Merced Union High School District*
- ♦ *Ileana Jimenez, feministteacher.com*
- ♦ *Sarah Renee Rodriguez, High Tech High Media Arts*

## 148. Author Meets Critics: Silencing Race: Disentangling Blackness, Colonialism, and National Identity in Post-Emancipation Puerto Rico

10:45AM–12:00PM

PRCC 208-C (LCD)

In their quest for greater political participation within shifting imperial fields—from Spaniards (1850-1898) to US rule (1898-current)—Puerto Ricans struggled to shape and contain conversations about race. In so doing, they crafted, negotiated, and imposed on others multiple forms of silences while reproducing the idea of a unified, racially mixed, harmonious nation. Both upper and working classes participated, although with different agendas, in the construction of a wide array of silences that together prevented serious debates about racialized domination. This book explores the ongoing racialization of Puerto Rican workers to examine the unique modalities of class- and gender-making of race within Liberal forms of rule in the Americas.

### AUTHOR

- ♦ *Ileana M. Rodriguez-Silva, University of Washington*

### PRESENTERS/CRITICS:

- ♦ *Solsiree del Moral, Amherst College*
- ♦ *Gladys Jimenez-Munoz, Binghamton University*
- ♦ *Maria del Carmen Baerga, University of Puerto Rico, Río Piedras*
- ♦ *Edna Acosta-belén, State University of New York, Albany*

## 149. Creating Justice or Is It Just-Us?: African and African Diaspora Women's Sites of Resistance

10:45AM–12:00PM

PRCC 209-A (LCD)

### MODERATOR

- ♦ *Beverly Guy-Sheftall, Spelman College*

### PARTICIPANTS

#### ***Transnational Transgressions: African Women, Struggle, and Social Transformation in Global Perspective***

- ♦ *M. Bahati Kuumba, Spelman College*

I discuss a collection of original manuscripts that explore African and African diasporan women's diverse yet interconnected expressions of agency and activism from both scholarly and activist standpoints. The anthology's essays transgress temporal, disciplinary, intellectual, methodological, and national/geographic boundaries in their approaches to the layered contexts and diverse sites of African and African diasporan women's multiple resistances to multiple oppressions. While *Transnational Transgressions* confronts the virtual invisibility of African and African diasporan women in the emerging literature on women's global and transnational activism, it continues to be invisible. The struggle to birth this anthology has itself been testimony to the struggle to expose the multiple realities of African women's transgressions against their oppressions.

#### ***Creating Justice: HIV-Positive Black Women's Political Participation and Film Life Support (Queen Latifah)***

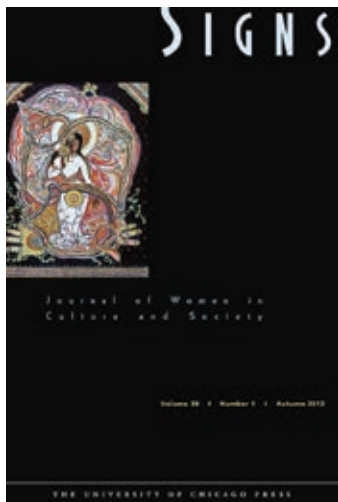
- ♦ *Monica L Melton, Spelman College*

African American women's rates of HIV infection have skyrocketed in comparison to other racial and ethnic groups over the past thirty years. Today Black women have twenty times more occurrences of new HIV infection than other women in spite of recent declines in new infections. HIV-positive Black women, however, are rarely invited to the proverbial table where important decisions are made about best practices to eradicate, intervene, care, and treat HIV/AIDS. Even though historically African American women have often proved phenomenal agents of social change. Public health officials, policymakers, and prevention interventionists have been slow to recognize the important role HIV-positive Black women must play in all aspects of policy and practice. The grassroots activism of HIV-positive Black women has been understudied, and input from the community in crisis has rarely been deemed as valuable to the institution of public health in the eradication of health disparities. Through the narratives of HIV-positive Black women and the film *Life Support*, I discuss the personal agency of seropositive African American women by illuminating their political participation in the fight against HIV/AIDS.

#### ***Creating Justice: College Students Connecting Theory to Praxis By Advocating For An Institutional Commitment to Anti-Misogyny***

- ♦ *Cynthia Neal Spence, Spelman College*

This paper will discuss how X and Y students were motivated to stand up for the enforcement of College policies that regulated misogynistic music being played in public spaces. Historical and contemporary perceptions might suggest that X and Y Colleges are spaces where dominant paradigms that are anti-women, homophobic and racist are universally rejected. The shared histories of both Colleges suggest a posture that is affirming, resistant and revolutionary against norms that degrade, marginalize and "other" Black women and Black men. This presentation will discuss the importance of the classroom as a space for resistance and the mobilization of progressive ideas that challenge misogyny.



# SIGNS

Journal of Women in  
Culture and Society

Celebrating 40 years at the forefront of new directions in feminist scholarship

The University of Chicago Press is pleased to announce a new editorial team for *Signs* in 2015:

**Suzanna Danuta Walters**

Director of Women's, Gender, and Sexuality Studies and Professor of Sociology at Northeastern University, Boston

**Carla Kaplan**

Davis Distinguished Professor of American Literature at Northeastern University, Boston

*Many thanks to Mary Hawkesworth and the editorial team at Rutgers University for their years of tireless service!*

## Signs at NWSA 2014:

### “Feminist Transgressions”

Meet and Greet Reception

Saturday, November 15, at 4:00 p.m.

Join us in Exhibit Booth #101 to welcome Suzanna and Carla to *Signs*!

#### Explore the Scholarship

Visit [www.journals.uchicago.edu/signs](http://www.journals.uchicago.edu/signs) for free access to excerpts from “Gendered Bodies in the Protest Sphere” (Autumn 2014, v40n1):

*Athena Athanasiou, “Precarious Intensities: Gendered Bodies in the Streets and Squares of Greece”*

*Rama S. Lohani-Chase, “Protesting Women in the People’s War Movement in Nepal”*

#### Signs in the Session

Saturday, November 15, “Academic Publishing in Women’s Studies: Journals,” featuring *Signs* Editor in Chief Mary Hawkesworth (2:30–3:45, Miramar-3)

**Booth #101 in the Exhibit Hall**



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## ***Her/story of Philosophy: Aristotle, Intersectionality and Emerging Research Interests***

♦ *Al-Yasha Ilhaam Williams, Spelman College*

Recent discussion in higher education has acknowledged the extreme gender bias in the field of philosophy. For Spelman students engaging in the discipline, the challenge is exacerbated by the undisputed Eurocentricity/supremacy of the canonical discourse. For instance, in the conventional approach to the history of philosophy, the Greek foundation of Western philosophy is separated from its historical continuity and legacy with Egypt and associated with the rise of European intellectual growth in the 18th century. At Spelman College, we teach a dialectical view of western philosophy which engages the advent of world philosophy (understood as the Axial Age) with the perspective of the Afroasiatic roots of Greek civilization and a contemporary analysis which takes into consideration the forms of privilege and power that have produced the present day state of racism and sexism in the discipline. Spelman students are engaging classical philosophical texts to discuss the modern family, sex trafficking and voting rights to consider how the vestiges of Aristotelian notions of power and authority still affect our contemporary political and legal system. In so doing, they are creating new approaches to classical philosophy which take into consideration the historical debates and deficits in Greek philosophy and provide a contemporary analysis and application to critique enduring codifications of Eurocentric male privilege in the social and legal fabric of the 21st century.

## **150. Who's Loving Who?: Images of Black Mothers in Contemporary Films**

**10:45AM–12:00PM**

**PRCC 209-B (LCD)**

A multidisciplinary analysis of images of Black mothers in contemporary films, particularly, Tyler Perry's "The Single Mom's Club," and "The Help." Both films provide perceptions of Black mothers from a perspective other than her own. These perceptions impact the agency, voice, space and place of mothers in their families, communities and larger society. Written by a white woman and black man, respectively, these films question who loves black mothers? Psychological, sociological, historical, cultural and economic perceptions of Black motherhood is examined through a third lens—the voice of the Black mother in all her complexity, dimensions and perspectives.

### **MODERATOR**

♦ *Kimberly Wallace-Sanders, Emory University*

### **PRESENTERS**

- ♦ *Ernestine A Duncan, Norfolk State University*
- ♦ *Wanda G Brockington, Norfolk State University*
- ♦ *Khadijah Olivia Miller, Norfolk State University*

## **151. Contesting Masculinities: Gender, Religion, Nation**

**10:45AM–12:00PM**

**PRCC 209-C (LCD)**

### **MODERATOR**

♦ *Claudia Breger, Indiana University*

### **PARTICIPANTS**

♦ *Brenda R. Weber, Indiana University*

While modern Mormon polygamy stories like *Big Love* operate under a code in which faith-based polygamy functions mostly as a benevolent democratic order of caring, the mediascape is equally rife with "sinister" and "queer" versions of polygamy in such television fare as *Polygamy USA* and *Breaking the Faith*, in documentaries such as *Sons of Perdition* (2010) and *Follow the Prophet* (2009), or in feature films such as *September Dawn* (2009). Rather than engage with the politics of good/bad representation, this paper argues that it is precisely the contestation within these typologies that functions as a rich political ground that must be mined by gender scholars intent on understanding the workings of power, desire, and hegemony.

## ***And Those Who've Trespassed Against Us: Queer Masculinities, Religious Authorization, and Ordained Citizenship in America***

♦ *Sasha T. Goldberg, Indiana University*

From "God Bless America" to "God Damn America," pastors, preachers, and reverends Jeremiah Wright, Ted Haggard, David Van Rippey, and Troy Perry are all public men of the cloth who embody various denominations of Christianity and trespass. One of these men damned America outright, another was himself damned for a gay sex scandal, another of these men was discovered to be a woman, and one man founded a gay church. Each man presented versions of religious masculinity that were cultivated upon notions of American Citizenship, holiness, and the 'real': Real Religion, The Real Message of The Lord, and Real Faith. Each of these religious categories and figures were fashioned within a framework of a solid masculine image, that, upon closer examination, reveal the myths and methodologies that are used to enforce a gendered, masculinized, Americanized religious performance.

## ***Pope Francis and the Future of the Church: New Anxieties about Masculinity in the U.S. Catholic Church***

♦ *Billy Korinko, University of Kentucky*

The effects of the first papal resignation in nearly 600 years and the inauguration of the first pope from Latin America have potentially reconfigured the religious and gendered landscape of the Catholic Church. As *The Advocate's* 2013 "Person of the Year" and the first pope to ever land on the cover of *Rolling Stone*, Pope Francis has been celebrated as the face of fundamental changes within the Church. This paper focuses on the anxieties surrounding this shift—and how they contribute to the contemporary Catholic "crisis of masculinity" that has become increasingly present in American Catholic websites and blogs.

## ***Masculinities and Sexualities on Christian College Campuses: Affirmations and Disruptions***

♦ *Karen W. Tice, University of Kentucky*

We examine the gendered and religious anxieties of men attending U.S. evangelical colleges. Using focus groups and interviews, this paper will highlight the tensions and troubles that Christian college men identify as they navigate competing biblical and secular discourses for gender and sexuality, including the destabilizing effects of their use of both Christian and secular new media technologies and feminist blogs. This paper will focus on their affirmations and trespasses of religious and gender fixity, and how this contestation among men within Christian college communities might be used to further unsettle entrenched notions of U.S. Christian masculinities and gender relations.

## 152. Trans/Gender-Variant Caucus Business Meeting

10:45AM–12:00PM

PRCC 210

This is the business meeting for this caucus.

## 153. Girls and Girls Studies Caucus Business Meeting

10:45AM–12:00PM

PRCC 211

This is the business meeting for this caucus.

## 154. Understanding the Multidimensionality of Mentorship for Underrepresented Scholars: A Labor of Love

10:45AM–12:00PM

Sheraton Bahia-1

This workshop continues conversations begun in our 2013 & 2012 workshops on teaching as radical praxis. We address the role of feminist care work in remapping the university, specifically highlighting the ways in which the university can be hostile to care work, teaching as a kind of loving praxis, and how this paradigm is gendered, raced, and classed. Our workshop activities this year will specifically include collaborative brainstorming on how to give and accept nourishment, in both parallel and mentoring relationships; performing care work in the classroom to resist hegemonic discourses; and writing mission statements based around praxis of love.

### PRESENTERS

- ♦ *Jessica E. Birch, Purdue University*
- ♦ *Maria Inez Velazquez, University of Maryland, College Park*
- ♦ *Tamyka Morant, University of Maryland, College Park*

## 155. To be Black, Female, Disciplined and Punished: Carceral Encounters in Historical Perspective

10:45AM–12:00PM

Sheraton Bahia-2

### PARTICIPANTS

### *‘Her struggles were almost superhuman’: Spectacular Scenes of Black Women’s Lawbreaking and Executions, 1850-1860*

- ♦ *Tamika Richeson, University of Virginia*

During the 1850s, reports appeared of enslaved and free black women’s executions for murder, all of which attracted large white audiences. Through the use of murder trial records, local testimony, and news accounts, I interrogate the public consumption of black women’s crimes and executions in instances of white homicide. Despite the fact that many black women encountered the legal system through filing petitions for manumission and civil actions, the local news in Washington, D.C. and the surrounding locales of Virginia and Maryland selectively provided extensive coverage of the legal proceedings in cases where black women were allegedly violent. This presentation examines how race-based laws that drew parameters around black women’s lives intersected with discourses of black female criminality in antebellum Washington, D.C., and the neighboring counties. Indeed, trial

records and daily news reports of black women’s law-breaking prompted local residents to interact with and understand black women as inherently criminal and depraved, reifying a cultural depiction of black female degeneracy and supporting white claims of superiority and innocence.

## *‘Community Control:’ Residential Carcerality in Greensboro, North Carolina*

- ♦ *Gillet Gardner Rosenblith, University of Virginia*

Women remain troublingly absent from analyses of the punitive turn of the post-1965 Voting Rights Act carceral state. Yet, the reproduction of the carceral state necessarily includes women. This paper examines the activist tools and language of the United Neighborhood Improvement Team (UNIT) and the Greensboro Association of Poor People (GAPP) from 1967-1973 with special attention given to the theoretical critique these largely low-income black female organizations levied against the systems of inequality in their lives. Engaging the sophisticated theories that low-income black women in Greensboro developed demonstrates that the carceral state included police forces and targeted populations (women, especially) beyond the walls of prisons. Specifically, the state has punished low-income women of color primarily through housing policies and practices, a form of punishment I call “residential carcerality.” To redraw the boundaries of the punitive turn, I draw on Foucault’s insights on power “webs” and the spatialization of power through governmental institutions, bell hooks’ concept of homeplace, social histories of housing rights activism, and policy histories.

## 156. Dismantling Master’s Tools: Feminist Transgressions in the Black Church

10:45AM–12:00PM

Sheraton Miramar-1

This Roundtable addresses Feminist [Womanist, Queer, Trans] insubordinations within (and in opposition to) patriarchal constructions of power within African American Protestant Churches “The Black Church”. To the extent that the Black Church promotes violence against many of its own members, it can be considered a “new” form of imperialism. At the very least it can be said to support imperialism by weakening collective resistance. Are Feminist insubordinations enough to make the Black Church into an institution that can liberate us all?

### MODERATOR

- ♦ *Gabriel Janine Atchison, Yale Divinity School*

### PRESENTERS

- ♦ *Rev. Dorothy Harris, Unity Fellowship Church of Columbia*
- ♦ *Leonard Curry, Yale Divinity School*
- ♦ *Stephanie Phillips, University at Buffalo*

## 157. “A Story of Rebellion”: Black Women’s Space Making in their Quest for Justice

10:45AM–12:00PM

Sheraton Miramar-2

### MODERATOR

- ♦ *Julia Jordan-Zachery, Providence College*

## PARTICIPANTS

### ***Ain't I Precarious?!: Re-centering Women of Color within Contingent Academic Labor Struggles***

♦ *Sekile Nzinga-Johnson, University of Illinois*  
Exploitive labor conditions faced by contingent faculty have gained attention. However, silenced within this discourse are the labor conditions of historically marginalized groups of academics. I offer a women of color feminist extension to the critical analysis of the university as a site for justice struggles by chronicling work narratives of vulnerable academic women within its now segmented and feminized contingent workforce. In them, we find the gendered, the racialized, the underpaid, the exploited, and the disposable contingent body. Re-centering these "forgotten" conditions and women of color's history of "claiming space" is critical to the current academic labor movements.

### ***Mobilized Diaspora in Chimamanda Adichie's Americanah***

♦ *Beauty Bragg, Georgia College and State University*  
I examine Americanah's (Adichie 2013) understanding of transgressing national, ethnic and sexual boundaries to create voluntary associations among member of the African diaspora. As I argue the protagonist's racial awareness enacts the concept of mobilized diaspora, developed through transgressive intimate relationships, that foster her sense of identification with the diaspora. Centering the character's experiences of social dislocation, the intersection of gender, labor and strategies of social mobility, and the politics of representation in multiple locales Americanah offers a model for creating allied efforts to promote justice along lines of nation state, race and gender.

### ***Multiple Identities and Felon Status: Reimagining Black Female Offenders Hiding in Plain Sight***

♦ *Keesha Middlemass, Trinity University*  
As an increased segment of criminally involved adults who are reentering society after a felony conviction, women's multiple identities impact their ability to reclaim their lives. The intersection of gender, race, class and felon status makes many women invisible in reentry discourses. I explore the concept of justice and felon status and turn a critical eye on how reentry is modified by gender divisions (Davidson, 2010). Female offending and prisoner reentry differs from their male counterparts, which necessitates a feminist criminological perspective to understand fully how a felony conviction mediates the relationship between justice, society and criminally involved women.

### ***African American Women Activists Seeking an Alternative Approach to Restorative Justice in Education***

♦ *Camille M Wilson, University of Michigan Kaleema Annie Sumareh, Wayne State University*  
Drawing upon feminist conceptualizations of "restorative justice" (Daly & Stubbs, 2006; vanWormer, 2009; Zehr, 2002) and Joy James' (1999) theory of "shadowboxing," we suggest a paradigm of resistance employed by African American women educational activists in Detroit, Michigan. We examine notions of harm, victimization, repair, resistance, healing, and restoration, and consider the appropriateness and limitations of applying the theories' physical/body metaphors and criminal justice contexts to educational justice issues. Approximately 36

hours of narrative data from nine study participants inform our analyses. We provide insight into the activists' efforts to create justice via tactical transgression and critical hope.

### **158. Embodied Pedagogies: Feminist Contemplative Practices: Part II**

10:45AM-12:00PM

Sheraton Miramar-3

The work of Gloria Anzaldúa, AnaLouise Keating, and Layli Maparyan have over the past two decades raised interest in a broad set of contemplative practices that can address suffering and attend to social justice. Four seasoned practitioners will share some of the gifts and challenges of nurturing these practices using yoga and free writing as embodied practices.

## PRESENTERS

- ♦ *LeeRay Costa, Hollins University*
- ♦ *Becky Thompson, Simmons College*
- ♦ *Diane Harriford, Vassar College*
- ♦ *Michele Tracy Berger, University of North Carolina, Chapel Hill*

### **159. Transnational Feminism and Diasporic Sikh Identity**

10:45AM-12:00PM

Sheraton Miramar-4

## PARTICIPANTS

### ***Sikh American Girls: Blog Culture, Respectability and Heteronormativity***

♦ *Gitanjali Singh Kaur Singh, University of California, Los Angeles*  
This paper examines modalities of communication for Sikh American girls (aged 12-18). I analyze expressions of Sikh girls' blog and their attempts at finding solidarity through conflicting narratives of resistance to prevailing gender identity constructions and through an abidance of masculinist modes of domination. The blog "Kaurista, Fresh and Fearless" remains the only Sikh American blog in the United State that caters to young women and girls. I integrate Nadine Naber, Cathy Cohen and Yen Le Espirtu's assertions of what constitutes respectability to deconstruct Sikh American girls' social networking.

### ***The Burden of Religion***

♦ *Sharanpal K. Ruprai, Mount Royal University*  
By wearing turbans, Sikh women are announcing and performing their religious identity, but at the same time, they are interrupting and unsettling notions of the turban as masculine, thereby complicating simple, essentialist or binary notions of appropriate gender/religious performance. My paper theorizes on the embodied politics of a Sikh feminist body within an artistic praxis that engages social justice and feminist cultural productions.

### ***Imagining Nations and Homelands: Gender and Sikh Identity***

♦ *Jaspal K. Singh, Northern Michigan University*  
This paper will examine the formation of Sikh identity within the Indian-nation state and the diaspora where Sikhs face brutality due to the abstract idea of the nation supported



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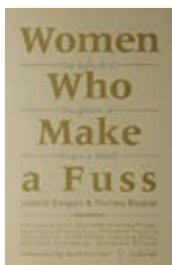
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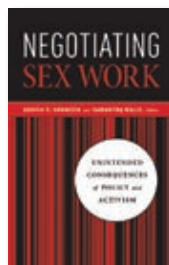
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by various institutions within India and the diaspora. Since its inception as a nation-state, Sikhs have been minoritized and marginalized in India as a religious community. What this means for women within the communities and families will be the focus of this paper. If Sikh men are feminized, constructed and represented in media and literature as the Other and then bear the brunt of state-sponsored and Hindu fundamentalist violence, how, then, do these events impact Sikh women? Once we examine this question, we can then begin to examine the hidden and elided Sikh women's stories in literature, films, poetry, or personal narrative. The examination will show a resistant and empowering presence of female narratives that struggle to arrive at the mainstage of Sikh identity politics.

## 160. Complicating the Past, Present, and Futures for Feminist Spaces in Higher Education

10:45AM–12:00PM

Sheraton San Cristobal

### MODERATOR

- ♦ *Cindy Vanzant, Wright State University*

### PARTICIPANTS

#### ***Rethinking the Historical Roots of Women's Centers: Deans of Women, Continuing Education for Women (CEW), or Feminist Activism?***

- ♦ *Amber L. Vlasnik, Wright State University*

This paper explores and challenges the disparate origin stories for U.S. campus-based women's centers. Most commonly linked with second-wave feminism in the 1960s and 1970s, this narrative minimizes the importance of deans of women and the continuing education for women movement as precursors and concurrent origins of women's centers. It also relegates the origins of women's centers to decades past, neglecting the complicated beginnings of more recently founded centers and centers founded at historically Black colleges and universities. This paper puts these multiple histories in conversation with each other to envision a more complicated and pluralistic origin story.

#### ***Harmless and Witty or Dangerous for Women? A Critical Examination of a Campus Ritual***

- ♦ *Julianne Weinzimmer, Wright State University*

Students at a Midwestern university have a ritual of naming their off-campus houses and displaying these names on house signs. Through a socio-feminist perspective, this paper analyzes the house signs as cultural texts on undergraduate gender and sexuality norms. The ostensibly humorous signs reinforce hegemonic masculinity and emphasized femininity; sexually objectify women; and promote a social scene of partying, drinking, and casual heterosexual sex—all associated with higher risk of women's sexual assault—as standards for campus social belonging. This ritual may impede gender equality in higher education and should be critically reexamined by the campus community.

#### ***Exploring Alternative Spaces for Pursuing Social Justice in the Women's Studies Classroom***

- ♦ *Hope Jennings, Wright State University*
- ♦ *Jennifer Marie Money, Wright State University*

Women's studies classrooms aim to create feminist spaces on campus and in the curriculum through student centered

pedagogies and a commitment to effecting social change by helping students achieve multicultural competencies. Due to pressures within higher education, there has been an increased shift from traditional learning environments to virtual spaces where the instructor's role often becomes less interactive and students' direct contact with others from diverse backgrounds is lost. Through data collected from a year-long grant study, we explore how feminist educators might continue to create dynamic strategies for teaching social justice and diversity through emerging spaces and delivery methods.

## 161. Friday Poster Presentations

11:15AM–12:45PM

PRCC Third Floor Lobby

### PARTICIPANTS

#### ***"Are you my Mother?": The Transnational Migration of Domestic Caregivers and its Role in Redefining Motherhood in the 21st Century***

- ♦ *Kemorine Reid, Independent Scholar*

Our project aims to provide an analysis of the transnational migration of women working in the domestic and caregiving sectors in the Global North and the complex identities that are created as a result of this system. This will be presented through examples of the female employer, migrant worker and her mother. By examining the current immigration policies on the status of migrant domestic workers in Canada and the United States as well as reviewing the work of feminist scholars such as Makeda Silvera we aim to present an intersectional analysis of their lived experiences.

#### ***"You are Not my Mother"—The Transnational Migration of Domestic Caregivers and its Role in Redefining Motherhood in the 21st Century***

- ♦ *Luisa Daniela Marin Platero, World University Service of Canada*
- ♦ *Kemorine Reid, Independent Scholar*

Our poster will present our analysis of the transnational migration of women working in the domestic and caregiving sectors in the Global North and the complex identities that are created as a result of this system. This will be presented through examples of the female employer, migrant worker and her mother. By examining the current immigration policies on the status of migrant domestic workers in Canada and the United States we aim to present an intersectional analysis of their lived experiences and the micro and macro forces at play.

#### ***Agency in Girlhood***

- ♦ *Polly Peters, Portland State University*

If we are to consider the future generation of feminist activists and scholars today's girls, greater attention must be given to understanding contemporary girlhood. By meeting girls where they are, feminist discourses can validate experiences of girlhood, empowering girls throughout their youth and adolescence. With the objective to facilitate conversation and seek solutions in making feminism relevant and relatable to girls, this project will also center girls' agency by providing examples of girls' perspectives on feminism and engagement with activism. Positive change transcends the academy with the support of a feminist vision that recognizes and empowers girls throughout their girlhood.

## ***Babes in Slaughterland: A Visual Rhetorical Analysis of Gender and Sexuality in PETA Advertisements***

♦ *Jamie Jones, Texas Woman's University*

People for the Ethical Treatment of Animals (PETA) is in a unique position with regards to visual rhetoric as a mode of social justice activism. PETA's advertising navigates the complexities of human gender and sexuality and their intersections with animal activism. This analysis will specifically focus on PETA's (mis)use of human gender and sexuality and animals, as well as PETA's use of image events and framing as rhetorical activities in their advertising. The rhetoric used in PETA's advertisements is of interest because PETA aims to convert the viewers to vegetarianism or veganism, thus transgressing and subverting long-held American societal norms.

## ***Ecofeminists' Creative Green-Genius: Feminist Art as a Solution to Man-Made Problems***

♦ *Sarah Elizabeth Slates, University of Louisville*

This poster display will demonstrate the ways in which ecofeminists use art to create and inspire environmental and social justice in Louisville, Kentucky, USA. My research focuses on the efforts made by sculptor and professor Joyce Ogden, the Kentucky Foundation for Women (KFW), and Wren Smith to use art to inspire environmental and social justice activism.

## ***Gender Identity and Development: Challenging Heteronormativity***

♦ *Benjamin Andrew Roberts, The College at Brockport*

This poster presentation traces the history of gay undergraduate life in western New York in the early 1950s. The poster describes the student's time as both collegiate and young adult from 1950 to 1954, providing a map of life for an openly gay person during a period when gay identity was closeted. Using theoretical frameworks (Chauncey, 1994; Serano, 2013) as couched within the conference subtheme of Rethinking the Nation the poster will trace the formation of gender identity with particular focus on debates around essentialism and artifactualism as forces that shaped gay identity in middle of the twentieth century.

## ***Healing the Self and Creating Justice in Native Women's Autobiography***

♦ *Patricia Darling, Metropolitan State University*

Native American women's narratives create a space and means for Native women to establish their own history and identity and to re-affirm Native values. When young women's entry into the world has been especially harsh or violent, the narratives also become a means of seeking justice and sending a coded message to the next generation about how to survive the forces and systems that will attempt to destroy or oppress them.

## ***Love and Libido: For Whom Does Teenage Female Desire Labor on US Television?***

♦ *Susan Ericsson, Concordia University*

Analyses of sexual representation have been historically important to feminist media studies, frequently with critical focus on the external gazes of objectification and hypersexual depictions. Flipping emphasis from external to internal, this presentation examines how several mainstream US television shows aimed at teens create narrative frameworks of insider

sexuality by dissecting how storylines depict teenage female desire. It explores how an increase in mediated female libido challenges and reinscribes objectification.

## ***Mestiza Daughters in Conversation: Spiritual-Feminist Examination of Mestiza Identity***

♦ *Jeannette Larino Wooden Kiel, California Institute of Integral Studies*

♦ *Cristina Rose Smith, California Institute of Integral Studies*

As Filipina-Mestizas, both with individual and unique stories, we long to learn the languages of our ancestors. In this paper, we first discuss the related themes that have become clear through this conversation and then create space for Filipina-Mestizas to share their stories. This study proposes a cultural-spiritual exploration of lives of multiethnic daughters of mothers who did not or could not pass on the gifts of their ancestors. This study explores the details of this journey back to multiethnic ancestral roots.

## ***Name Recognition: Female Crusaders for First Amendment Rights***

♦ *Terry Stirling, Northeastern Illinois University*

♦ *April Nauman, Northeastern Illinois University*

The names Robert Snowden, Chelsea Manning, Glen Greenwald, and Julian Assange are instantly recognizable to those interested in the privacy rights of American citizens. But, what about the names of Laura Poitras, Jesselyn Radack, Sibel Edmonds, and Rainey Reitman? What role are these less-recognized names playing in the fight to rethink American privacy rights? This session highlights the work of some of the important women involved in the "transgression" of bringing wide scale data-mining into the light of day.

## ***Navigating Liminal Identities: The Politics of Transitioning Gender Identities at Work***

♦ *Katina Sawyer, Villanova University*

This paper seeks to examine the ways in which transgender individuals, who are in the process of transitioning from one gender identity to another, experience their working environment with regard to coworkers, supervisors, and overall organizational aptitude for transgender concerns. Specifically, this paper examines the extent to which transgender individuals experience their identity as occupying a "liminal space" (Ladge, Clair, & Greenberg, 2012), such that imagining how to navigate the workspace once an alternative identity category is chosen may create conditions of duress for employees, particularly in non-inclusive workspaces.

## ***Paucity of African American Women Faculty at Predominantly White Institutions***

♦ *Ebony Pope Birdine, Independent Scholar*

Black women in the professorate are faced with many barriers which lead to the underrepresentation of their voice within the academy. Their small numbers, not even representative of their presence in society, lead to inquiry of access and equity as it concerns the professorate. Issues of access and equity of black women faculty are apparent as they have not experienced the occupational advancement as in the cases of black men and white women.

## Queering Institutional AIDS Activism

♦ *Liz Barr, University of Wisconsin, Madison*  
Biomedical AIDS activism has become institutionalized in many ways; community members are official members of all of the federal HIV research networks and they regularly consult with pharmaceutical companies. Through a case study of one of the federal HIV trial networks, I argue that community participation is constrained to the margins and activists are rhetorically silenced through institutional legitimacy. I suggest that queer politics offers a solution to the erasure of community voices. Queer politics can buoy activists working within the institution and enable us to remember that science is never neutral and HIV is more than a biomedical phenomenon.

## Subverting Heteronormativity With Bodies and Identities in BDSM

♦ *Katherine Martinez, Metropolitan State University, Denver*  
This exploratory study examines the relationships between gender, sexual orientation, and consensual sadomasochistic (CS) role performance among 178 BDSM (bondage, Dominance/submission, sadomasochism) participants. Based on survey and interview data, the study reveals that those individuals who self-identify as GLBTQ utilize the BDSM community and their BDSM identities to not only transgress rigid conceptions of gender and sexuality, but also notions about how bodies can and should be enjoyed.

## Testimonios de Campesinas: Personal-Political-Biographical Visual-Narratives of Immigrant Women's Lives.

♦ *Miryam Espinosa-Dulanto, University of Texas, Brownsville*  
♦ *Tracy Woodard-Meyers, Valdosta State University*  
Testimonios de Campesinas are visual-recountings of life-stories in which intersections of power and privilege are marked in every step. The U.S. Census Bureau reported that in 2009, about 12 million people were un-authorized, un-documented immigrants. Testimonios de Campesinas tell stories that illustrates how legal immigration status not only defines social space and opportunities, but more importantly, how it restricts basic human rights and creates an under-class, an un-authorized, un-documented population with no legal rights or legal protection. Within this population, gender occupies a central space as it is the reason for continuous abuse and discrimination. Violence against women is prevalent.

## The Experience and Practice of Compassionate Listening in Girl's Talking Circles

♦ *Carla Nikol Wilson, Texas Woman's University*  
This paper presents the results of a qualitative study on the experience and use of compassionate listening within teen talking circles. Through a womanist and Indigenous framework, I explored compassionate listening as a form of spiritual activism, a term coined by Gloria Anzaldúa and defined as a visionary yet practical form of activism based on radical interconnectedness. After participating in a compassionate listening training course myself and interviewing former talking circle participants, I argue that the practice of compassionate listening not only has the potential to transform individuals but also has the ability to lead to social transformation.

## The Purple Ribbon Program

♦ *Amy Christian Maitner, University of Central Florida*

The Purple Ribbon Program is a student-created original program that certifies university faculty and staff upon completion of a training program about eating disorders. Once certified, they will be aware of the resources and support available on campus so they can refer struggling students. Certified individuals receive a Purple Ribbon to hang on their door that will symbolize their office as a safe place for students experiencing eating or body image concerns. The Purple Ribbon Program creates justice for those oppressed by eating disorders, and stops the silence occurring in school settings. Word Count: 92

## Trans/Fat: On Fatness and Fluidity

♦ *Kathleen LeBesco, Marymount Manhattan College*  
There is strife within the universe of fat activism surrounding the practice of intentional weight loss. This presentation sets out to examine the logic of contested claims about the meaning of the shrinking fat body. It then explores the value of notions of fluidity that are embraced in queer theory, offers words of caution about a wholesale embrace of fluidity, and considers the future of fat politics in light of body ambivalence.

## Transgressing the Massive Scale: Fighting Women's Eating Problems in Cyberspace

♦ *Arely Lozano-Baugh, Florida Atlantic University*  
Eating "disorders" (EDs) have acquired a complicated symbolic significance that neglects the experiences of women in different countries, minority, working-class, poor, older and queer women. This limits our understanding of the complex and diverse relationships women develop with food, eating, and our bodies; thus threatening the development of effective preventative and treatment methods. Using a critical feminist approach, this poster examines examples of women's active and public challenges through online media as effective ways of combating, not only the biased assumptions related to EDs, but also the systems and institutions that police, control, and affect women and women's bodies.

## Trending Feminism: How the Digital Media Landscape Affects Feminism

♦ *Cassie Clark, George Washington University*  
How does online activism translate into feminist engagement? Can online activism produce substantial, long-lasting change? This poster session explores digital media's impact on feminist knowledge production and activism in everyday online social networks and campaigns. It explores a shift from individualism to collective networking and activism in online landscapes, while interrogating online feminism's ability to resist hegemonic power dynamics. In its investigation of these questions, this presentation considers the possible implications of the #NotBuyingIt campaign conducted by The Representation Project.

## Visualizing Intersectionality: The Significance of Race, Gender, and Class in Florida Rape Trials

♦ *Erin Christine Tobin, The Ohio State University*  
This poster incorporates graphs, tables, and charts to visualize numerical data and statistical analyses conducted on rape cases in the five Florida appellate courts from 2003-2013. Examining patterns of disproportionate convictions and sentences for similar crimes, I argue that the outcome of these cases are more contingent on the intersection of identity factors and systems of oppression than "justice." This research

contributes to discussions of race, rape, intersectionality, and the criminal justice system by using quantitative methods to trace patterns and shifts to support claims by advocates and scholars that severe inequalities and disparate treatment persist in the legal system.

## **Women's DIY Publishing: Artists' Books, Zines, and the iPad**

♦ *Kathy T. Hettinga, Messiah College*

Do It Yourself, DIY, has come to the world of publishing, greatly facilitated by digital software, access to inkjet printing, and online publishing. Women authors/artists have not had equal access to publishing, or museum representation. This will be shown in statistical research such as the recent article from the Chronicle of Higher Education, "Scholarly Publishing's Gender Gap" and "Who's In and Who Comes Out?" The New York Times. Faced with exclusion in the publishing and arts worlds, women excel in artists' books, zines and iPad e-publications—creative formats where new technologies have created a critical means for feminine voices.

## **Women's Domain and Domesticity within The House of the Spirits and Like Water for Chocolate**

♦ *Autumn Elizabeth, Universität Bamberg*

Both *The House of the Spirits* and *Like Water for Chocolate* focus on women, but different displays of women's domain and domesticity occur within the constructed patriarchal systems of these novels. These differences appear clearly in the domain the women occupy, the types of labor in which the women of the novels participate, and the ways the women live within the romantic social institutions of marriage and motherhood. While, this discussion focuses on two Latin American novels, the method of observing women's domains, domestic labor, and love-based relationships within created patriarchal systems of fictions can be applied much more universally.

## **'Girlltopia': Girl Scouts and the Mainstreaming of Feminism**

♦ *Angela High-Pippert, University of St. Thomas*

Girl Scouts is focused on "helping today's girls become tomorrow's women leaders" with an emphasis on "developing leadership qualities and a sense of empowerment." Although the image of girls singing campfire songs and selling cookies is a mainstream one, Girl Scouts is not without its critics, who consider the message of empowerment to contain a radical feminist agenda. Through content analysis, I explore Girl Scouts of the USA's mission of leadership and empowerment in the context of the political socialization of girls, and examine its relationship with liberal and radical feminisms.

## **"Rape is Sex Used as a Weapon": Sexual Violence Prevention Programs in the Non-profit Sector**

♦ *Molly Barnard, Roosevelt University*

Through in-person interviews and observations, this qualitative study sought to understand the current methods of educating the public about preventing sexual violence. Although sexual violence prevention programs are increasing in the public arena, rates of sexual violence are not decreasing at similar rates. By examining the pedagogy and implementation of non-profit organizations' training and education programs, insights for future education methods can be made. The

dynamics of the non-profit industrial complex in relation to the implementation and effectiveness of prevention programs is also discussed.

## **"Trained to Go": Youth's Gendered Negotiations of their Neighborhoods**

♦ *LeConte Dill, Downstate School of Public Health*  
♦ *Orrienne Regina Morrison, Spelman College*

"Trained to Go" is a colloquial term describing someone, stereotypically a man, who is ready to fight, or a promiscuous person, stereotypically a woman. During focus groups with middle school youth in southwest Atlanta, this term came up as they discussed navigating their neighborhoods, often occurring under gendered constructions, with boys contending with gang recruitment, gang activity, and police harassment, and girls contending with street harassment, and the threat of being sexual assaulted or prostituted. This proposal examines the neighborhood-based gendered experiences of middle school youth, with youth-informed perspectives applicable to program planning and youth development initiatives.

## **"Mujer Entre Dos Mundos": Supporting Mexican American Woman in Balancing Familial Obligations with their Mental Well-being**

♦ *Berenice Sanchez, University of Illinois, Urbana-Champaign*  
♦ *Cecilia Elizabeth Suarez, University of Illinois, Urbana-Champaign*

Cultural expectations play a major role in the lives of first generation Latina college women, especially when it concerns familial obligations that are placed on them. Many times, these women are left to figure out how to balance the cultural expectations imposed on them with those that come from an institution of higher learning. The focus of this paper is to look at the experiences of first generation Mexican American women college students through their narratives and the affects that familial obligations have on their mental well-being in order to better prepare academics in supporting their educational journey.

## **Women's Kitchen Lives**

♦ *Jacqueline Adams, Western Kentucky University*

This presentation examines the mid-twentieth century journals of Martha Potter of Bowling Green, Kentucky and examines how food shaped her economic, cultural, and political identity. This presentation will focus on the dichotomy of public and private spaces in relation to gender, race, and labor during the 1930s and 1940s. Using a feminist ethnographic methodology, I create a historiography of women's lives in the kitchen during the 1930s and 1940s. Through archival research, I use one woman's kitchen experience and gastronomic practices to reflect American gendered labor using the gendered expectations of food preparation to step beyond her prescribed boundaries.

## **162. Membership Assembly Meeting**

**12:00PM-12:45PM**

**PRCC 102-C**

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders.

## 163. PLENARY: Creating Justice: Caribbean Scholarship and Activisms

12:45PM–2:15PM

PRCC Ballroom A

**Kamala Kempadoo** is Professor in the Department of Social Science at York University, Canada, and affiliated with the graduate programs in Gender, Feminist and Women's Studies, Social and Political Thought, Political Science, and Development Studies. She is a former director of the Graduate Program in Social and Political Thought. Specialized in sociology, race and ethnic studies, and transnational feminist theory, her research examines the global sex trade, human trafficking, and sexual-economic relations. Her publications include *Global Sex Workers* (1998); *Sun, Sex and Gold: Tourism and Sex Work in the Caribbean* (1999); *Sexing the Caribbean: Gender Race and Sexual Labour* (2004) and *Trafficking and Prostitution Reconsidered* (2005/ 2012), a journal issue on Caribbean feminist research methods with the *Caribbean Review of Gender Studies*, and the online collection *From Bleeding Hearts to Critical Thinking: Exploring the Issue of Human Trafficking* (2012). She serves on boards of the *Caribbean Review of Gender Studies*, *About Gender: International Journal of Gender Studies*, and the *Anti-Trafficking Review*. Kamala has lived and worked in Britain, the Netherlands, USA, several countries in the Dutch- and English-speaking Caribbean, and, since 2002, in Canada. She was Visiting Fellow at the University of Bergen in Norway in 2011 and at the University of the West Indies in Barbados between 2010 and 2014.

**Ana-Maurine Lara, PhD** is an national award-winning novelist and poet. Her publications include *Erzulie's Skirt* (RedBone Press 2006), *When the Sun Once Again Sang to the People* (KRK Ediciones 2011), alongside numerous short stories and poems in featured anthologies and literary magazines. Her decade-long multi-genre project, *Cantos*, is set to be released in January 2015. She has published numerous scholarly essays on topics engaging Afro-Latin@ and Afro-Diasporic queer identities and aesthetics. Ana-Maurine is currently Founding Director of Source Writing & Editing Services. She recently completed her PhD in African American Studies, Anthropology & Women, Gender and Sexuality Studies at Yale University. Her graduate research focused on LGBT citizenship and the Catholic State.

**Ana Irma Rivera Lassén** was born in Puerto Rico. She is a feminist activist, lawyer and women's rights advocate. The themes of her research and activism are women's rights, racism, sexual orientation discrimination, human rights, economic social and cultural rights and gender violence. In Puerto Rico, she is co-founder and activist of various organizations that work on these issues. She has a Juris Doctor from the University of Puerto Rico, is a lawyer in private practice and teaches in various universities in Puerto Rico. She has been a columnist in newspapers, journal editor and has published articles, essays, stories and poetry in journals, anthologies and newspapers in Puerto Rico and abroad. She published with Dr. Elizabeth Crespo Kebler *Documentos del Feminismo en Puerto Rico: Facsímiles de la Historia*. This book is about the feminist movements in the decade of 1970 in Puerto Rico and is an important contribution to the study of women's history in Puerto Rico, the Caribbean and Latin America. The Division of Gender Affairs of the United Nations Economic Commission for Latin America has recognized her as an expert in human rights, gender and race. She was president of the Puerto Rico Bar Association for 2012-2014.

### MODERATOR

- ♦ *Angela Ginorio, University of Washington*

### PRESENTERS

- ♦ *Kamala Kempadoo, York University*
- ♦ *Ana-Maurine Lara, University of Oregon*
- ♦ *Ana Irma Rivera Lassen, Puerto Rico Bar Association*

## 164. Hear Our Truths: Critically Engaging Black Girlhood and the Scholarship of Ruth Nicole Brown

2:30PM–3:45PM

PRCC 101-A

### MODERATOR

- ♦ *Dominique C. Hill, Miami University*

### PARTICIPANTS

#### *When I Say It, It's the Truth: Reflections of "Hear Our Truths"*

- ♦ *Jessica Robinson, University of Illinois, Urbana-Champaign*

In reflection and celebration of *Hear Our Truths* by Dr. Ruth Nicole Brown, this paper will situate the ways in which this work investigates, interrogates and rearranges the politics of knowledge production. As Brown expands on the work of Black and women of color feminisms to advance conversations of creative power, this paper seeks to address the ways the Black girl celebration space of SOLHOT (and it's collective) acknowledges the importance and imperativeness of this labor, love, and work as connection to freedom.

#### *Truth or Dare, Show and Tell: Storytelling and Narrative Practices of Black Girls*

- ♦ *Porshe Garner, University of Illinois, Urbana-Champaign*

Using Chapter 5, *More than Sass or Silence: The Creative Potential of Black Girlhood*, in *Hear Our Truths* by Ruth Nicole Brown, this paper explores the stories that Black girls share, the ways in which we hear Black girls, and the practices used to celebrate and share their stories, focusing on how these stories and narratives are nurtured and what happens after

the story is told in SOLHOT. In addition, I investigate how other senses are engaged in SOLHOT and how they are celebrated as Black girl ways of knowing.

## ***Photographing Resistance: Black Girls' Counter-Narratives in SOLHOT***

♦ *Claudine Candy Taaffe, University of Illinois*

In this paper, I engage chapter three- "When Black Girls Look at You: An Anti-Narrative Photo-Poem"- in Ruth Nicole Brown's *Hear Our Truths: The Creative Potential of Black Girlhood*. I speak to the ways in which photography is used by Black girls and women as a tool of resistance. I also draw influence and inspiration from the works of Deborah Willis in *Posing Beauty and Envisioning Emancipation*. Specifically, I look at how photography created by Black girls can serve as a direct counter-narrative to the purpose and creation behind the infamous photo entitled, "Delia's Tears".

## ***Once Upon a Time When We Were Colored Girls: Reclaiming Black Girlhoods with Black Women in Academia***

♦ *Chamara Jewel Kwakye, University of Kentucky*

Using chapter 2, *Black Women Remember Black Girls in Hear Our Truths: The Creative Potential of Black Girlhood* by Ruth Nicole Brown this paper discusses the utility of remembering girlhood with Black women faculty asking them to remember their girlhoods in order to make sense of the spiritual, intellectual and the sacred as connected to their labor in the academy. In doing so I argue that focusing on their lives prior to academia allows for connection to spaces, places, people and ancestors they called and continue to call home and family; integral to their resistance strategies and lives in academia.

## **165. Interdisciplinary Perspectives on Feminist Ethnography & Activism**

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

**PRCC 101-B**

Years after initial debates emerged about reflexivity, objectivity, reductive individualism, and the social relevance of activist scholarship, the production of feminist ethnography continues to be beholden to many interdisciplinary histories and continues to generate many meanings. These histories and meanings have been embraced, contested, and revised over time. Further they have been and continue to be complicated when activist perspectives are folded into the discussion. This interdisciplinary panel of activist-scholars will consider the intersections of engaged feminist research and activism in the service of the organizations, people, communities, and feminist issues we study.

**MODERATOR**

♦ *Dana M. Davis, Queens College*

**PRESENTERS**

- ♦ *Rosemarie A. Roberts, Connecticut College*
- ♦ *Lynn Roberts, Hunter College*
- ♦ *Nancy A. Naples, University of Connecticut*
- ♦ *Alisse Waterston, John Jay College*

## **166. Rethinking the Nation: Lessons Learned from the Thinking Transnational Feminisms Summer Institute**

**2:30pm-3:45pm**

**PRCC 102-A**

This roundtable will consist of the organizing committee members' reflections about the first Thinking Transnational Feminist Summer Institute: what was learned about organizing such an institute within U.S. national borders, why they chose to participate in this venture, the strategies employed to address institutional and international inequities, and attempts to forge a feminist site of transnational and trans-institutional collaboration, and the knowledge produced from the very organizing of the institute itself. The roundtable will discuss the outcomes from the institute in terms of key themes and insights emerging from the institute.

**MODERATOR**

♦ *Judy Tzu-Chun Wu, The Ohio State University*

**PRESENTERS**

- ♦ *Laura Briggs, University of Massachusetts, Amherst*
- ♦ *Katherine Marino, The Ohio State University*
- ♦ *Jennifer Suchland, The Ohio State University*
- ♦ *Karen J. Leong, Arizona State University*
- ♦ *Daniel Winunwe Rivers, The Ohio State University*

## **167. Troubling Transgression: Framing Feminist Histories of Race, Gender, Sexuality, and Religion**

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

**PRCC 102-B**

**MODERATOR**

♦ *Emily A. Owens, Harvard University*

**PARTICIPANTS**

### ***To Advance the Unity of Man: Multicultural Transgressions and the Labor of Imperial Love***

♦ *Lucia Hulsether, Yale University*

This paper situates the 1893 World Columbian Exposition—lauded as an opportunity to transgress borders of race, gender, and religion, in the name of progress and peace—alongside US economic and military policies in the late nineteenth century. In encouraging participants to forge communities characterized by their cosmopolitan outlook, the Exposition echoed rhetorics that the US used to justify violation of borders and bodies across the western hemisphere. Discourses of personal pluralism and national exception went hand-in-hand: both encouraged border-crossings that would hasten a multicultural future, as defined by US empire and the subjects it hailed. I argue that feminist historical frameworks that privilege agency, resistance, and transgression cannot account for the ways that multicultural visions have enabled racialized and sexualized state violence. Such analytics reinforce discourses of individual sovereignty and multicultural unity that have sanctioned and shaped imperial technologies, in the nineteenth century and beyond.

### ***Pleasurable Duties and Duties of Pleasure: Communal Joys of Sex and Work in the Oneida Community, 1848-1881***

♦ *Scott M. Larson, George Washington University*

The Oneida Community, founded by John Humphrey Noyes in 1848, was organized around the theological notion that God meant for humans to experience perfection on earth through pleasure, and that societies could be organized to maximize the joys of every part of life—from “the sexual relation” to the making of handbags. In developing communal systems of labor and sexual enjoyment, members cultivated the pleasures of duty through ecclesial regulation rather than through individual freedom. This paper investigates the ways that the community sought to pursue pleasure by disciplining themselves to communal relations of “love and labor,” and it argues that while the community challenged mainstream sexual and industrial norms, it did so through forms of obedience rather than transgression.

## ***The Limits of “Transgression”: Black Women’s Sexual Labor and the Law in New Orleans, 1805-1860***

♦ *Emily A. Owens, Harvard University*

This paper explores the history of commercial sex in antebellum New Orleans in order to reveal the limits of “transgression” as a feminist historical framework. I show the ways that love, consent, and transgression enter the historiography as frameworks for understanding arrangements in which women of color sold sex and companionship to white men in exchange for money, housing, and status. I argue that “love,” “consent” and “transgression” act as alibis—in the archive and in the historiography—for the ubiquity of violence in slavery, and smuggle in a notion of agency that occludes the complex ways that black women sexual laborers negotiated power. This paper challenges this constellation of terms by uncovering the legal apparatus that effectively suspended the categories of rape and consent for women of color, throwing the poles of rape and consent (pain and love, normativity and transgression) into crisis.

## **168. Lesbian Caucus Business Meeting**

**2:30PM–3:45PM**

**PRCC 102-C**

This is the business meeting for this caucus.

## **169. NWSA Social Justice Task Force Workshop—Rape Culture & Gender Violence—Caribbean Perspectives**

**2:30PM–3:45PM**

**PRCC 103-A**

Although, perceived as being sexually liberated spaces, best exemplified by the music, and representations of Carnival; dominant patriarchy, misogyny, and machismo remain pervasive throughout the wider Caribbean, and thus contributes to the distinctive Culture of Rape and malicious acts of gender violence that are carried out against women, girls, homosexuals, and transsexuals. The epidemic of gender violence and persistence of rape culture in the region stems from the fact that, while much of Caribbean thought and discourse focuses on the realities of being Post-Colonial societies, women’s bodies remain colonized, objectified, and subjected to conservative cultural norms.

**MODERATOR**

♦ *Kamilah Denise Hasan, Texas Woman’s University*

**PRESENTERS**

- ♦ *Cherise Amber Charleswell, The Hampton Institute*
- ♦ *Jocelyn Fenton Stitt, University of Michigan*

## **170. Women’s Studies/Peace Studies**

**2:30PM–3:45PM**

**PRCC 103-B**

This roundtable will explore linkages between Women’s/Gender/Sexuality Studies and Peace/Justice/Conflict Studies, with the goal of strategizing ways to facilitate urgently needed advances in feminist approaches to Peace Studies curricula and research. How can feminist faculty contribute to the enrichment of Peace Studies curricula? How are the two interdisciplinary fields connecting at particular institutions? What would it mean to “queer” Peace Studies? In what ways could NWSA contribute to the Peace and Justice Studies Association’s efforts to integrate gender into the field?

**MODERATOR**

♦ *Janet S. Gray, The College of New Jersey*

**PRESENTERS**

- ♦ *Katherine Side, Memorial University of Newfoundland*
- ♦ *Geoffrey Bateman, Regis University*
- ♦ *Beth Eileen Graybill, Dickinson College*
- ♦ *Michele Ren, Radford University*

## **171. NWSA Curriculum Institute Meeting**

**2:30PM–3:45PM**

**PRCC 104-A**

This meeting is for participants from the June 2014 NWSA Curriculum Institute.

## **172. Creating Greater Justice by Becoming Better Allies**

**2:30PM–3:45PM**

**PRCC 104-B**

Audre Lorde wrote: “It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences.” This workshop expands on the work of the NWSA Ethics, Equity, Accessibility, and Diversity Committee to proactively explore how we might better recognize, accept, and celebrate our differences to become better allies through our differences. Together participants will explore the values and practices of our “disparate justice-seeking pasts,” assess “the particularities of our present circumstances,” and share the wisdom found through our differences to inform more “creative, innovative, and transgressive modes of seeking justice.”

**PRESENTERS**

♦ *Julia Balen, California State University, Channel Islands*

## **173. Seeking Justice Inside and Outside the Walls**

**2:30PM–3:45PM**

**PRCC 104-C**

Presenters will describe programs they have developed to bring together students, faculty and incarcerated people for educational projects inside prisons. Acknowledging the conflicts of working within a system of which we are also critical, we will focus on the potentially innovative and



transgressive implications of our work both inside and outside the walls. We will offer models for those interested in starting similar programs and invite participants to think creatively with us about how to do this work.

#### MODERATOR

- ♦ *Susan Castagnetto, The Claremont Colleges*

#### PRESENTERS

- ♦ *Kristin Lindgren, Haverford College*
- ♦ *Anne Dalke, Bryn Mawr College*
- ♦ *Jody Cohen, Bryn Mawr College*
- ♦ *Susan Castagnetto, The Claremont Colleges*

## 174. Global Domestic Workers' Movement: Intersections of Power and Privilege

2:30PM-3:45PM

PRCC 201-A (LCD)

#### MODERATOR

- ♦ *Sara Hosey, Nassau Community College*

#### PARTICIPANTS

### *In Search of Aunt Jemimas: Irish immigrant and African American Domestic Workers in New York, 1880-1940*

- ♦ *Danielle Taylor Phillips, Texas Woman's University*

The paper is a comparative investigation of the labor and migration histories of Irish immigrant and southern African American women who worked as domestic servants after having migrated to the state of New York during the late nineteenth and early twentieth centuries. Domestic service employers used strikingly similar ideas of race and domesticity to describe the newcomers as either the "best" or "worst" domestic workers in the history of the United States. The paper explores how Irish immigrant, southern Black women, and their women employers became central to debates about race, migration, citizenship, and domesticity that circulated across the Atlantic.

### *Testimonios de Campesinas: Personal-Political-Biographical Narratives of Immigrant Women's Lives*

- ♦ *Miryam Espinosa-Dulanto, University of Texas, Brownsville*  
*Tracy Woodard-Meyers, Valdosta State University*

Testimonios de Campesinas are recountings of life-stories in which intersections of power and privilege are marked in every step. The U.S. Census Bureau reported that in 2009, about 12 million people were un-authorized, un-documented immigrants. Testimonios de Campesinas tell stories that illustrates how legal immigration status not only defines social space and opportunities, but more importantly, how it restricts basic human rights and creates an under-class, an un-authorized, un-documented population with no legal rights or legal protection. Within this population, gender occupies a central space as it is the reason for continuous abuse and discrimination. Violence against women is prevalent.

### *The Migrant Domestic Workers' Movement in Canada: Transgressive Rebellions and Strategic Compromises*

- ♦ *Ethel Tungohan, University of Alberta*

For as long as Canada began recruiting women from abroad to work as domestic workers, there has been a concurrent history of domestic workers fighting for their interests. This paper assesses the history of the migrant domestic workers' movement in Canada from 1972 until 2013, arguing that while later activists contextualize their campaigns by referring to earlier struggles for labor recognition, stricter legislation against migrant workers and increased economic austerity necessitate more diverse campaign tactics, such as the creation of closer ties with national and transnational campaigns. Debates remain on what true 'justice' for migrant care workers really looks like.

### *Unraveling Relationships: Analyzing Affective Attachment between the Domestic Workers and the Middle Class Bengali Women*

- ♦ *Anindita Chatterjee, University of Texas, Austin*

The paper explores the intricate and affective attachment between the contemporary domestic servants ('kajer lok') and the genteel woman ('bhadramahila') in Kolkata. The relations are maintained through the quotidian practices maintaining the cultural capital of a middle class household. My research argues the complexity that the worker confronts and also strategically invents a way to bridge between her new unfamiliar stylized 'bhadra' (refined and polite) persona and her low income, less educated, colloquial Bengali speaking familial world. It questions the practice of servitude manipulated through a rhetoric of love and attachment accomplished to the maintenance of 'ghar-sansar' (home and family).

## 175. Race, Nation, and Empire: Reading Women's Lives in the African Diaspora

2:30pm-3:45pm

PRCC 201-B (LCD)

#### MODERATOR

- ♦ *Caryl Nunez, University of Connecticut*

#### PARTICIPANTS

### *Beauty Diplomacy and Entrepreneurial Masculinity: State and Market in the Nigerian Beauty Pageant Industry*

- ♦ *Oluwakemi Balogun, University of Oregon*

This paper examines how discourses of gender and nation come together through the case of Nigerian beauty pageants. It compares and contrasts the multiple ways that Nigerian beauty pageant contestants (all young women) and Nigerian beauty contest organizers (primarily middle-aged men) use beauty competitions to negotiate the relationship between state and capital and their present their distinct gendered nationalist projects. I examine both the symbolic and material dimensions of gendered nationalism.

### *Feminist Theory and the Concept of Gender: a Critical Dialogue on Race, Nation and Empire*

- ♦ *Diane Detournay, University of Wisconsin, Eau Claire*

This paper engages the critical conversation between Oyeronke Oyewumi and Bibi Bakare-Yusuf on the question of gender as a Western concept and its relevance for African feminisms as an opportunity to reflect upon the ways in which feminist theorizing on gender is bound to, and at times

reconsolidates, the contours of nation and culture. In so doing, I seek to interrogate the ways in which racial difference has functioned to make gender available as a concept that is separable from sex, and to consider the epistemological structure of empire that forms the backdrop to the disagreement between Oyewumi and Bakare-Yusuf.

## ***Splitting Subjects: A Psychoanalytic Reading of the Life and Politics of Condoleezza Rice***

♦ *Nikol Alexander-Floyd, Rutgers University*  
This paper uses psychoanalysis to examine the public life and narrative construction of Condoleezza Rice, a contemporary figure that has been especially significant in affirming neoliberal forms of U.S. empire. With a particular emphasis on understanding Rice as symbolic of the tensions embedded in notions of social change and women's equality, I assess Rice as a liminal subject, one especially suited to what I refer to as "post" politics or post-feminist, post-racial ideology.

## ***"My Ass Is Mine!": Florynce Kennedy, Anti-Imperialist Activism, and the Militarization of Black Feminist Agency***

♦ *Assata Sankofa Kokayi, Northwestern University*  
Attorney and civil-rights activist, Florynce Kennedy, self-proclaimed "radicalism's rudest mouth," has been at the fore of some of the major rights struggles in the United States. While feminist discourses acknowledge Kennedy's social justice work, there is a lag in scholarship on the specifics of her anti-imperialist activism. Studying Kennedy's early organizing work in the National Organization of Women and foregrounding her media "shock-tactics" on film, this presentation sheds light on the performative spaces that radical Black feminists generate in U.S. alternative media in the 1960s and 70s to disrupt dominant hegemonies, reconfigure social policies, and ethically engage social change.

## **176. "Chingon" Politics in the Immigrant Rights Movement: Creating Social Justice and Moving Beyond Limiting Politics**

**2:30PM-3:45PM**  
**PRCC 202-A (LCD)**

### MODERATOR

♦ *Anita Revilla, University of Nevada, Las Vegas*

### PARTICIPANTS

## ***DACA-mentation: The Dream and the Reality***

♦ *Jasmine Rubalcava, University of Nevada, Las Vegas*  
Extensive research has been done around US immigration in the last ten years. With new immigration policies and programs in effect, such as Deferred Action for Childhood Arrivals (DACA), the immigration narrative has changed. We have learned that although undocumented immigrants can apply for certain protection programs, this does not grant them legal permanent residence or a path to citizenship. However, DACA applicants can obtain state identification and limited federal benefits such as social security, thus, putting them in a different place than undocumented immigrants that have not gathered the requirements for such programs. Las Vegas in particular has played a significant role in the im/migrant rights movement nationwide; yet there has been very little research done with the activist at the forefront of this movement. Through this research, I examine how Las Vegas activists, some DACA eligible and others who do not qualify for the program,

narrate their experience with the new immigration policies or lack of access.

## ***"Unknown Faces" Undocumented Students Navigating through the Educational Pipeline in Las Vegas, NV***

♦ *Maria Calderon Cortes, University of Nevada, Las Vegas*  
This paper documents undocumented student's experiences and outlines the struggles they face as they make their way through the educational pipeline in Las Vegas, Nevada. I draw upon Critical Race Theory (CRT) and Latina/o Critical Race Theory (LatCrit) to analyze their stories and make sense of the barriers and limitations they face. I interviewed undocumented students in a group and on a one-on-one basis. This research provides insight about what students' struggles have been through high school and/or college. The interviews also provide examples of what resources undocumented students would like to have had in their schools that would have facilitated their journey through the educational pipeline and identify resources that undocumented students believe has helped them navigate through high school and/or college. I also hope to encourage the research on undocumented students to develop programs to help undocumented students navigate successfully through the educational pipeline in the state of Nevada.

## ***Social Media Networks and its Impact on the Immigrant Rights Movements***

♦ *Jose Manuel Santillana, University of Nevada, Las Vegas*  
This paper examines immigrant rights activism and organizing in multiple settings, including national social media networks and the United Coalition for Im/migrant Rights (UCIR) in Las Vegas, Nevada. It describes the ways in which some immigrant rights activist practices have internalized patriarchal approaches that have limited them from creating feminist and queer friendly spaces, and ultimately multidimensional social change. Drawing from recently published research on Joteria and Muxerista consciousness (Revilla and Santillana, forthcoming), the research proposes an urgent dialogue about dominating politics is necessary for the continuation of the Immigrant Rights Movement. The paper explores these topics through ethnography, interviews and encounters with other immigrant activists and social media analysis.

## ***Angry, Depressed, and Desperately Trying to Heal: Multidimensional Activist Battle Fatigue in the Immigrant Rights Movement***

♦ *Anita Revilla, University of Nevada, Las Vegas*  
Developing the concept of "racial battle fatigue" as coined by Critical Race scholar Will Smith, I introduce the concept of multidimensional activist battle fatigue, which outlines a multidimensional struggle connected to racism, classism, sexism, homophobia, citizenism (anti-immigrant discrimination), fatphobia, ageism and a multitude of other areas of discrimination. My research shows how the research participants engage in both internal and external activism in an effort to challenge multiple social injustices, and as a result cause short and long-term depression, anger, demoralization, and burnout, that is multidimensional activist battle fatigue. Other feminist scholars that have focused on mental health and PTSD for Chicanas and Latinas include Eden Torres in Chicana Without Apology and Yvette Flores (2014) in Chicana and Chicano Mental Health: Alma, Mente y Corazon. This research brings together all of these and builds in a new direction, toward healing.

## ***An Urban Ethnography in a Barrio in Las Vegas***

♦ *J. Adrian Castrejon, University of Nevada, Las Vegas*

This study is part of a broader research project organized by the Southern Nevada Strong (SNS) coalition in partnership with the University of Nevada, Las Vegas. SNS seeks to improve housing, safety, transportation, and employment opportunities in areas of high need. This project explored the living conditions for Latina/os (overwhelmingly immigrants from Mexico) in a barrio in Las Vegas through an urban ethnographic lens. This barrio is exceedingly deficient in all the areas SNS seeks to improve. Urban ethnographic methods were employed because they offer something different from focus groups, GIS, and phone surveys. Yet, they have not been used in any of the other Sustainable Communities projects. This barrio is impoverished and its needs are very severe. Resident concerns revolve around safety issues and drug problems, and on the poor condition of housing. Despite its severely deteriorated condition, this barrio was not selected for further SNS consideration for redevelopment.

## **177. Doing Feminist Activism and Research Digitally**

**2:30PM–3:45PM**

**PRCC 202-B (LCD)**

This roundtable demonstrates how new technologies can be powerful tools for expanding feminist research, knowledge production, and praxis. We focus on two successful classroom projects aimed to engage students more deeply into spaces of online research and activism and to teach them to be participants in feminist digital knowledge production. Faculty and students will present together and discuss the possibility of using new digital tools to challenge and transform feminist pedagogies. This roundtable addresses the scholarly and activist potential—and problems—of using new digital tools in women's studies classes.

### **PRESENTERS**

- ♦ *Marla Jaksch, The College of New Jersey*
- ♦ *Kim Miller, Wheaton College*
- ♦ *Rebekah Howland, Wheaton College*
- ♦ *Alexandra Natale, Wheaton College*
- ♦ *Aman Gill, The College of New Jersey*
- ♦ *David Sanchez, The College of New Jersey*

## **178. Black Power Revisited: Moving Towards Empowerment Across the Diaspora**

**2:30PM–3:45PM**

**PRCC 202-C (LCD)**

### **MODERATOR**

- ♦ *Frances Julia Riemer, Northern Arizona University*

### **PARTICIPANTS**

## ***Fannie Lou Hamer's Freedom Farms and the Gendered Politics of Black Radicalism***

♦ *Priscilla McCutcheon, University of Connecticut*

This presentation focuses on Fannie Lou Hamer's work building the Freedom Farms Cooperative as an emancipatory space to produce food and advance the economic, political and social positions of Black people in the rural South. I characterize Hamer as a radical Black feminist, where she

connects her daily work of feeding people to the political conditions of oppressed people across the world. I argue that Hamer advances a multi-scalar Black radical geography that includes both her close attention to the impact of hunger on the bodies of black women and a desire to remap the landscape of the rural South.

## ***Gender and Black Power in Daley's Chicago***

♦ *Dawn Rae Flood, University of Regina*

This paper analyzes the appeal of black power to Chicago women during the late 1960/early 1970s and their support of and participation in radical civil rights groups like the Black Panther Party. Mostly shut out of the local political machine, Chicago women turned to other options to organize and to protect themselves, their families, and their communities against police violence on the streets and to challenge the authoritarian limits of the Richard J. Daley mayoral administration.

## ***Women's Political Empowerment in Post-War Sierra Leone: Strategies of Engagement of the Fifty-Fifty Group***

♦ *Josephine Beoku-Betts, Florida Atlantic University*

This paper examines how African women NGO's exercise agency to demand policy reforms for women's political empowerment in post-war development. I examine whether on their own they can produce intended outcomes or whether more complex processes that involve other partnerships are necessary. I examine the Fifty-Fifty Group which promotes women's leadership, raises awareness about women's rights, monitors policy reforms and provides support for women running for elected office in Sierra Leone. I will show how this organization seeks to transform the structure of gender relations in a deeply embedded patriarchal culture through advocacy for policy reform and its educational programs.

## ***"Storms of Issues Underneath": Creating Empowering Connections between African Immigrant Girls and Volunteers***

♦ *Michelle Knight, Columbia University*

The increasing diversity of the young urban female population in the U.S. poses challenges to the research on adolescent girls that has profound implications for gender-based community programs. This article centers on how twelve women volunteers create supportive connections with African immigrant adolescent girls in an empowerment mentoring program and the indigenous relational worlds the girls create. Intersectionality is applied as a theoretical concept to analyze how the different axis of differentiation in mentor relationships unearth and address injustices that exist within African immigrant girls' educational and social contexts (Brar and Phoenix, 2004; Chillsa & Nisane, 2013; Reed, 2012).

## **179. Conflict Zones and the State: Women Challenging Physical and Material Borders**

**2:30pm–3:45pm**

**PRCC 203 (LCD)**

### **MODERATOR**

- ♦ *Iveta Jusova, Antioch University*

## PARTICIPANTS

### **Male Unions, Militant Women, and the Canadian and U.S. Border**

♦ *Laurie Mercier, Washington State University, Vancouver*  
During the Cold War, three international left-wing unions—IUMMSW, IWA, and ILWU—advocated militancy and egalitarian principles. However, prevented from joining them, women formed union auxiliaries to assert their economic and social goals. Auxiliaries pushed their collaboration across international borders, resisting the restricted lines of the nation state to promote transnational solidarity. However, Canadian and U.S. border officials, concerned about the spread of left-wing and feminist ideas, tried to prevent those exchanges. This paper focuses on how women made common cause across space to challenge constructed gender inequalities in their communities and restrictive national borders that limited working-class internationalism.

### **Women Arresting Violence: The Meira Paibi Movement**

♦ *Pavithra Narayanan, Washington State University, Vancouver*  
All arguments that support restrictions of civil liberties as necessary trade-offs for security are admissions of failure—failure of governments to protect constitutional rights of citizens. Yet, this failure is legitimized through laws such as India's 1958 Armed Forces Special Powers Act (AFSPA) which grant extraordinary powers and immunity to military personnel to arrest, torture, and indefinitely detain civilians. This paper examines the destruction wrought by militarization and how a group of women, the Meira Paibi (Torch Bearer), initially mobilized as a constituency to combat domestic violence, now spearheads the resistance against the AFSPA in the Northeastern Indian state of Manipur.

### **Immigration Policy and State Violence: Mexican Women's Settlement in the U.S.**

♦ *Luz Maria Gordillo, Washington State University, Vancouver*  
Mexican immigrant women in the U.S. have become targets of anti-immigrant sentiment with their presence considered to be a major threat. In 1994, after heavily militarizing the border, the INS confirmed knowledge of the impending death traps that Mexican immigrants would confront in more treacherous border crossings. Mexican immigrant women's human rights have been systematically violated and their families dislocated though their labor is consistently and aggressively recruited to serve the needs of burgeoning globalized economies. This essay analyzes State sanctioned violence through immigration policies and practices aimed at curtailing Mexican women's movement in defense of U.S. national security.

## **180. Rethinking the [Trans]Nation: Gender and Mobility in Caribbean Texts**

**2:30pm–3:45pm**

**PRCC 204 (LCD)**

### MODERATOR

♦ *Regine Michelle Jean-Charles, Boston College*

## PARTICIPANTS

### **Fantastic Possibilities: Thinking Canadian Multiculturalism through Nalo Hopkinson's *Brown Girl in the Ring* (1998)**

♦ *Rhonda Frederick, Boston College*  
Nalo Hopkinson's *Brown Girl in the Ring* challenges the limits of the real and encourages us to "think" multiculturalism differently. What can national belonging look like when viewed through the lens of a novel set in a post-apocalyptic Toronto? Are there critical possibilities for this belonging if a Canadian-born child of Caribbean immigrants channels Yoruba-derived gods in Canada? How can citizenship be reconceptualized if a Trinidadian woman's heart, transplanted into the body of an incumbent Ontario politician, makes the politician reassess her conservative platform? Rethinking citizenship through the novel reveals characters who live a Canadianness that is racially, spiritually, and culturally complex.

### **Beyond Boat People: Mobility and Marginalization in the Caribbean**

♦ *Vanessa Y. Perez, Brooklyn College*  
Examining unauthorized migration, human rights, and the role of cultural production in defining social and political belonging. Haitians, followed by Cubans and Dominicans constitute the largest number of people involved in unauthorized travel in rafts, boats, and other small craft in the Caribbean. Focusing on texts such as Mayra Santos Febres's collection of poetry *Boat People* (2003), Edwidge Danticat's "Children of the Sea," (1996) and Félix Morisseau-Leroy's poetry *Haitiad & Oddities* (1991), among other works to argue that cultural production can offer powerful counter-narratives to the sensationalized violence and the criminalized representations of undocumented migrants in the media.

### **The Haitian Imagination and the Challenge of Transnational Hispaniola**

♦ *Regine Michelle Jean-Charles, Boston College*  
Recent actions by the Dominican government placing restrictions on citizenship for people of Haitian descent make clear that the notion of a truly transnational Hispaniola seems stubbornly untenable. This paper examines how gendered visions of transnational relations can shape our view of Hispaniola. From the work of the late feminist activist Sonia Pierre with the *Movimiento de Mujeres Dominicana-Haitiana* (MUDHA) to Roxane Gay's short story "In the Matter of Water and Light," feminist cultural workers are exposing and engaging the challenges of transnational Hispaniola in diverse and complex ways.

## **181. Technologizing Information Literacy in Introductory Course Group Projects**

**2:30PM–3:45PM**

**PRCC 207 (LCD)**

The workshop facilitators, a women's and gender studies research librarian and the faculty coordinator of a multi-section introductory course, will discuss a year-long information literacy course enhancement project in which we developed a series of curricular revisions centered around a public "Women's and Gender Studies Fair" of group research projects. We invite

participants to join us in sharing successes, challenges, best practices, ideas, sample projects, and rubrics.

## PRESENTERS

- ♦ *Brian R. Jara, West Virginia University*

## 182. Dig Deep: Exploring and Negotiating Power, Tension, and Success in Collaborative and Intergenerational Girls-led Activism

2:30PM–3:45PM

PRCC 208-A (LCD)

## PARTICIPANTS

### *Mock White Girl and the Trivialization of New Media Solidarity*

- ♦ *Tyanna D. Slobe, University of Colorado, Boulder*  
Incorporating theoretical perspectives from sociocultural linguistics to explore the phenomenon of “Mock White Girl,” which parodies the expressive behaviors of white female adolescents. The performances analyzed stereotype the talk of teenage girls as dependent on new media, targeting ‘selfies’ and ‘text speak’. In their style shifts between standard English and Mock White Girl, speakers attribute vapidness to teenage girls and link girls’ sociality. These parodies trivialize the agentive group solidarity generated through girls’ use of social media, while erasing the solidarity and self-representation generated by use of the same new media forms by girls of color.

### *This is Really Powerful!: The Functions of Facebook in a Feminist Girls’ Leadership Program*

- ♦ *Beth Cooper Benjamin, Ma’yan Andrea M Jacobs, Ma’yan*  
Considering the value and limits of online feminist communities for girls by examining the uses of a private Facebook group by a cohort of teen girls in an intergenerational feminist girls’ leadership program. We will explore how the Facebook group enabled and encouraged girls to: call out oppression in their daily lives and the wider world; share knowledge and inspiration; hone analytic skills; seek and receive support; and facilitate idea-generation and decision-making on a shared project. Though girl-initiated, we argue that the Facebook group flourished because it emerged from within the leadership program’s conceptual framing and established trust.

### *From Girl Activist to Girls’ Activist: Outgrowing Youth Identity*

- ♦ *Dana Edell, SPARK Movement*  
When does a girl activist outgrow her youth identity and transition into becoming a girls’ ally? What does she gain and lose in this process? My paper explores how issues of ageism, both discrimination against as well as un-critiqued celebration of young people, impacts girls and women collaborating in SPARK Movement, an intergenerational feminist activist organization. Research and popular culture both show us the ways in which “youth” is celebrated and sexualized for girls and young women. Through interviews and observations, I analyze the journey and identity crises and opportunities that many young female activists encounter as they grow up.

### *Zen and the Art of Working With Girl Activists*

- ♦ *Lyn Mikel Brown, Colby College Ruth Frank-Holcomb, Columbia University*

Recent literature on youth activism and civic participation have affirmed the importance of youth-adult partnerships and stressed the need to reconceptualize democracy as a joint project between generations. In this paper, we explore the complexities of negotiating feminist intergenerational activist work. Drawing from in-depth interviews with racially diverse women and girl activists working together within different U.S. school and community contexts, both online and on the ground, we examine the importance of “ecological thinking” and what it means to be aware, reflective, and intentional as partners in girl-driven social change projects.

## 183. Women’s Activism in Stateless Nations: The Palestinian and Kurdish Case

2:30pm–3:45pm

PRCC 208-B (LCD)

## MODERATOR

- ♦ *Christine (Cricket) Keating, The Ohio State University*

## PARTICIPANTS

### *Naqab Bedouin Women’s Struggles in Rahat: Between ‘Tradition’ and ‘Modernity’*

- ♦ *Sophie Richter-Devroe, University of Exeter*  
This paper focuses on Bedouin women’s struggles in Rahat, one of the seven townships in southern Israel, where the Naqab Bedouin were forcibly settled in the 1960s. Relying on ethnographic fieldwork, I investigate how Israeli sedentarisation (and so-called ‘modernisation’) policies transformed local gender norms and practices, and how women resisted, dealt and coped with these drastic changes to their traditional lifestyles. By skilfully manoeuvring between Israeli and Palestinian nationalist narratives and between discourses on ‘tradition’ and ‘modernity’, Naqab Bedouin women challenge (although often silently) various forms of familial, communal and—most importantly—Israeli state control imposed on them.

### *Kurdish Women in Diyarbakır: Political Violence and Gender in a Stateless Nation*

- ♦ *Veronica Buffon, University of Exeter*  
Since the foundation of the Turkish state in 1923 Kurdish women have been marginalized by the secular project in Turkey, by the Kurdish nationalist movement, and also by the feminist movement in Turkey. Based on ethnographic fieldwork in Diyarbakır, the most populous Kurdish city in south eastern Turkey, I discuss how Kurdish women negotiate their gender roles in a context of permanent political violence. By looking at women’s everyday lives I discuss how women challenge, struggle and oppose the dismantling of their ethnic Kurdish identity.

### *Stateless Palestinian Women from Iraq Seeking Asylum in the USA Post 2003*

- ♦ *Isis Nusair, Denison University*  
This paper focuses on Palestinian women who were born and raised in Iraq and forced out of the country in the aftermath of the US-led invasion in 2003. As stateless Palestinians they had to spend over four years living in tents in refugee camps established by UNHCR in the desert on the border between Iraq and Jordan. Based on extensive ethnographic research with these women who arrived in the USA as asylum seekers after 2007, I analyze how their experiences of dislocation shape their accommodation to living in the USA, and the modes

of agency they employ to deal with the social, economic and political transition in their lives.

## ***Palestinian Women's Agency and Nation in the Refugee Camps in Lebanon***

♦ *Laila Farah, DePaul University*

Based on extensive ethnographic research, I explore the ways in which Palestinian women engage in activism through traditional stitchery. The specific context of living in the Palestinian Refugee camps in Lebanon makes agency and resistance in everyday life look quite different than other more liberated spaces. The focus of this study examines how these women enact a particular form of nationalism in the absence of a state and most of their human rights.

## **184. Author Meets Critics: Are the Lips a Grave? A Queer Feminist on the Ethics of Sex**

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

**PRCC 208-C (LCD)**

This book articulates the possibilities of a queer feminism attentive to the lived ambiguities of sex in the contemporary world. Huffer situates ethics as the fraught terrain over which queer feminist battles have been fought and the primary reason behind the queer feminist split. The book demonstrates how race, sexuality, class, and gender interact at the various political, institutional, and cultural sites where the queer feminist split has been most salient. Those sites include the racialized history behind the decriminalization of sodomy in *Lawrence v. Texas*, a personal story about interracial love in the context of the transnational migration of labor and feminist calls for justice, and the lessons of 1970s bad girl Valeria Solanas in contemporary queer feminist film. Folding the feminist into the queer, Huffer ultimately calls not only for a new approach to sexual thinking but, just as crucially, for a new conception of ethics.

### **AUTHOR**

♦ *Lynne Huffer, Emory University*

### **PRESENTERS/CRITICS:**

- ♦ *Angela Willey, University of Massachusetts, Amherst*
- ♦ *Shannon Winnubst, The Ohio State University*
- ♦ *Debjani Bhattacharyya, Drexel University*
- ♦ *Kyoo Lee, John Jay College*

## **185. Creating Justice; When We Remember our Predecessors, We Wonder, Why Isn't There a Gender-Neutral Term for Forefathers?**

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

**PRCC 209-A (LCD)**

### **MODERATOR**

♦ *Carol A. Gosselink, Missouri State University*

### **PARTICIPANTS**

## ***The Nineteenth-Century Roots of Celebrating Feminist Foremothers***

♦ *Corinne Field, Columbia University*

In the 1890s, young women's rights advocates in the United States created rituals to celebrate the heroic contributions of three veteran activists—Elizabeth Cady

Stanton, Susan B. Anthony, and Harriet Tubman. While honoring these old women as foremothers, younger activists in the National American Woman Suffrage Association and the National Association of Colored Women simultaneously argued that a new generation should take over active leadership of these organizations. As I will show in this paper, these nineteenth-century celebrations, which simultaneously venerated and marginalized old women, continue to both shape understandings of feminist foremothers and frustrate transgenerational alliances today.

## ***Tell Me What Will You Do With Your Wild and Precious Life?***

♦ *Janet Lois Freedman, Brandeis University*

The feminist consciousness-raising model can be a response to the question asked by Mary Oliver in her poem "The Summer Day." Gathering in small groups to speak honestly and analyze deeply our lived experience, old women and our allies can challenge oppressions that trivialize and silence old people, and plan actions for systemic change with other social justice groups. My remarks will draw upon some classic writing and activism, including Maggie Kuhn, Cynthia Rich and Barbara Macdonald and newer theoretical work, such as that of Margaret Morganroth Gullette, and current applications like the Raging Grannies.

## ***Poets Stand Firm: The Aging Poems of Kumin, Pastan and Ostriker***

♦ *Lois E. Rubin, Pennsylvania State University*

Three well-known elderly poets—Maxine Kumin, Linda Pastan, Alicia Ostriker—describe the experience of aging in ways that both resist ageist stereotypes and reinforce them. The fact that they continue to write poetry late in life demonstrates resistance to stereotypes of aging as a time of dwindling capacities. Both Ostriker and Kumin, even as they regret physical infirmities, say they enjoy the serenity and freedom that age provides while Pastan sees age as primarily a time of loss. Poems follow suit—Ostriker's and Kumin's poems showing speakers who continue, through adversity, to strive, while Pastan's speakers express denial and resignation.

## ***Signified by Pain: Aging, Disability, and the Female Body in the Poetry of Adrienne Rich***

♦ *Melanie Cattrell, Western Carolina University*

Combining literary studies, age studies, and disability studies, this paper examines the way Adrienne Rich (1929-2012) addresses the aging female body. "I feel signified by pain," Rich writes in "Contradictions: Tracking Poems," a series of poems describing her anxieties about aging and her worsening struggle with rheumatoid arthritis. Asserting "the prime of life, old age/aren't what they used to be," Rich uses poetry to describe the aging body—a body often invisible in poetry. While known for writing about lesbian sexuality and politics, I argue that her work also provides a poetic description of the intersection of aging and disability.

## **186. Political Storytelling: Feminist Cartooning, Performance, and Digital Authorship**

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

**PRCC 209-C (LCD)**

### **MODERATOR**

♦ *May Chazan, Trent University*

## PARTICIPANTS

### ***A Fear of Judgment: Applying Maria Lugones' Arrogant Perception and World Travelling to Theorize Spaces of Constraint to Agentive Digital Authorship***

♦ *Rebecca Beucher, University of Colorado, Boulder Linnea K. Beckett, University of California, Santa Cruz*

Digital storytelling enables new forms of signification; strategically layering modes facilitates potential re-appropriations of cultural symbols and subversive storytelling. In this empirical study, researchers examine three youths' reflections on their composition choices. Findings show authors articulating a fear of peer judgment, effectively constraining their 'choices' for telling more complete stories. Researchers engage the offerings of feminist philosopher Maria Lugones (2003) to theorize how a fear of judgment signals and seems to establish a discursive and felt alienation between peers. This alienation potentially forecloses opportunities for both author and audience to read one another through empowering, loving discourses, constraining agency.

### ***Le Freak, C'est Chic: Narcissister's Abnormal Feminism***

♦ *Lucian Gomoll, California State University, Los Angeles*

This paper analyzes the work of Narcissister, a contemporary artist who rearticulates her body with mannequin parts, astonishing performances, and digital media. I argue that her transgressions offer us powerful critiques of contemporary formations of race, gender, and sexuality through the lenses of freak feminism and critical hedonism.

### ***Nourishing Insubordination: Young Female Political Cartoonists in Egypt***

♦ *Aisha Khalil Nasser, Oregon State University*

Throughout the twentieth century, cartoon art was a gendered profession in Egypt. Big names like: Salah Jaheen, Mostafa Husain, Mohammed Rakha, among others dominated the field. Political Cartoon was especially a male domain until a generation of young female cartoonists transgressed, invading that space, and rose to prominence with the political upheaval that swept the Arab region over the last few years. Young female cartoonists are resisting the hegemonic culture by their mere existence in a predominately male profession. In addition, their works have been nourishing insubordination to the hegemonic culture by resisting traditionally ascribed female roles.

### ***The Politics of Pity and the Individual Heroine Syndrome: Mukhtaran Mai and Malala Yousafzai***

♦ *Fawzia Afzal-Khan, Montclair State University*

Using Lillie Chouliarki's questions regarding the ethical responsibilities of spectators toward visual suffering in our mediated age as a start-off point, I will look at a recently-staged operatic performance in NYC about the story of Mukhtaran Mai's rape called Thumbprint, as well as the performative memoir I am Malala to ask how far these performances of individual women refusing victimhood feed into a neoliberal politics of redemption which is intertwined with the politics of US Empire in the 21st century?

### ***"Same Love," Same Music Industry: Queer Liberalism and Its Musical Allies***

♦ *Kait LaPorte, University of Washington*

Gay musical iconicity and the appropriation of difference by white heterosexual gay icons have long been engrained in the US queer community. But, as evidenced by the mass wedding during Macklemore's marriage equality anthem at the 2014 Grammy Awards, queer liberal politics and the U.S. music industry have grown increasingly intertwined. Though the function of gay icons has shifted, the practice of appropriating difference remains, contributing to colorblind politics of queer liberalism. This creates a mainstream fiction of inclusivity which preserves the white supremacy of the nation-state while capitalizing on the neoliberal market niche of the "exceptional white queer."

### **187. Feminist Masculinities Interest Group Business Meeting**

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

**PRCC 210**

This is the business meeting for this interest group.

### **188. Feminism and Activism Interest Group Business Meeting**

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

**PRCC 211**

This is the business meeting for this interest group.

### **189. The Real World Relevance of Women's Studies Scholarship: Critical Theory and Crucial Practice**

**2:30pm-3:45pm**

**Sheraton Bahia-1**

#### MODERATOR

♦ *April Lynn Michels, Texas Woman's University*

#### PARTICIPANTS

### ***Liberal Reactionary Politics: Anti-Feminist Movements From Progressive Men***

♦ *Marlene Flores, Texas Woman's University*

The men's rights movement in the United States can be seen as reactionary to second wave feminism. Reactionary groups are not always contained within conservative ideologies however, as many anti-feminist or MRA (men's rights activism) ideologies are expressed today through self-proclaimed progressive, humanist, and liberal identifying men's groups. This paper will examine the ramifications of such groups and their effects on feminist goals and politics.

### ***The Other Guys: How Women's Studies Views Biology in their Programming***

♦ *Amelia Garza, Texas Woman's University*

Women's Studies is widely known to be an interdisciplinary academic field. This mantra of interdisciplinary is often repeated throughout Women's Studies programs and is one that works at integrating other academic fields, methodologies, and research

into program coursework. Biology is an academic field that has often been left out of Women's studies programming. This qualitative research is focused upon finding how these two academic fields are, or can be, connected as well as benefit from one another. In a discipline based on an interdisciplinary structure, it is important to identify what perspectives are being misrepresented or excluded.

## **Texas' Abstinence Only Education Through a Feminist Lens**

♦ *Stephanie Lauren Vastine, Texas Woman's University*  
The purpose of this paper is to examine connections between how students are educated about sex and how they come to understand their own bodies and themselves as sexual beings throughout their life. I will analyze abstinence only programs in Texas, and connect this education to adult's concepts of bodily autonomy and personal accountability for sexual decisions. I will suggest potential ways to "re-think" how Texas teaches, or does not teach, their students about sex. This will further feminist pedagogical approaches and encourage educators to help their students learn valuable knowledge about themselves, their bodies, and their sexualities.

## **Capitalizing on "American Dreams": An Intersectional Analysis of the Anti-Capitalism/Anti-Globalization Movement**

♦ *Alexandria Worsham, Texas Woman's University*  
In this paper, I examine the relationship between patriarchy and capitalism and their connection to the literary concept of the "American Dream" through various historical representations. I then use this analysis as a lens through which to consider the implications of anti-capitalism and anti-globalization activist groups and social movements from an intersectional standpoint, including gender, race, sexuality, and class. Through this, I determine the effectiveness of these movements and suggest the next step towards an anti-capitalist, anti-globalized society.

## **190. Trans- Subjectivities, Regulatory Identity Categories, and the Nation**

**2:30pm-3:45pm**

Sheraton Bahia-2

### MODERATOR

♦ *Alexandre Baril, Wesleyan University*

### PARTICIPANTS

## **From Trans\* Traitors to Trans\* Troopers: The Media Construction of the Relation between Soldiers' Trans\* Subjectivities and Dis/loyalty to the Nation-State**

♦ *Peter Cava, Florida Atlantic University*  
From the 2013 coverage of Chelsea Manning's leak of classified government documents and subsequent gender transition to the 2014 documentary web series *TransMilitary*, media representations of trans\* soldiers contribute to the construction of a relation between trans\* subjectivities and dis/loyalty to the nation-state. This paper traces this construction and advances two arguments: first, trans\* activists should

not advocate for the legitimacy of trans\* subjectivities by discursively suturing them to nationalism; second, trans\* activists should not construct gender fixity as a signifier of an insufficiently oppositional stance vis-à-vis the regulatory identity categories upon which nationalism is predicated.

## **Dangerous Sexual Non-Citizens: Trans\* Youth in the Juvenile Justice System**

♦ *Krista Benson, The Ohio State University*  
The question of which lives are visible or liveable is central to the understanding of citizenship. Significant theoretical literature has examined visibility, identity, and neoliberalism but has overlooked experiences of trans\*/gender-non-conforming youth (T/GNCY). Qualitative and quantitative studies show that T/GNCY are disproportionately present in the juvenile justice system and that they experience ongoing discrepancies in treatment. I examine these studies within the framework of neoliberal citizenship, arguing that attention to T/GNCY's experiences shows that systems of criminalization, citizenship, and social belonging are directly connected to a gender-normative system that requires the invisibility/other-ness of the T/GNCY citizen to support these structures.

## **A War of Position: How Countercultural Migration Narratives Undermine the Nation-State's Discriminatory Practices**

♦ *Kate Schaab, Bowling Green State University*  
The nation-state's desire for racial fixity is seldom acknowledged in contemporary anti-migrant border discourse due to the rise of post-racial rhetoric. Instead, xenophobia and sexism play an increasingly prominent role in how the nation-state is being rethought, remade, and "defended" in the twenty-first century. Such rethinking is not, however, unilateral, as undocumented migrants and pro-migrant voices continually produce new modes of cultural resistance. Using an intersectional feminist framework and drawing upon Maria Herrera-Sobek's work, I examine countercultural narratives in contemporary literature and photography and show how pro-migrant voices undermine and reshape the nation-state's rhetorical and strategic efforts at fixity.

## **The Gender Border Patrol: A Transfeminist Critique of the Ideology of Shared Girlhood**

♦ *Joelle Ruby Ryan, University of New Hampshire*  
For forty years, some self-identified radical feminists ("radfems") have waged an ongoing attack on trans women. For example, defenders of the Michigan Womyn's Music Festival's "womyn-born-womyn" policy have stated that trans women should not be allowed to attend because they do not possess a "shared girlhood" with cisgender women. Over the past decade, this rhetoric has found a new foothold in the radfem blogosphere. In this paper, I utilize a transfeminist lens to interrogate this ideology, explicating how this gender border patrolling represents a gender nationalist project that is harmful not only to transfeminine people, but also to feminism.

## **191. Feminist Perspectives on Contingency in Academia Part Two: The Adjunct Body: Contingency, (Im)Permanence and Abjection**

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

Sheraton Miramar-1



Contingent faculty float literally and theoretically in a liminal, borderland space. The word adjunct implies supplementary or non-essential personnel; yet, reality reflects a marginalized contingent body essential to the functioning of the current academic system. While acknowledging the benefits to WGSS programs (e.g. broader and more frequent course offerings), this roundtable addresses contingent faculty's expendability, impermanence, flexibility, and resultant undervaluation. How does the increase in online teaching further complicate contingent faculty's situation? In what ways is the contingent body further devalued by an imperialist, corporatist academic system when considering gender, race, class, queerness, age, and disability?

#### MODERATOR

- ♦ *Melissa Fernandez Arrigoitia, London School of Economics and Political Science*

#### PRESENTERS

- ♦ *Lisa Ellen Bernstein, University of Maryland, University College*
- ♦ *Cara E. Jones, Hamilton College Pamela Redela, California State University, San Marcos*
- ♦ *Batya Weinbaum, Independent Scholar*
- ♦ *Mabel M. Rodriguez Centeno, University of Puerto Rico*
- ♦ *Jeannie Ludlow, Eastern Illinois University Sekile Nzinga-Johnson, University of Illinois*

## 192. Girl Studies in Settler Societies

2:30PM-3:45PM

Sheraton Miramar-2

#### MODERATOR

- ♦ *Jo-Anne Lee, University of Victoria*

#### PARTICIPANTS

### **“Ain’t No Justice... It’s Just Us”: Racialized Girls Organizing against Sexual and Carceral Violence**

- ♦ *Lena Carla Palacios, McGill University*

This presentation highlights how racialized girls who represent the communities most impacted by interlocking forms of interpersonal and state violence are at the forefront of developing transformative justice models. Studying the knowledge produced by girl-driven collectives enables us to rethink what constitutes girlhood from a perspective critical of how girls of color have been criminalized. I explore how their activism challenges a liberal politics of recognition and produces alternative models of justice, redress and response based in frameworks of community accountability. Case studies showcase transformative justice activism that contests sexual violence and carceral state violence in settler societies.

### **Gendered Constructions of Criminal Justice-Based Dispossession in Schools: Latinas and the School-to-Prison Pipeline**

- ♦ *Patricia Krueger-Henney, University of Massachusetts, Boston*

Through combining portraiture with youth participatory action research (YPAR), this paper highlights how Latina girls are disproportionately caught within the tight spaces of punitive school discipline practices. The visual data from this New York City-YPAR project identify three processes of dispossession by which young Latinas are affected by the school-to-prison pipeline: institutional abandonment as disinvestment in girls' personhood, social isolation, and deprivation of agency and

self-control. The presentation concludes with a discussion of how doing justice work for girls trapped inside the multiple sites of the pipeline also requires multi-sited strategizing.

### **Beyond Metaphorical Evasions: Indigenous Girls’ Presencing as Decolonizing Force**

- ♦ *Sandrina de Finney, University of Victoria*

With the goal of centering decolonization struggles in girl studies, I take up the appropriation of decolonization frameworks in feminist and gender studies. I draw on Indigenous critiques that such appropriation constitutes a metaphorization of decolonization's true aims, a “turn to innocence” (Tuck and Yang, 2012) that reasserts colonial hegemony and mutes possibilities for anti-colonial transgressions. Instead, I explore Indigenous strategies of “presencing” as decolonizing force (Simpson, 2011), including ceremony, dreamwork, and political action. Drawing on community studies in Canada, I examine how Indigenous girls disrupt assaults on Indigenous lands, bodies and sovereignty through everyday “presencings” that engage more-than-human alliances.

### **Breaches of Indigenous Girls’ Human rights: Where’s the Justice?**

- ♦ *Asia Czapska, University of Victoria*

Racist (neo)colonial institutional forces—poverty, child welfare, youth prisons, and state supported extractive industries—systematically violate the human rights of Indigenous girls in Canada while sustaining epidemic levels of racialized/gendered/sexualized violence. State failure to respond to violence against Indigenous girls by private actors is connected to a historical pattern of institutional colonizing agents also committing abuses against Indigenous girls and women. In the face of a multitude of interconnected/layered human rights violations, Indigenous and allied groups move beyond the ‘boundaries’ of colonial nation states and seek justice through international and transnational human rights monitoring mechanisms.

## 193. Feeling Feminist Pedagogy

2:30PM-3:45PM

Sheraton Miramar-3

#### MODERATOR

- ♦ *Francesca Royster, DePaul University*

#### PARTICIPANTS

### **“Uses of Anger” in the Classroom**

- ♦ *Olivia Perlow, Northeastern Illinois University*

As a Black feminist sociologist who mostly teaches race and gender courses, I decided that I needed to become more proactive in developing mechanisms to translate my own anger as well as students' anger and other strong emotions, into opportunities for transformative teaching-learning to take place. Thus in this paper, I describe my own employment of Audre Lorde's (2007) “Uses of Anger” as a pedagogical tool, as well as demonstrate the ways in which anger as an emotion can serve several important functions within and outside the classroom.

## ***Evoking Empathy through the use of Autobiographies***

♦ *Durene Imani Wheeler, Northeastern Illinois University*  
As part of Black feminist pedagogy, I constantly 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 to evoke empathy among privileged students. This paper investigates the use of autobiographies as a didactic tool to encourage empathy among privileged students by seemingly humanizing Others, which in turn, fosters a more communal classroom environment.

## ***Learning While Laughing: How Humor Works for Me in the Classroom***

♦ *Shelley Bannister, Northeastern Illinois University*  
The course content in my Women’s Studies courses implicates all of us in some way, either as subordinate, oppressed people, or as dominant, privileged people. As Claude Steele (1997) argues, when one of these statuses is activated, learning can be blocked. I use humor intentionally to counteract those blocked feelings so that students can open themselves to new material. As Morrison explains, “[l]aughter can quickly dispel tension and increase the capacity for dialogue” (2008: 4). I am a White lesbian with an educational background in sociology, law, and comedy. They come together effectively in the undergraduate classroom.

## ***The Power of Feminist Love***

♦ *Laurie Fuller, Northeastern Illinois University*  
In the introductory Women’s and Gender Studies course I approach each new semester as an opportunity to share the power, joy and love of feminisms. Designed to challenge the students to take themselves and their ideas seriously, this course is particularly important to our working class multi-racial urban students who live in a culture that teaches us to hate ourselves. In this context self love, scaffolded by political education, becomes a revolutionary act, a form of talking back, which as hooks explains, can be “a gesture of defiance that heals, and makes new growth and new life possible” (1989: 9).

## **194. Transgressing Feminist Paradigms: Redefining Rights, Survival, and Violence**

**2:30PM–3:45PM**

**Sheraton Miramar-4**

### **MODERATOR**

♦ *Priti Ramamurthy, University of Washington*

### **PARTICIPANTS**

## ***Mapping Transnational Narratives of Violence, Victimization and Survival***

♦ *Elora Halim Chowdhury, University of Massachusetts, Boston*  
This paper examines acid throwing—a form of gendered violence—in South Asia by tracing survivors’ life history narratives. I argue this phenomenon must be understood beyond a “culturalist” framework; and employ instead a “structural inequality” framework, which maps the vulnerability of victims onto life trajectories shaped by complex forces of

globalization, neoliberal development, patriarchy and poverty. Mapping a trajectory of suffering aids in imagining a more nuanced, and humane transnational analytic and response with regards to violence against women. Life narratives transgress a strict “victim/survivor” binary, providing fluidity and agency in developing more liberatory epistemologies of survival and struggle.

## ***The Possibilities and Limits of Neurodiversity and Neural Citizenship***

♦ *Jigna Desai, University of Minnesota*  
Adults with autism claim citizenship by deploying neural knowledge to redefine autism, articulating neural subjectivities and advocating for civil rights based on neurological difference. Self-advocates argue for civil rights through the discourse of neurodiversity as a means of contesting their abject citizenship. Neurodiversity proponents demand recognition for neurological difference asserting that “autistics” should be central to defining research, policy, and treatment agendas and not simply rehabilitated and normalized. Advocates pose autism as a social identity, a basis for a neurocultural community, and a valuable form of human diversity. I examine the possibilities and limits of neurodiversity and neural citizenship projects.

## ***“What’s Wrong with Rights?”: Transnational Considerations of Sexual Violence***

♦ *Amanda Swarr, University of Washington*  
Feminist scholarship addressing sexual violence in the United States has largely centered on neoliberal models that promise increased rights as a solution to violence. This paper extends and recontextualizes Dean’s Spade’s question—“What’s wrong with rights?”—by examining how rights paradigms focused on rape travel to and in the global South. Why and how do activists mobilize rights discourses? And how can we merge US-based critiques of neoliberalism with praxis-based actions? Putting together radical theories and activist strategies from the global North and South allows us to explore transgressive paradigms emerging as alternatives to Northern-based impositions of sexual rights frameworks.

## ***Feminist Politics of Survival in the Cancer Wars***

♦ *Sasha Su-Ling Welland, University of Washington*  
In the cancer wars, survival is a boundary object. It is mobilized and conceptualized in different ways by theorists and activists: as a technique of empowerment, a political and personal goal, or a neoliberal epistemic shift in political horizon. This paper reads “survival” discourse in breast cancer campaigns against feminist accounts of personal encounter with cancer to ask what a feminist politics of survival entails. How do contradictions within this occupied territory—of scientific research, medical provision, cancer industry marketing, gendered bodies, and affective experience—suggest new transgressive forms of political action?

## **195. Theories, Trainings and Social Change: Women’s Centers Transforming their Institutions**

**2:30PM–3:45PM**

**Sheraton San Cristobal**

How can diversity/inclusion trainings administered to staff, faculty and organizations within our institutions create more justice on our campuses and in our world? This Roundtable will

discuss various social justice based trainings being offered by Women's Center staff to educate individuals and groups and activate them to be better bystanders and allies to marginalized communities inside and outside the classroom. In educating people with institutional power or status, these trainings hope to leverage power and privilege to sustainably create justice on our campuses. Each of the participants will speak from their own personal, institutional and theoretical perspective.

## PRESENTERS

- ♦ *Amanda Linsenmeyer, University of Colorado, Boulder*
- ♦ *Amber L. Vlasnik, Wright State University*
- ♦ *Cynthia L Konrad, University of Wisconsin, Whitewater*
- ♦ *Jamie L. Huber, Utah State University*
- ♦ *Jennifer Smith, Pacific Lutheran University*
- ♦ *Kerry Diekmann, American University*

## 196. Exhibit Hall Friday

3:00PM–7:00PM

PRCC Ballroom B–Exhibit Hall

## 197. Finding Home? The Gendered Vulnerabilities of Disability, Race, and Class

4:00PM–5:15PM

PRCC 101-A

### MODERATOR

- ♦ *Janet Grey-Elsharif, SPICES Academic Consultancy*

### PARTICIPANTS

#### **“A Straightjacket of Everyone’s Problems” When Social Reproduction Channels Market Risk**

- ♦ *Amy Castro Baker, Hunter College*

Market economies are often assumed to be ahistoric and socially orthogonal to legacies of oppression and market exclusion. This research draws on interviews with 30 female homeowners to demonstrate how the “strategic silence (Bakker,1994)” surrounding gender and lending is dismantling women’s wealth in the United States. As the costs of social reproduction are intentionally shifted from the state and employers onto individuals, care work acts as both a conduit and an amplifier of market risk. Subsequently, the responsibility for unpaid gendered tasks extends well into older adulthood leaving women at risk of predatory financial practices and mortgage foreclosure.

#### **Inevitable Intersections: Race, Class, Gender, Disability, Citizenship, Care and Welfare**

- ♦ *Grace Chang, University of California, Santa Barbara*

This paper explores the intersections of race, class, gender and disability, and the links between some of the most vulnerable members of society: people of color and people with disabilities. These groups, as workers and “consumer” citizens, face exploitative labor conditions and precarious life conditions that link them in broader social justice struggles that these communities potentially share: How are people of color and people with disabilities exploited as workers under similar ideologies, policies and structures? What are the potential alliances between people of color and people with disabilities in order to organize around care work and the welfare state?

## 198. Intimate Labors: Narratives of Self, Maternal Desire, and Reproduction

4:00PM–5:15PM

PRCC 101-B

### MODERATOR

- ♦ *Abigail Palko, University of Notre Dame*

### PARTICIPANTS

#### **A Womb of Their Own: Popular Culture and the Normalising of Commercial Surrogacy**

- ♦ *Modhumita Roy, Tufts University*

“Is your body just a consumer good, like any other? Can your genes and tissues be processed, sold and turned into profit?” asks Donna Dickenson in her book, *Body Shopping*. In the past few decades, these have emerged as urgent, ethical questions as the world of commerce and profit have encroached more and more into what is generally seen as “private” and “intimate” areas of our lives. One troubling site of convergence of profit and intimacy is “reprotech” or reproductive technologies. Indeed, assisted reproductive technologies depend on the commercialization of the body and body parts. There is now a flourishing market for eggs, sperms and wombs. While the intimate labour of procreation is as old as life itself, the technologized science of reproduction is a modern phenomenon. My paper focuses on the market and marketing of intimate labour. In particular, I focus on the role of popular culture-sit-coms, movies, gossip magazines-in promoting and normalizing one of the more troubling aspect of assisted reproduction—“womb renting.”

#### **Thinking Back Through Our Mothers: Contemporary Memoir and Abortion**

- ♦ *Mary Thompson, James Madison University*

This paper compares the structurally central concern of abortion in two recent memoirs by women confronting mother-loss and love: Cheryl Strayed’s *Wild: From Lost to Found on the Pacific Crest Trail* (2012) and Terry Tempest Williams’ *When Women Were Birds: Fifty-Four Meditations on Voice* (2012). In doing so, I re-assess Judith Wilt’s argument from *Abortion, Choice and Contemporary Fiction: The Armageddon of the Maternal Instinct* (1990), to argue that in these contemporary memoirs, abortion raises questions for daughters about how their mothers’ lives might have been different with greater reproductive choices. Contemporary women writers, apparently free of the anxiety of “potential not-being” that abortion supposedly provokes (Wilt), imagine their mothers’ reproductive lives in order to clarify their own commitment to abortion rights and women’s self-realization.

#### **Into the Fire: Teenage Mothers Navigating Abjection**

- ♦ *Laura Christine Tanner, University of California, Santa Barbara*

In this paper I analyze video blog segments created by teenage mothers and posted to youtube.com. Using the work of Sara Ahmed and Imogen Tyler, I explore these videos as a strategy to navigate affective economies of shame and disgust as well as the social abjection of teenage motherhood. I argue that teenage mothers challenge such discourses by creating and sharing their video blogs. However, as they transgress norms of adolescence to claim identities as “good” mothers—claims evidenced by their all-consuming love for their children—they necessarily reproduce motherhood discourses and tropes that serve to subordinate them as women.

## 199. Mentoring Roundtable: Purposefully Pursuing Jobs “Off the Track”

4:00PM–5:15PM

PRCC 102-A

Genuine desire to use one's degree off the tenure track combined with the precariousness of the current job market means that graduate students want and need to hear about how to think through and apply for many different kinds of work. Participants will address how to navigate graduate school/relationships with their advisers, to translate a cv into a resume, and how to identify transferable skill sets knowing that or coming to the realization that tenure track is not the goal in pursuing their M.A. or Ph.D.

MODERATOR

- ♦ *Barbara Shaw, Allegheny College*

PRESENTERS

- ♦ *Sarah Tillery, Portland Community College*
- ♦ *Ryan Shanahan, Vera Institute of Justice*
- ♦ *Susannah Bartlow, Marquette University*
- ♦ *Aimee Germain, University of Michigan*
- ♦ *Kate Drabinski, University of Maryland, Baltimore County*

## 200. “Ties That Bind:” Interrogating Masculinity and the Nation-State

4:00PM–5:15PM

PRCC 102-B

MODERATOR

- ♦ *Carisa Weaver, University of Colorado, Denver*

PARTICIPANTS

### *Getting Away with Imperialism: The New Privileged Monsters, or, Likable, Straight, Middle-Class, White Guys*

- ♦ *Megan Sibbett, University of Oklahoma*

Focusing on analyses of the “monstrous other” as explicated by Jasbir Puar, I draw attention to current, mainstream monsters of privilege within television series such as *Breaking Bad* and *Dexter*. Situated alongside the “monster, terrorist, fag” trope, these heteronormative, white-privileged characters function as new monsters who reinforce evolving imperialisms by bolstering notions of “necessary” violence. Rather than being innocuous, I explore how these current monsters stabilize the non-white, non-heteronormative “monstrous other.” I conclude with a queer, feminist praxis that disrupts flows of acceptable, mundane violence by attending to a multi-directional understanding of imperialism within the context of popular culture.

### *The Rhetorical Construction of Middle-Class Citizen Character in American College Fraternities*

- ♦ *Leigh Ann Jones, Hunter College*

“The Rhetorical Construction of Middle-Class Citizen Character in American College Fraternities” begins at the border between boyhood and manhood in the United States, two rhetorical constructions that have shifted historically. Using archival research on Sigma Chi fraternity at Columbia College in the 1960s during a phase of organizational crisis, I claim that American college fraternities place a rhetorical framework

upon incipient male adulthood that eases the transition across the imagined borders of manhood, creating gendered and raced subjectivities tied to American citizenship and democratic engagement. This rhetorical framework uses the origin story genre to constitute this identity among members.

## *There is a Brotherhood: Young Boys and the Regime of Imperial Masculinity*

- ♦ *Shadia Siliman, Indiana University*

Academic discourses on sexualization of women and girls have recently emerged in the Western world, particularly in response to the sale of products such as push-up bras for prepubescent children. However, little has been said on the media's sexualization of young boys, particularly as it appears in consumer contexts. I argue the sexualization of young boys is a response to the supposed “crisis of masculinity” and serves as an apparatus of imperial masculinity, simultaneously grooming boys for heteronormative adulthood and perpetuating consumerist ideals.

## 201. Women's Centers Committee Business Meeting

4:00PM–5:15PM

PRCC 102-C

This is the business meeting for Women's Center Standing Committee.

## 202. Representational Labor: Doing the Work of Race, Disability and Sexuality in the Academy

4:00PM–5:15PM

PRCC 103-A

As academics who are often called to represent, speak for, work for and embody race, disability and/or sexuality politics, the members of this roundtable wish to speak about what it means to do race labor, disability labor and sexuality labor in the academy, particularly in women's and gender studies programs, women's colleges and feminist or social justice spaces. We consider questions such as: What does it mean to do race/disability/sexuality labor? How does this labor get recognized and/or taken for granted? How does this labor feed us? How does it wear us down?

PRESENTERS

- ♦ *Sami Schalk, State University of New York, Albany*
- ♦ *LaMonda Horton-Stallings, Indiana University*
- ♦ *Margaret Price, Spelman College*
- ♦ *Stephanie Kerschbaum, University of Delaware*
- ♦ *Heather Montes Ireland, Indiana University*
- ♦ *Melinda Quinn Brennan, Indiana University*

## 203. Feminist Fiction and Autobiography

4:00PM–5:15PM

PRCC 103-B

MODERATOR

- ♦ *Jill Eichhorn, Austin Peay State University*

## PARTICIPANTS

### **“No Old Maids”: Subversive Spinsters in Stella Miles Franklin’s *New Woman Fiction***

♦ *Janet Lee, Oregon State University*

Australian feminist Stella Miles Franklin, best known for contributions to a uniquely Australian literary tradition, wrote *New Woman* protest literature during her time with the National Women’s Trade Union League in Chicago, USA (1908-1915). Central in these writings that critique marriage and advocate women’s economic independence is the spinster. This paper focuses on Franklin’s representation of spinsters in selected work from her Chicago years. Inspired by social purity and New Woman feminisms, as well as by the Chicago Literary Renaissance and its insistence on literature’s role in social justice education, Franklin portrayed spinsters as empowered rather than dejected women.

### **Not No Rapunzel: *Mango Street’s Revised Ever After***

♦ *Laura Halperin, University of North Carolina, Chapel Hill*

I will read Chicana writer Sandra Cisneros’s *The House on Mango Street* as a rewriting of classic fairy tales. Cisneros’s references to fairy tales and children’s tales highlight a disjuncture between such tales and the lives of the working class Mexican American girls of *Mango Street*. Through her repeated image of young women who habitually look out of windows hoping for Prince Charming to “rescue” them, Cisneros reveals the misleading hope that classic patriarchal fairy tales instill. Through her young protagonist Esperanza, Cisneros alternatively underscores the importance of girls taking charge for themselves and giving back to their communities.

### **Vulnerability and Violence in the Context of “Nowhere in Particular” in Dorothy Allison’s *Bastard Out of Carolina* (1992) and *Cavedweller* (1999)**

♦ *Jennifer Ansley, Duke University*

This paper argues that Allison’s novels, *Bastard Out of Carolina* and *Cavedweller*, allow us to consider how a cultural tendency to cling to a pastoral ideal that gets generalized across local, rural economies renders the inhabitants of rural spaces vulnerable to interpersonal violence. Allison’s work particularizes, articulating the specific economic and institutional vulnerabilities of the poor rural inhabitants at the center of her stories, and in doing so, produces a world in which “victims” and “perpetrators” are figured as rational, sympathetic subjects negotiating harms that result from the spatio-economic conditions of their lives.

## 204. **Literary Imaginations of Labor: Sexuality, Kinship, and Romance**

4:00PM–5:15PM

PRCC 104-A

### MODERATOR

♦ *Trisha Franzen, Albion College*

### PARTICIPANTS

### **Masculine Disruptions of Othermothering in Toni Morrison’s *Beloved*, *Jazz*, and *A Mercy***

♦ *Naomi Mercer, United States Military Academy*

Toni Morrison’s work presents myriad examples of othermothering performed by black women, but perhaps more intriguing are sites where othermothering as a system of care work in Morrison’s novels serves to subvert gender and race norms. Some critics argue that Morrison’s depictions of female-centric othermothering allow black men to shirk parental and communal responsibilities. However, this article examines how male othermothering transgresses the master narrative of the ideal (black or white) mother by refuting gender roles and the naturalization of women as better suited to care giving.

### **Other Loves, Other Touches in Octavia Butler’s *Lilith’s Brood Trilogy***

♦ *Ela (Elzbieta) Przybylo, York University*

This paper examines the interterrestrial relations in Octavia Butler’s *Lilith’s Brood Trilogy* as an alternative model to thinking about love and touch. Employing psychoanalyst Bracha Ettinger’s work on intersubjectivity and Frantz Fanon’s thoughts on the body under colonial relations, I will unfold the ways in which Butler imagines a touch that (1) expands and alters the contours and textures of the skin, (2) reimagines kinship while preserving heterosexuality and colonial systems, and (3) is embroiled in embodied and toxic asymmetries, which plague us with the impression of love while disguising undercurrents of colonial and gender-based hatred.

### **Sexual Feelings: Reading Anglophone Caribbean Women’s Writing through Affect**

♦ *Elna Valovirta, University of Turku*

Sexuality in Caribbean women’s writing is an ambivalent and contested terrain, where the strong link between sexuality and emotions is well-documented. Furthermore, the interconnections of sexuality and affectivity in Caribbean women’s writing are laden with polarizations, ambivalence, fluctuation and inconclusiveness. This paper (based on my forthcoming book) and through examples from authors such as Erna Brodber, Edwidge Danticat, Opal Palmer Adisa, and Oonya Kempadoo, demonstrates how ‘sexual feelings’ could be a useful tool for reading Caribbean women’s writing from an affective feminist perspective, which may serve to challenge the paradoxes of love found in intimate relations in the Caribbean.

### **Women’s Work: Lessons on Labor and Love from *Jane Eyre***

♦ *Katherine Montwieler, University of North Carolina, Wilmington*

In Charlotte Brontë’s *Jane Eyre*, paid employees (the servant, Bessie, Miss Temple, and Mrs. Fairfax) care for the eponymous orphaned heroine. By the end of the century, the labor they perform would become institutionalized as part of femininity’s peculiar obligations. Brontë however comes to the prescient recognition that domestic chores, particularly those of nurturing children, caring for guests, and tending the sick, is work. Within the novel Brontë shows us that care of others is work, allowing us to recognize the multi-facetedness of women’s labor in ways that we are still coming to terms with in the early twenty-first century.

### **E-Romances as Electronic, Erotic, and Postmodern: Third Wave Feminism and New Mediated Forms of Gender Performance.**

♦ *Kerrita Mayfield, University of Massachusetts, Amherst*

The evolution of women and the representations of her sexuality in the postmodern era romance are what I am curious about as a Third Wave feminist, as many women writers explore their changing gender roles through the romance novel. I contend that there is a relatively unconstrained freedom in the new and postmodern e-Romance format to create femme-friendly spaces that revel in the multiplicity and intersectionalities of a woman's sexual expression. The alternative e-Romance format has proliferated forms of feminism in romance novels when women edit, read, create, and own the internet-based publishing companies.

## 205. Politics of Transgression in Narrative

4:00PM-5:15PM

PRCC 104-B

MODERATOR

♦ *Maki Motapanyane, Mount Royal University*

PARTICIPANTS

### *Life Narratives as a Form of Feminist Inquiry into Latinas' Lives*

♦ *Gabriela Diaz de Sabates, Kansas State University*

Systemic and systematic forms of oppression discount and silence Latin American women: Indigenous women are robbed of their land, women are brutalized by dictatorships, are "disappeared" because of their political views, are pushed to the bottom by relentless capitalist practices, are denied an education and a future just because they are women. Life narratives constitute a venue through which women are recognized and valued as knowledge producers. This paper

explores Latin American women's written and spoken narratives of disenfranchisement, centering on the various forms of justice that each woman in a given context seeks for herself and her people.

### *Transform and Transfigure Me: Monique Truong's Historical Refashionings in Bitter in the Mouth*

♦ *Michele Janette, Kansas State University*

Vietnamese American novelist Monique Truong has expressed frustration with mainstream American equations of "Vietnam" with "The Vietnam War," and presumptions that this war explains her. Her fiction avoids this particular discursive imperative, exploring alternative relationships between history and the present. In *Bitter in the Mouth*, Truong revises the legend of Virginia Dare, the first Anglo born in North America. Truong's retelling offers both metacritical exposure of her sources' racism and sexism, and also opens utopian alternatives, reaching "beyond the affective force-field of the present," as Jose Munoz puts it, to find an ecstatic vision of transgression and inchoate categorical blending.

### *The Racialized Politics of Gender in 1970s Back-to-the-Land Writings*

♦ *Valerie Padilla Carroll, Kansas State University*

In the 1970s, the feminist newsletter *Country Women* and the flagship self-sufficiency magazine *Mother Earth News*, attempted to promote "woman" as the quintessential self-actualized, self-sufficient citizen. In this paper I explore the ways that these women authors promoted emancipatory narratives celebrating women/women's labor. Yet the discursive racism embedded in these narratives erased and excluded





### **National Advocates for Pregnant Women (NAPW) salutes the National Women's Studies Association.**

NAPW advocates for the rights, health, and dignity of all pregnant people and parents, especially those who are most vulnerable to state control and punishment because of race, poverty, or drug use.

NAPW applauds Women's and Gender Studies departments that create coalitions, foster dialogue, and help communities see the links among a variety of social movements. As the prosecutions of pregnant women who have experienced stillbirths, attempted suicide, or given birth despite having used a drug make clear – more than abortion is at stake today. Efforts to recriminalize abortion and pass so-called "personhood" measures threaten to expand the reach of today's criminal justice system and undermine the human rights of *all* pregnant women whether or not they seek to carry to term.

Celebrated legal scholar, feminist advocate, and NAPW Executive Director **Lynn Paltrow** is uniquely qualified to explain how we got into this mess, how we can get out of it, and how we can build a true culture of life that includes and values the people who give birth to that life. Contact NAPW to invite her to your campus, conference, organization, or community to deliver an inspiring, jargon-free, and highly engaging lecture on **"Roe v. Wade Today: Reproductive Justice in the Age of Mass Incarceration."**

[www.advocatesforpregnantwomen.org](http://www.advocatesforpregnantwomen.org) | [info@advocatesforpregnantwomen.org](mailto:info@advocatesforpregnantwomen.org)

 [NationalAdvocatesforPregnantWomen](https://www.facebook.com/NationalAdvocatesforPregnantWomen) |  [@NAPW](https://twitter.com/NAPW)

the histories and experiences of people of color. Since these writings continue to inspire contemporary environmentalisms, careful analysis of these texts reveals the pitfalls that have been with us from that foundational moment.

## 206. Sex, Rights, and Reproduction

4:00PM–5:15PM

PRCC 104-C

### MODERATOR

- ♦ *Adam Michael Foley, Iowa State University*

### PARTICIPANTS

#### ***Love the Sinner? Sexual Rights vs. the Religious Right at the United Nations***

- ♦ *Patricia Ackerman, City College of New York*

Religious fundamentalisms are operating transreligiously at the United Nations mobilizing a discourse of hatred toward women and LGBT people. This discourse, which uses love as its justification, “love the sinner/the love of God” is rolling back hard won SRHR and human rights and challenging the LGBT right to exist. This paper addresses how this apparent conflict of institutional core values is reconciled by the UN administration while being resisted through advocacy and solidarity among gender justice activists.

#### ***Sexual Labor, Feminist Work, and the Victorian Public***

- ♦ *Ellen O'Brien, Roosevelt University*

This paper explores the use of transgressive outlaw figures in Victorian feminist literature and media. These representations were deployed to enter public debates about sexual labor and sexual violence. Framing intersections of gender, sexuality, class, and race and offering decisively angry testimonies, these outlaws produced varieties of political and affective agency unavailable in normative literary femininities and hegemonic middle-class gender ideologies. These representations reveal the work—and networks—of feminist writers seeking to open rhetorical and analytical space for claiming legal and ideological power.

#### ***Subjectivity Denied: Commodifying the Female (Body)***

- ♦ *Rebecca Newmark, Princeton University*

US court-ordered cesarean sections and the forced maintenance of life support to pregnant brain-dead women reveal the continued reality of Beauvoir's statement that “woman is a womb”, her body a penetrable object, an instrument of production, a resource to be exploited. Equally abhorrent is the manipulation of a “mother's love” in these discourses; indeed, women forced to undergo these procedures are often told that to refuse would suggest she doesn't “love” her unborn child. This paper seeks to unpack the objectification of the female body in biomedical and juridical discourses, and the exploitation of “maternal love” to perpetuate such objectification.

## 207. “Just” Joking: Women's Humor as a Call for Justice, 1945-present

4:00PM–5:15PM

PRCC 201-A (LCD)

### MODERATOR

- ♦ *Rebecca Krefting, Skidmore College*

### PARTICIPANTS

#### ***Working Women in Dawn Powell's Satiric Imagination***

- ♦ *Madison Priest, The Graduate Center, City University of New York*

Dawn Powell's later work provides a satiric vision of New York's art world following the Second World War. Writing within the purview of the novel of manners but outside that of the traditional marriage plot, Powell reimagines and articulates possible futures for her working female characters. This paper considers the imaginative spaces Powell opens up in her later work in general—and her 1948 novel *The Locusts Have No King* in particular—to argue that Powell furnishes a powerful critique of women's postwar position in the labor market through her satiric exploration of everyday acts just on the edges of social acceptability.

#### ***Sketching the Feminist Agenda: Laugh-In, Saturday Night Live, and Radical Feminist Futures, 1969-1980***

- ♦ *Kathryn Kein, George Washington University*

This paper looks at the ways in which sketch style comedy was used to communicate a feminist agenda and imagination in the 1970s. Using material from Rowan and Martin's *Laugh-In* and the opening seasons of *Saturday Night Live* I argue that the genre of sketch comedy held unique feminist potential that opened up the opportunity for a more radical vision to be communicated on mainstream television. Drawing on scholarship from Deborah Gould, this paper focuses on the affective experience of humor for the viewer, aiming to expand existing scholarly views of affect and feminist activism that focus narrowly on anger.

#### ***Titters (1976): Feminist Parody and Satire as Feminist Theory***

- ♦ *Margaret McFadden, Colby College*

*Titters: The First Collection of Humor by Women* (1976) was edited by Anne Beatts and Deanne Stillman. This paper argues that the book brilliantly used the tools of satire and parody to deconstruct the varied popular cultural forms (children's books, television, advertisements, songs, popular science, self-help manuals) through which postwar gender ideology had been taught to the baby boom generation. *Titters'* insubordinate critique of the media was part of the cutting edge of feminist theory in the arts, and therefore part of the essential second-wave project of exposing and resisting the injustices of a misogynist culture and celebrating feminist alternatives.

#### ***Lisa Lampanelli: Duality in Comic Persona as a Path for Cultural Norm Transgression***

- ♦ *Rachel Blackburn, University of Kansas*

Stand-up comedian Lisa Lampanelli has crafted a unique comic persona, which forges a weightier cultural narrative in performance. Her performances embody provocative dualities, such as her pointed personification and rejection of femininity and gender roles. Lampanelli works to unite audiences as a more accepting and tolerant community, while using our most offensive slurs for marginalized populace within American

culture. In looking at Lampanelli's persona progression, we may find answers for how she achieves this tight rope act of gender and racial interrogation, which ultimately personifies an imagined future in which the pain of the marginalized gendered and racialized body has faded.

## 208. (De)Colonizing Love and Sexuality: Public, Policies, Marriage, and Education

4:00PM–5:15PM

PRCC 201-B (LCD)

MODERATOR

- ♦ *Brooke C. Midkiff, University of North Carolina, Chapel Hill*

PARTICIPANTS

### *Legal Transgressions and Transitions: Lesbian Parenting without Protection*

- ♦ *Judith Raiskin, University of Oregon*

In the absence of across-the-board marriage equality, gay and lesbian parents must employ a piecemeal approach to securing parenting protections for their families. My paper explores how the combination of legal ambiguity and public scrutiny shapes the personal and private experiences lesbian parents and affects their parenting decisions, particularly their creative and transgressive uses of legal and extra-legal strategies. My findings from interviews with lesbian parents and with their children suggest that legal uncertainty both allows these parents the freedom to establish family structures that reflect their children's specific needs but also leaves families both underprepared and overanxious about risks.

### *Mutuality as Transgression: Hegemonic Adversarial Love in Publicly Funded Sex Education*

- ♦ *Leah Curran, University of Maryland, College Park*

This work examines the construction of relationships in the most commonly-used federally-funded abstinence-only and comprehensive sex education curricula in the U.S. and posits that all programs reproduce adversarial discourses of heterosex that underscore sexualized violence. I argue for moving past the abstinence-only/comprehensive sex education dichotomy and towards a model of sex education that rests on sex positivity and normative mutuality. I demonstrate that when constructed through a discourse of mutuality, relationships normalize collaboration instead of competition, positivity instead of stress and autonomy instead of dependence, which disrupts hegemonic adversarial heterosex and undermines the cultural foundation of heteronormativity and sexual violence.

### *Transgressive Love in Service of Settler Colonialism*

- ♦ *Sharon L. Barnes, University of Toledo*

Examination of plotlines, themes, and characterizations in three prototypical examples of generations of "classic" U.S. lesbian feminist Westerns indicates ongoing struggles to embrace liberatory understandings of egalitarian love, independence, and autonomy while simultaneously sanctioning the capitalist US imperial colonial project.

### *Epistemologies of Love and Genealogies of Violence in Queer Crip Time*

- ♦ *Arianne Burford, Northern Arizona University*

My paper examines violent ontologies regarding love to make a case for poetry/memoir as a space that, because of its visceral elements, can challenge familial love where intergenerational incest and whiteness is part of a paradigm of exploitation and a sense of entitlement to land and bodies. I specifically name this violence within the context of my own family and its genealogies of trauma, dis-membering, dis-remembering, and dis-ability. My presentation will include a performance art component alongside a theorization of the decolonizing poetics of queer crip time and love.

## 209. Queer Non-Capitalisms: Labors of Love and World Making

4:00PM–5:15PM

PRCC 202-A (LCD)

MODERATOR

- ♦ *Natalie Kouri-Towe, University of Toronto*

PARTICIPANTS

### *Unemployed and Working Overtime: Trans- Labor and the Politics of World Making*

- ♦ *Dan Leon Irving, Carleton University*

In this paper, I draw from interviews with un(der)employed trans\* subjects concerning their unpaid labour activities. Applying a critical political economy and trans- theoretical framework, I argue that these everyday self-care efforts (e.g. transition, working sobriety programs) and socio-political endeavors (e.g. art, mentoring, advocacy and informal service provision) challenge what counts as legitimate work. Moreover, the everyday labour of these seemingly dispossessed members of the surplus population demonstrates the nuanced and unpredictable political nature of affect and social reproduction. Such activities indicate the possibilities of reorienting resilience, industriousness, and optimism towards further strengthening queer and non-capitalist world making.

### *Local Foods in Rural Locales: The Queerness of Cultural Capitalism, Market Feminism, and Futurity*

- ♦ *Carly Thomsen, Rice University*

Scholars have critiqued cultural capitalism—through which individuals ostensibly spend money ethically and toward social justice—for enabling capitalism. In this paper, I draw from these critiques to analyze food justice advocates' calls to purchase local foods. I explore the differential impact such calls have on rural places, examine the describing of local foods issues as "feminist" by liberal and queer anti-capitalist feminists alike, and consider the relations among market feminism, (environmental) sustainability, and cultural capitalism. I suggest that queer theories of affect and futurity enable imagining food production and consumption queerly—as beyond producing healthy futures, bodies, and environments.

### *Unruly Mobilities: The Queer Economies of Cross-Species Viruses*

- ♦ *Melissa Autumn White, McGill University*

This paper draws on queer and transnational feminist theories of mobility to develop a reading of the cross-species virus as a living archive of migratory encounters at the human/non-human border. Such viruses have been figured, in the societies of control, as 'unauthorized migrants,' shape-



shifting before any identification documents can be issued by virologists, anti-viral manufacturers, or the security apparatuses of global health governance regimes. As penultimate escape artists, viruses elude capture, continually re-emerging as other-than-themselves. I argue that such unruly mobilities generate queer economies of redistribution, producing new relations of intimacy and vulnerability on trans-species and transnational scales.

## 210. Transgressing Privilege: Embodying WGS as a Social Justice Movement at the Community College

4:00PM–5:15PM

PRCC 202-B (LCD)

### MODERATOR

- ♦ *Efstathia Siegel, Montgomery College*

### PARTICIPANTS

#### *Locating Justice: Creative Spaces for (Social) Change*

- ♦ *Jill M. Adams, Jefferson Community & Technical College*  
From prisons to small, often isolated rural campuses and from dynamic urban settings to online learning, community college students are situated in places typically marginalized and with limited access to higher education. This presentation explores the unique and pivotal role that community college women's and gender studies programs play by creating and holding space for WGS students to engage with the field and their communities positioning them as conduits of change. Ethnographic narratives demonstrate how WGS access becomes a site of (creative) justice for these students to address multiple injustices including invisibility, silence, inequity, and economic disparity.

#### *“The Cow Helped Her Get an Education”: The Community College WGS Scholarship Program as Social Justice Mission*

- ♦ *Genevieve Carminati, Montgomery College*  
A scholarship program that requires, of course, academic excellence but also emphasizes leadership and commitment to women's, gender-related or other socially conscious programs, encourages, brings focus and awards student work for social justice. When that scholarship program involves the dedication and efforts of the whole college, starting with the college president, it becomes a social justice mission of its own. This presentation will discuss the Montgomery College WGS Scholarship Program, its commitment to social justice and the ways in which it has become a means for the college to effect change both locally and internationally, through the students it supports.

#### *Blending Theory and Praxis: Student Autobiography as Text in the Women's Studies Classroom*

- ♦ *Sheryl Fairchild, Sacramento City College*  
WGS at the community college is a critical location for students who have been on the front lines of social injustice. Nontraditional students are the norm in our classrooms, representing 75 percent of students. This paper will show how autobiographical writing powerfully blends theory and praxis, as students connect their own experiences with injustice to feminist theories that explain inequality. By re-imagining the concept, “The personal is political,” students creatively

explore personal stories to engage with feminist theory. In this pedagogical approach, a collection of student narratives are used as text, bringing student voices to the center of theorizing.

## *Community College Students Need Women's Studies! Why There Needs to be More Institutional Support for These Programs*

- ♦ *Heather Rellihan, Anne Arundel Community College*  
According to the American Association of Community Colleges, community college students make up 45% of all undergraduates in the U.S. While WGS is represented on many community colleges campuses, these programs remain largely invisible to the field. There is little scholarly attention or institutional support. This paper will provide an updated account of WGS programs at community colleges and argue for the importance of these programs to our social justice mission.

## 211. Digital Transgressions: The Possibilities and Paradoxes of Online Subversive Politics

4:00PM–5:15PM

PRCC 202-C (LCD)

### MODERATOR

- ♦ *Pamela A. Kaylor, Ohio University, Lancaster*

### PARTICIPANTS

#### *The “Bollera” Sphere: YouTube as a Space for Spanish LGBTI Women and Subversive Humor*

- ♦ *Liliana Acevedo Callejas, Ohio University*  
I discuss how Spanish LGBTI women use YouTube as a space to challenge hetero-sexist and patriarchal discourses through humor. Spain is an interesting context for exploring this topic. Spanish youth have had sustained engagement with digital media for over a decade and they have constantly participated in civil affairs through these media. From a critical perspective, I explore the limitations of co-cultural efforts to constitute participatory spaces through digital platforms. Finally, I address the drawbacks of using humor as a rhetorical strategy. I approach my discussion through a rhetorical analysis of the most popular videos from LGBTI YouTubers.

#### *The Paradox of New Media: SlutWalk and the Potential and Peril of New Media Technology in Activism*

- ♦ *Jennifer Seifert, Ohio University*  
As a global social movement, SlutWalk has captured the attention of activists and scholars alike. In the three years since its inception, SlutWalk has become a global phenomenon, yet, rooted in this popularity is also paradox. Specifically, in analyzing data obtained through interviews with SlutWalk organizers, it has become evident that although new media technologies have facilitated organization in unprecedented ways, these same technologies create barriers to organization. Thus, this paper will present SlutWalk organizers perspectives on the potential and peril of the utilization of new media technologies in activism.

#### *Sexual Assault on Campus: Resistance Facilitated by the Internet*

- ♦ *Kazi Priyanka Silmi, Ohio University*

Sexual assault continues to be a major issue on campus. A trend that is visible among the campus-based anti-rape activists in USA is internet usage to leverage momentum, support and attention. The study analyzes (i) newspaper articles of sexual assault cases that gained media attention and (ii) websites of anti-sexual assault student groups like SAFER (Students Active for ending rape) and Know your IX. Results show that internet facilitates increased formation of inter-university alliances, easily accessible online resources, advising and networking platforms from experienced activists who might not be involved on the ground and increased community mobilization through social media outlets.

## 212. Don't Hate the Player, Hate the Game; Negotiations of Gender, Sex, and the Feminism Online

4:00PM-5:15PM

PRCC 203 (LCD)

### MODERATOR

- ♦ *Aidan Smith, Tulane University*

### PARTICIPANTS

#### ***Feminism and Tumblr: Rethinking Online Analysis***

- ♦ *Andrew Gilbert, University of Kansas*

This paper considers two theoretical problems facing feminist analysis of online spaces. Using Tumblr as my site of research, I will interrogate visibility and community as crucial components of feminist research. These concepts need problematizing in order to formulate relevant analysis of how gender and sexuality are authored and communicated online. My paper proposes a theoretical move away from visibility and community as essential to feminist analysis in order to explore new sites of research. My central question is how can future analyses remain feminist and promote feminist precepts without focusing on these dominant concepts.

#### ***Poetic Motivations and Medial Pleasures***

- ♦ *Indira Jeanne-Cynthia Neill Hoch, University of Illinois, Chicago*

Drawing together feminist film criticism and media philosophy, this paper considers *Marnie* (1964) and the video game series *Mass Effect* (2007, 2010, 2012) as examples of how the female body is rendered not only the object of scopophilic-voyeuristic gaze, but also as unstable medial between the poetic realm of ideas and the formal world of outcomes. Through positioning within the frame, *Marnie* and *Liara T'soni* become medial vehicles for the poetic goals of men and (either male or female) space marines. However, both women are also able to undertake manipulate their own medial forms and achieve personal poetic pleasures.

#### ***Virtual Rape Culture and Male Camaraderie: The Distinctive Challenges of Female Tokens in Digital Game Development***

- ♦ *Alison Buck, North Carolina State University*

Women who make video games are tokens. Male employers, game workers, and "hardcore" gamers constantly re-negotiate the centrality of men within both the games and the culture, creating environments for female game developers that range from unintentionally exclusionary to openly hostile. I draw on ethnographic research at a small, casual games studio, Fun Power Games, interviews with male and female game

workers, and analysis of social media and game journalism sites to explore the distinctive challenges faced by female game developers.

#### ***#BigBadWolfFeminism: Anger and Fear in Social Media's Call-Out Culture***

- ♦ *Mia Victoria Lawrie, University of Cincinnati*

Social media's "call-out culture," while giving voice to those who've historically lacked representation in feminist discourse, has been a barrier for some feminists who refrain from voicing opinions for fear of backlash they may face if they unwittingly offend others. Whether the perceived anger of those "calling out" is more justified than the fear of those wishing to share their own knowledge is a topic of controversy. This paper explores these ongoing debates by considering the potential use for both the anger and fear used in online feminist exchanges, while considering the implications of these uses for the real world.

## 213. Feminist Interruptions: Rethinking the Nation through Performativity, Bodies, and Media

4:00PM-5:15PM

PRCC 204 (LCD)

### MODERATOR

- ♦ *Manoucheka Celeste, University of Nevada, Las Vegas*

### PARTICIPANTS

#### ***¡No tengo opciones!: Understanding State and Colonial Violence through Feminist Street Performance Art in Puerto Rico***

- ♦ *Noralis Rodriguez-Coss, University of Washington*

By looking closely at three examples of feminist performance art presented on 2009 in Puerto Rico, I explore contemporary forms of state and colonial violence and how they continue to specifically target women. These performances (*Musas Desprovistas*, *Ponte En Mi Falda*, and *Silueta de Mujer*) reveal larger ongoing processes of power and oppression through their denunciations of governmental inactions toward the prevention and eradication of gender violence. The public spaces they use become strategic stages of visibility to propose a different national project, one that includes alternative desires of a fulfilling life, safety, connectedness, and dignity.

#### ***Imagining a UFC Nation: A Feminist Analysis of the Induction of Women Fighters into the Ultimate Fighting Championships (UFC)***

- ♦ *Jennifer McClearn, University of Washington*

2013 marked an explosion of interest in women's professional fighting after the Ultimate Fighting Championships (UFC) began including women's mixed martial arts contests alongside men's. This development is compelling since research indicated that the paucity of media coverage of female athletes reflected national disinterest in women's sports (Kane, 2013). Drawing on Banet-Weiser (2007) and Puar (2007), I argue that while women in the UFC offer a challenge to conventional understandings of women's sporting bodies, their inclusion is an attempt to re-brand the UFC as a liberal, nationalist project characterized by a struggle over boundaries of gender, sexuality, and national difference.

## Visualizing the Nation: Graffiti Narratives of Egypt's Remaking

♦ *Alma Khasawneh, University of Washington*  
Since January 2011, walking through Mohammad Mahmoud Street in Cairo—the artery between Tahrir Square and the presidential palace—is like walking through the halls of a contemporary art museum exhibiting contemporary graffiti and mural art. In this paper, I argue that the art on the walls produce alternative narratives of the Spring where artists negotiate their intersecting social geographies through conversations they have with the city and each other by leaving their marks on these public spaces, as well as artists' affective articulation of claiming and reforming their claim to citizenship in a moment of national reformation.

## Rethinking the "National" in Public Radio: How Chicanas Reclaimed the Airwaves

♦ *Monica de la Torre, University of Washington*  
NPR's listenership is comprised of mostly white, educated men, which reflects a normative representation of the national public. While NPR's news and cultural programming includes Latino USA, the only national English-language program produced from a Latino perspective, narratives about public radio's history rarely include the voices of Chicanas who played a pivotal role in the founding of community radio stations. In this paper, I trace Latino USA's genealogical roots to the Chicana/o community radio movement of the 1970s-80s. I uncover how Chicanas reclaimed the airwaves through programming by, for and about women, thereby remixing notions of national subjectivities.

## 214. Gender in Africa: Relationships, Identity, and Violence

4:00PM-5:15PM

PRCC 207 (LCD)

### MODERATOR

♦ *Danielle M. Currier, Randolph College*

### PARTICIPANTS

## Misogyny and Violence against Black Lesbians: Discursive Constructions of "Corrective Rape" in South Africa

♦ *Sarah Boeshart, University of Florida*  
"Corrective rape", an act where a straight man rapes a lesbian in an effort to turn her straight, is a growing problem in South Africa. Despite being hailed as the rainbow nation, South Africa refuses to address incidents of discrimination and hate crimes perpetrated against this population (specifically Black lesbians). In this paper, I examine how newspaper articles reproduce normative structures of sexuality and the ways that this reveals the cultural production of "corrective rape". I conclude by offering some thoughts on the implications these findings have for discursive scholarship, social change, and gender justice.

## Transgressive Wisdom, Memory, and Meaning: Epistemology of Embodied Cultural Knowledge of the West African Griottes

♦ *Sakena de Young-Scaggs, Arizona State University*  
The role of women griottes in West Africa is significant as wisdom bearers, transmitters of cultural knowledge, and history keepers. I will explore the ways and nuances that gender allows for convergences and divergences in their roles as community griottes. Further, it is important to delineate the distinction from male griots and female griottes in the West African context. I will look at the methods female griottes employ in communication and transmission of cultural memory and history. They promote memory and cultural knowledge that is embodied, distinctly gendered, and transgenerational.

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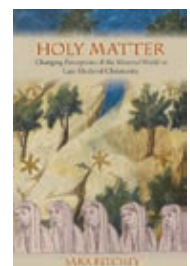
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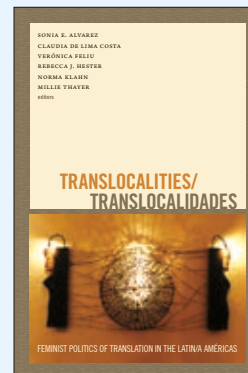
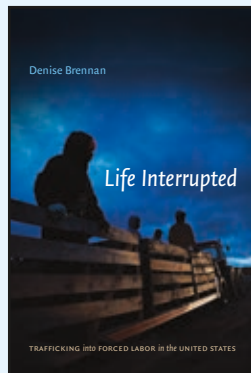
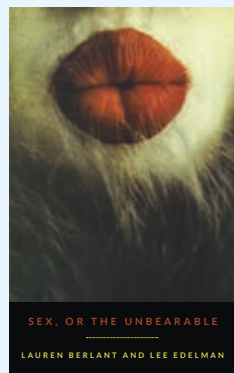
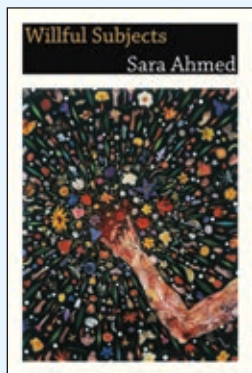
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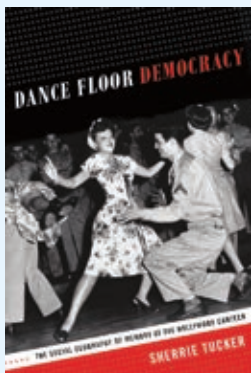
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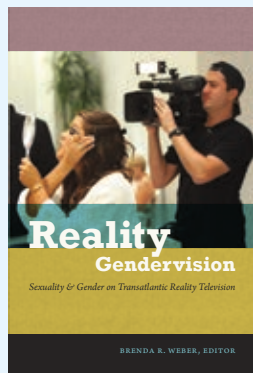


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## ***Older Women and Men in South Africa: How Their Relationships Help Us to Understand Patriarchy***

♦ *Charlotte Dunham, Texas Tech University*

In this project we use the Cape Area Panel Study, Wave 4 older adults (Lam et al., 2008) to examine the patterns of decision-making, resource control and family residence and support to understand the variations in patterns between older women and men of black African descent in South Africa. We explore the degree to which men's and women's relationships conform to the conceptualization of patriarchy as used in the global north, in which the center of family life is the nuclear family and the male head of the household has primary power over the resources and decision-making in the household.

## **215. Love, Law, and Labor: Gender Issues in the Workplace**

**4:00PM-5:15PM**

**PRCC 208-A (LCD)**

**MODERATOR**

♦ *Melisa Casumbal-Salazar, Whitman College*

**PARTICIPANTS**

### ***In-Between Spaces: Love, Labor and Leisure in Bangalore's "Start Up" Economy***

♦ *Hemangini Gupta, Emory University*

What can a love story tell us about entrepreneurial economies, movements of capital and the contemporary workplace? I was drawn into the affective entanglements of multiple love stories during ethnographic fieldwork in India's "start up" economy. Tracing the everyday lives of a new middle class of professional women in India, I discovered love as an in-between space, threading together labor and leisure. Drawing from recent feminist theories of labor, this paper blurs the boundaries between 'public' work and 'private' life using the love story to disrupt the dominant narrative of arranged marriages and feminine respectability expected in middle class India.

### ***Working Women and the Lilly Ledbetter Act: A Case Study on Misleading Rhetoric of Equal Pay***

♦ *Celia Annette DeBoer, DePaul University*

Since the passage of the Equal Pay Act of 1963, the wage gap in the United States has only decreased by eighteen cents; signaling that the battle over fair pay for women has gone on for too long. I argue that the neoliberal rhetoric around equal pay has to change to an intersectional approach where women can make legal claims based on their experiences of discrimination. I use the Lilly Ledbetter Paycheck Fairness Act as a case study to examine the history of equal pay in the United States and to provide projections on the future of equal pay.

### ***"They Give You That Look": Victim Advocates' Experiences of Positive Stereotype, Occupational Stigma, and Exploitation***

♦ *Johanna Ganz, Bowling Green State University*

Little research examines the experiences and perceptions of victim advocates, especially those who work with survivors of domestic violence and sexual assault. This study uses in-depth interviews with advocates to explore the relationship between the "love" of the work, positive stereotyping, and the role of occupational stigma within worker's daily lives. Interviews

reveal how advocates navigate as well as challenge stigma and exploitation associated with working for anti-violence agencies through a number of discursive and emotional management strategies.

## **216. Mind, Body, and Soul: The Multiple Layers in Seeking Justice for Black Womanhood**

**4:00PM-5:15PM**

**PRCC 208-B (LCD)**

**MODERATOR**

♦ *Michelle R. Scott, University of Maryland, Baltimore County*

**PARTICIPANTS**

### ***Redefining Scientists: African-American Women's Experiences in Undergraduate STEM Majors***

♦ *Kimberly M. Holmes, George Mason University*

This paper examines African-American women's accounts of their experiences in postsecondary Science, Technology, Engineering, and Mathematics (STEM) disciplines. Black women's educational experiences in college are often overlooked due to their high degree completion rates relative to Black males. However, despite expressing a relatively strong interest in science through high school, Black women remain underrepresented in undergraduate and graduate STEM Majors. Through this paper, I will juxtapose cultures within traditional STEM learning environments and Black women's ways of knowing to identify strategies to create postsecondary learning spaces that attract and sustain Black women with academic and career interests in STEM.

### ***"You Can Touch My Hair...Or Can You?": Performance of Black Women's Hair Politics as Protest***

♦ *Latasha N. Eley, University of Maryland, Baltimore County*

Using Hill Collins' Black Feminist Thought as a primary theoretical framework, this paper aims to critically analyze the 2013 You Can Touch My Hair (YCTMH) exhibit, along with social media response to it, as a form of both protest as performance and performance as protest. I will address how such a demonstration, and subsequent counter performance, can have implications for the ways in which scholars might challenge dominant ideologies regarding the Black, female body. I will also consider what such protests might look like within the Ivory Tower, and what impact they may have within a culture of higher education.

### ***Complexity or Stereotypical?: Black Women and the Negotiation of Representation***

♦ *Emerald L. Christopher, University of Maryland, Baltimore County*

Television shows such as Scandal, Being Mary Jane, Love and Hip-Hop, and the Real Housewives of Atlanta, to name a few, have grown in popularity. While some can argue that we should celebrate the various portrayals of Black women's lived experiences, these shows peddle some of the same historic representations of Black womanhood. Moreover, Black women who view these shows must then navigate the multiple messages they receive about Black Womanhood.

This paper explores the challenges of confronting and seeking justice for the representation of Black women in the media while simultaneously acknowledging the achievement of representation.

## **“Temptation is the Devil’s Playground” A Look at How Tyler Perry’s Movie, *Temptation*, Endorses Themes of Oppression and Stigma within the Black Church**

♦ *Brandi Galloway, Virginia Commonwealth University*

Historically, the Black church has played a significant role in the lives of black men and women, especially as it relates to moral behavior, sexuality, and social justice. This paper explores how Tyler Perry’s movie, *Temptation: Confessions of A Marriage Counselor* reinforces themes within the Black church that oppress black women and stigmatize HIV. Specifically, I will examine the themes of patriarchy, the sexualization of black women, and the stigmatization of how HIV is contracted, who contracts HIV, and why one contracts HIV (i.e., HIV as a form of punishment).

## **217. Solidarity Delegations to Palestine & Indigenous/Women of Color Feminists: Reflections, Impact and Assessment**

4:00PM–5:15PM

PRCC 208-C (LCD)

In the last 10 years, solidarity delegations to Palestine have intensified. This roundtable will bring together Indigenous feminists and feminists of color who participated in two delegations, the June 2011 Indigenous and Women of Color Feminist Delegation and January 2014 Academic and Labor Delegation to share their reflections on their trips to Palestine, discuss the impact of such solidarity tourism on their work as well as on the Palestinian groups and individuals who hosted them, and critically assess actions and strategies to broaden support for justice for/in Palestine and a just and lasting peace in the Middle East.

### PRESENTERS

- ♦ *Rabab Ibrahim Abdulhadi, San Francisco State University*
- ♦ *G. Melissa Garcia, Dickinson College*
- ♦ *Barbara Ransby, University of Illinois, Chicago*
- ♦ *Beverly Guy-Sheftall, Spelman College*
- ♦ *Angela Davis, University of California, Santa Cruz*
- ♦ *Maryam Kashani, University of Texas, Austin*
- ♦ *Gina Dent, University of California, Santa Cruz*

## **218. Refiguring Normativity: Rethinking the Role of the Nation in Regulating Desirable Subjectivities and Possibilities for Resistance**

4:00pm–5:15pm

PRCC 209-A (LCD)

### MODERATOR

- ♦ *Krista Benson, The Ohio State University*

### PARTICIPANTS

#### **Sex-Money-Love: Resistance Strategies**

- ♦ *Sara Rodriguez-Arguelles, The Ohio State University*

The law is in great measure responsible for the reproduction and reinforcement of heteronormative notions in society. It is through policies, media and public discourse, that the US depicts the exchange of sex for money as a crime. By analyzing counter narrative stories of the experiences of some migrant women, we discover sex, love, money, kinship, desire and other social institutions embedded, both in society and in the individual. These experiences not only challenge normative ideas but symbolize women’s resistance against the nation-state.

## **Refashioning the Nation through Homopositive Law and Legislation: The Normalizing Impacts of the ENDA and the Repeal of DADT**

♦ *Erin Christine Tobin, The Ohio State University*

The 2011 repeal of “Don’t Ask, Don’t Tell” and the 2013 Senate vote to pass the Employment Non-Discrimination Act mark two moments in the refashioning of the United States as a “modern” nation by normalizing the acceptance of homosexuality. This paper examines government and media discussions of the policies, as well as progressive resistance toward their negative repercussions. I argue that DADT and ENDA do not actually challenge heteronormativity embedded in U.S. discourse. Instead, they refashion the nation through homopositive rhetoric that reinscribes the binary between the United States as a progressive nation and other nations as oppressive.

## **Pleasure and Pain: The Construction and Criminalization of the Red Light District**

♦ *Joshua Bates, The Ohio State University*

Urban form both organically develops out of the collective will of a population and is formally planned to meet the needs of the society from which it appears. What then do we make of the existence of red light districts: non-normative, sexually “deviant” spaces that are ubiquitous across urban locales? Through an analysis of planning policy in a number of United States’ cities, I will show how red light districts are both simultaneously—and necessarily—constructed and criminalized.

## **219. Sex Work in Perspective: Ethnographic Interventions**

4:00PM–5:15PM

PRCC 209-B (LCD)

### MODERATOR

- ♦ *Valerie Taylor, Northeastern University*

### PARTICIPANTS

#### **Laboring for Less Precarious Futures—Migrant Sex Workers in the European Sex Industry**

♦ *Niina Vuolajarvi, Rutgers University*

Drawing on an 18-month multi-sited ethnographic fieldwork among migrant sex workers met in Finland, this paper discusses the role of borders in forming racialized and ethnic segregations in the contemporary European sex industry. In the analysis, immigration policies are approached as a simultaneously restrictive and enabling structural background for different forms of migrant (sexual) labor. This paper further explores the variety of ways in which borders, commerce, and love are intertwined in the lives of migrant sex workers, as well as how migrants negotiate these delicate interminglings.

## ***Sex Work, Sex Workers, and Academia: The Social Production of (A)Sexual Places***

♦ *Jennifer Heineman, University of Nevada, Las Vegas*  
What is the relationship between heteronormativity and the economic realm? Can research on the sex industry expose something more about heteronormativity? How do socially constructed dichotomies of public and private space perpetuate heteronormativity? The following paper represents preliminary research for my doctorate dissertation—an examination into the workings of heteronormativity and the experiences of sex workers in academia. Using Merleau Ponty's (1945) philosophy of embodiment, I use critical, feminist ethnography and autoethnography as well as sensory-based interviewing to explore master status, legitimation, and resistance among sex workers who also identify as academics.

## ***Some Girls are Born Bad: Sexualization, Sex Panic, or Sexual Citizenship? Writing on Sexual Commerce as Ethnographic Fiction***

♦ *Julie Bettie, University of California, Santa Cruz*  
This paper, informed by observations from four years of ethnographic work with (African American and white) erotic dancers, provides an analysis of current cultural discourses on young female sexuality that circulate in the (supposedly separate) domains of popular culture, journalistic, political, and academic sites. A range of cultural transformations have brought forth new categories of young womanhood and new ethnicities, and my observations of strip club culture and young female erotic embodiment in popular cultural representations and practices are read through the lens of this new historical context.

## ***Black Women, Collective Healing, and the Domestic Sex Trade: Anti-Trafficking Organizing in North Minneapolis***

♦ *Zenzele Isoke, University of Minnesota*  
The sexual exploitation of black women is well documented in black feminism, however little is understood about the concrete ways that African American women challenge gender violence that centers the issue of sexual trafficking. This paper examines how Northside Women's Space (NWS), a drop-in center in Minneapolis, has reconceptualized anti-trafficking discourses to mobilize resources for black women and transwomen involved in the sex trade. Based upon participant-observation over a period of twelve months, I present a model of "anti-trafficking" organizing that is grounded simultaneously in the reclamation of urban space, trauma recovery, and collective healing.

## **220. Engaging Men in Anti-Gender-Violence Work: Beyond Bystander Intervention**

**4:00PM–5:15PM**  
**PRCC 209-C (LCD)**

Efforts to engage men in anti-gender-violence work are increasing, and there is an increasing scholarly interest in the field as well. Previous NWSA panels have focused on engaging college-aged men in reducing sexual assault prevalence through peer education, bystander intervention, and similar programming. This panel expands the focus to include ways of engaging male faculty members, engaging men outside the

academy, and engaging men around other forms of gender-based-violence such as stalking. Evaluations of existing programs and recommendations for future work are included.

### **MODERATOR**

♦ *Tal Peretz, Seattle University*

### **PRESENTERS**

♦ *Ann Burnett, North Dakota State University*  
♦ *Tal Peretz, Seattle University*

## **221. Distance Education Task Force Affiliation Business Meeting**

**4:00PM–5:15PM**  
**PRCC 210**

This is the business meeting for the Women's Centers Committee.

## **222. Science and Technology Task Force Affiliation Business Meeting**

**4:00PM–5:15PM**  
**PRCC 211**

This is the business meeting for this task force.

## **223. Trans-Feminist Challenges to Generational Discourse and Wave Models**

**4:00PM–5:15PM**  
**Sheraton Bahia-2**

### **PARTICIPANTS**

### ***From Waves as Metaphor to Waves as Figuration: Towards Rhizomatic Re-Modulations of Late-20th-Century U.S. Feminism***

♦ *Ednie Kaeh Garrison, University of California, Santa Barbara*  
This paper proposes a break from the oceanic metaphor and offers an alternate conceptual mapping of waves as figurations, which, in the words of Rosi Braidotti, are "not figurative ways of thinking, but rather more materialistic mappings of situated, or embedded and embodied, positions." Figurations work like a technology that allows for the emergence of alternative and multiple formations, identities, histories, and affinities. Utilizing this conceptual tool, I uncover submerged and divergent strains of feminist and queer genealogy and methodology that are unleashed when figurations take the place of the conventional wave metaphor.

### ***Transgenerational Feminisms***

♦ *Jennifer Purvis, University of Alabama*  
This paper links transgender feminisms with critiques of generational discourse and wave models and identifies this as part of a larger trans-ing of reigning logics. By exposing heterosexist repro-narratives, hegemonic kinship order, rigid demarcations, rampant Oedipalization, the persistence of heteronorms, and the assertion of dominant reproductive logics within non-reproductive relationships, a more productive path



emerges—one which takes seriously queer and transgender critiques, as well as Black, postcolonial, and anti-capitalist feminist insights. A more promising feminist future unfolds when we contest the habits of traditional historiography, dominant models of temporality, spatiality, intellectual influence, and prevailing notions of feminist lineage.

## ***The Spaces Between: Third-Wave, Trans, and Queer Feminisms***

♦ *Jennie Fisher, University of Alabama*

This paper posits how transgender feminism provides the opportunity to redefine third-wave feminism not as a generational “movement,” but as an embrace of multiple politics. Third-wave feminism rejects the notion of a shared political priority check list; instead, third-wave feminism embraces trans\* discourse, as exemplified through the works of Susan Stryker and Jack Halberstam. Ultimately, I argue that transgender studies and queer theory work to blur the lines of a linear feminist narrative within third wave feminism to further interrogate societal norms. Therefore, third-wave feminism, and also the future of feminism, is inherently trans\*.

## ***Butch Genealogies: Troubling Progressive Narratives of Feminist Kinship***

♦ *Jenna Basiliere, Indiana University-Purdue University, Fort Wayne*

Butch-identified individuals have a troubled history with feminism. At various moments in our feminist past; butch bodies have been marked as protectors, as part of a highly stylized sub-set of lesbian sexuality, as reproductions of patriarchal gender norms, and as fascinating commodities worthy of ivory tower attention through the lens of female masculinity. In this paper, I consider the trajectory of the relationship between butchness and feminism as a means of troubling the “wave” model prevalent in feminist histories. I contend that this relationship challenges the progressive narrative of the “wave,” while illuminating broader tensions within feminist communities.

## **224. New Body Politics: Challenging Disciplinary Approaches to Embodiment**

**4:00PM–5:15PM**

**Sheraton Miramar-1**

### **MODERATOR**

♦ *Katie Horowitz, Davidson College*

### **PARTICIPANTS**

## ***Challenging Genomics: Feminist Interventions into the Science of “Difference”***

♦ *Lisa M. Anderson, Arizona State University*

The sequencing of the human genome has brought with it a re-invigoration of the “science” of racial “difference.” This “new search for the biology of race,” as Anne Fausto-Sterling calls it, has generated feminist, critical race, and other critiques. This paper takes an intersectional approach to examine the ways in which genomic research (particularly in medical research) relies on social categories, effectively reifying race and gender categories. Ultimately, the paper considers how this technology might, in the context of epigenetics, reveal the ways in which racialized and gendered oppressions become lived in and through the body.

## ***Do These Genes Make me Look Gay? Gender and the Trap of Immutability***

♦ *Suzanna Danuta Walters, Northeastern University*

Theories of sexual identity as immutable (the “born that way” discourse), have become the common-sense ideology in American culture such that ideas of volition have been banished from our vision of sexual freedom and citizenship. Further, these discourses are tied up with a resurgent gender essentialism that form a formidable obstacle to feminist and queer understandings of gender and sexual fluidity and liberation. The current quest for GLBT rights is a framed around a “tolerance” that offers an attenuated vision of a gay-friendly future. Immutability is the handmaiden to tolerance; both undermine more radically integrationist models of sexual/gender freedom.

## ***Fat Liberation: A Transformation From Internet To Institution***

♦ *Kelsey Rebecca Schultz, DePaul University*

This paper is an intervention in the Fat Studies and Fat Liberation debate and the pitfalls of institutionalization within the academy as an emerging subfield in Women & Gender Studies. In this paper, I will examine the ways in which the online fat liberation movement informs and seeks to transform the future of Women and Gender Studies, Disability Studies, and other branches of feminist pedagogy and theoretical approach in the United States. I will demonstrate the need for this transformation but also reveal the limitations of this transition from Internet movement to Institutional discipline as it is currently situated.

## ***Trans-related Awareness and Bias on a Rurally-Situated College Campus***

♦ *Marina Leigh Costanzo, University of Montana Hillary A. Gleason, University of Montana*

The proposed study will measure transphobia and transgender awareness on a rurally situated college campus. University students will participate in a survey that will assess general knowledge of transgender issues, transgender biases, and reactions to scenarios involving an encounter with a transgendered person. Results will be analyzed using descriptive and inferential analyses to gain a better understanding of peoples’ biases and misconceptions regarding those who are transgender. The researchers further plan to apply these findings towards larger advocacy and education efforts focused on empowering those who are transgender, and exposing the psychological cost of harboring cisgender biases.

## **225. Performative Protest: Sexual Radicalism, Pussy Riot, and Public Art as Activism**

**4:00PM–5:15PM**

**Sheraton Miramar-2**

### **MODERATOR**

♦ *Nafisa Tanjeem, Rutgers University*

### **PARTICIPANTS**

## ***Feminist Protesters in Russia and Ukraine Confront Religion: Pussy Riot and Femen***

♦ *Nina Wieda, Middlebury College*

The last five years have seen an emergence of two conspicuous feminist movements in Russia and Ukraine: Pussy Riot, founded in 2011 in Russia, and Femen, originally founded in Ukraine in 2008 and currently most active in France. Using original art forms (punk music and body art), the participants of the two movements protest against political repression, corruption, and social injustice. This paper explores the feminist dimensions of the two movements, and in particular, the way they confront the oppressive role of the church in their respective societies.

## ***Pussy Riot: Feminist Transgressions and Reverberations***

♦ *Elizabeth Groeneveld, Old Dominion University*

This paper analyzes the media response to Pussy Riot's incarceration. Pussy Riot's protest was an unexpectedly significant event that had a global impact. Using the Pussy Riot protest as a case study, this paper investigates how these small-scale local and subcultural events can enable large-scale social movement mobilization. Examining the feminist media networks that enable these relations of local and global scale gives us insight into how the archive of (in this case) Riot Grrrl activism provides a generative ground that helps enable mass mobilization in response to feminist events.

## ***Sex as Protest: Gilded Age Anarcha-Feminism and Sex Radicalism***

♦ *Lauren Golder, Pennsylvania State University*

This paper explores how sex-radical anarchists in the United States bridged the personal and the political by using "free love" as a liberatory political practice. American anarchist sex radicals in the late nineteenth-century saw sexual liberation as inextricably tied to political and economic liberation and argued that free love had revolutionary potential. They viewed normative sex-gender systems as co-constitutive with the state and that one could subvert the state by subverting sexual norms. This paper will examine how sexuality was theorized as a critical site in the revolutionary struggle and how sex-radicalism was enacted as a form of intimate protest.

## **226. Contesting Unequal Pay in Academia: Strategies to Uproot Gender Discrimination**

**4:00PM-5:15PM**

**Sheraton Miramar-3**

Unequal pay in academia based on sex is a great injustice. Though most women know they are paid less than their male colleagues, few know what to do about it. We will briefly summarize up-to-date research about the scope of this problem and share strategies from our own pay equity cases. Next we will invite participants to share best practices, obstacles they face, and multilevel strategies for attacking gender pay inequity in academia. From negotiating starting salaries to gender equity pay adjustments, this workshop will focus on participants' interests and questions about pay discrimination based on gender.

### **PRESENTERS**

- ♦ *Ashlyn Kuersten, Western Michigan University*
- ♦ *Joetta Carr, Western Michigan University*

## **227. Writing for the Popular Press: A Workshop for Feminist Scholars**

**4:00PM-5:15PM**

**Sheraton Miramar-4**

There continues to be a critical need for feminist scholars to advance public knowledge and debate, as well as address the relationship between theory and practice in issues of policy, justice and activism, by bringing women's studies and feminist scholarship to a mass audience. In this writing workshop, an editor of a feminist magazine and blog, along with women and gender studies scholars who have published in feminist and mainstream media, will provide NWSA scholars with essential tools to translate their research for a wider non-academic audience.

### **MODERATOR**

- ♦ *Katherine Spillar, Ms Magazine*

### **PRESENTERS**

- ♦ *Carrie N. Baker, Smith College*
- ♦ *Audrey Bilger, Claremont McKenna College*
- ♦ *Aviva Dove-Viebahn, Arizona State University*
- ♦ *Janell Hobson, State University of New York, Albany*
- ♦ *Gina Athena Ulysse, Wesleyan University*

## **228. The (Black) Body Politic: Blackness, Identity, and the Spatial Narrative**

**4:00pm-5:15pm**

**Sheraton San Cristobal**

### **MODERATOR**

- ♦ *Priscilla McCutcheon, University of Connecticut*

### **PARTICIPANTS**

## ***Liborismo, Comarcas y Resistencia: Seeking Justice through a Spiritualized Community***

♦ *Caryl Nunez, University of Connecticut*

The paper centers on the way "La Hispanola" is a part of geography of violence marked through the power of land and people in the making and unmaking of identity/ belonging. Music and dance as modes of resistance during the period of Liborio enable the researcher to methodologically confront geopolitical erasures of histories and efforts to subvert racially divisive human rights and development policies on the island. This speaks to the making of nation reflects by providing a decolonial reading of Liborismo as a campaign for a group sense of justice and preservation of culture

## ***Who Really Stands with Wendy?: Locating Black Women in the Texas Women's Reproductive Health Policy Debate***

♦ *Subria Lapps, Texas Southern University*

In June 2013, Texas politics was catapulted onto the world stage as Wendy Davis rendered her filibuster attempt to defeat Texas House Bill 2, highlighting the continued political battle between state's rights and women's rights to define the boundaries of reproductive health. Research that details the location of black women in the policy debate remains dislocated. This paper seeks to use a mixed methods approach

to explore black women as subjects of the Women's Health policy, black women as framers of the policy debate, and black women as beneficiaries of the policies.

## **“Maybe My Faith Didn’t Explode. Maybe it Expanded.”: Religion, Sexuality, and Black Women**

♦ *LaToya Eaves, Florida International University*

The paper considers the mutually constitutive relationship of identity and place by underscoring the connections between religion and sexuality. Specifically, the paper argues that “the Black Church” is a necessary space from which to deliberate over and articulate the lives and experiences Black LGBTQ bodies. Utilizing a Black feminist geography framework, the research centralizes four case studies to excavate religion’s multi-scalar impacts on the bodies of Black queer women and how the Black Church, as a body itself, [dis]locates power, agency, violence, and movements in their lives.

## **Looking for Brown Skin in Murky Waters: Locating Egyptian Solidarities**

♦ *Lauren Marie Todd, Southern Connecticut State University*

This paper situates the Nile River, Red Sea, and Mediterranean Sea as critical sites of cultural exchange and historic violence within Egypt. Examining these bodies of water as they relate to ancient spiritual ideologies, the Arab Slave Trade, ecological sustainability, and geopolitical understandings of gender and sexual violence helps locate lost black and brown bodies within histories of subjugation, imperialism, and colonialism. I argue that drawing out these connections require a cultural lens, necessitating an analysis of hieroglyphs, literature, and ancient Egyptian religious texts to demonstrate how these waters are essential to understanding spaces of solidarity, growth, life, and death.

## **229. South Asian Feminist Caucus Business Meeting**

**5:30PM–6:45PM**

**PRCC 210**

This is the business meeting for this caucus.

## **230. Transnational Feminisms Planning Meeting**

**5:30PM–6:45PM**

**PRCC 211**

## **231. Graduate Student Reception**

**5:30PM–6:30PM**

**Sheraton Miramar Corridor**

## **232. Keynote Address: bell hooks**

**7:00PM–9:00PM**

**PRCC Ballroom A**

For more than three decades, **bell hooks** (née Gloria Watkins) has been recognized internationally as a scholar, poet, author, and radical thinker. The dozens of books and articles she has published span several genres, including cultural and political analyses and critiques, personal memoirs, poetry collections, and children's books. Her writings cover topics of gender, race, class, spirituality, teaching, and the significance of media in contemporary culture. According to Dr. hooks, these topics must be understood as interconnected in the production of systems of oppression and class domination.

Dr. hooks has appeared in documentary films. She has been celebrated as one of our nation's leading public intellectuals by *The Atlantic Monthly* and listed as one of *Utne Reader's* “100 Visionaries Who Could Change Your Life.” She is a charismatic speaker who divides her time between teaching, writing, and lecturing around the world.

When Dr. hooks published her first book, *And There We Wept*, in 1978, she released it under the name “bell hooks” for two reasons. The first was to honor her maternal grandmother, Bell Blair Hooks, whom she has described as being “known for her snappy and bold tongue.” Secondly, and more broadly, the name, expressed in lowercase letters, de-emphasizes the author as person and instead focuses attention on the subject of her writing.

Dr. hooks is the author of over thirty books, many of which have focused on issues of social class, race, and gender. In 2013, she published the award-winning poetry collection *Appalachian Elegy* and the critical text, *Writing Beyond Race*. Most recently, hooks published “*Dig Deep: A Response to Lean In*” which appeared as a special feature for *The Feminist Wire*. She continues to cultivate intellectual community dialogues by hosting dynamic events through *The bell hooks Institute*.

**PRESENTER**

♦ *bell hooks, Berea College*

## **233. Keynote Reception and Book Signing**

**9:00PM–10:30PM**

**PRCC Third Floor Lobby**

## 234. NWSA Registration Saturday

7:00AM–6:00PM

PRCC Second Floor Lobby

Registration is located on the second floor of the Puerto Rico Convention Center.

## 235. Radical Love and Labor: Empathy, Care & Compassion for Self and Others

7:45AM–9:00AM

PRCC 101-A

MODERATOR

♦ *Kamilah Denise Hasan, Texas Woman's University*

PARTICIPANTS

### ***Mobilizing Love and Empathy through Reproductive Justice Activism***

♦ *Jessica Camp, Texas Woman's University*

Within contradictions of painful, lived experience, love can be used as a tool by activists to transcend difference and enact change. This narrative documents a woman's experience of infertility, pregnancy, and loss while she simultaneously assists women in her local community as they seek funding for their abortion procedures and explores the intersections of love and labor. By challenging Western understandings of love that focus on singularity, this paper incorporates feminist and womanist theorizing to discuss possibilities for re-imagining the discourses surrounding labor and love.

### ***Ethics of Care: Radical Self-Care as Love of Others***

♦ *Amy Michelle Hayes, Texas Woman's University*

Emotional labor in a relationship requires the ability to be fully present and show empathy despite one's own pain or in denial of one's own needs. Women are often tasked with providing care at the expense of their own emotional health. Rooted in the author's lived experience caring for her husband during the onset of his mental illness and in the midst of her pregnancy and transition to motherhood, this paper proposes how individuals can prioritize and balance self-care with emotional labor and suggests that a holistic "ethic of care" that is rooted in love must include radical self-care on the part of the caregiver.

### ***The Labor of Self-Care through the Practice of Compassionate Listening***

♦ *Carla Nikol Wilson, Texas Woman's University*

The care and nurturing of others is often the expected, unrecognized and undervalued work of women. Self-sacrifice is valued over self-care that can lead to self-neglect. Drawing from womanist and Indigenous frameworks, I explore the practice of compassionate listening as a form of self-care and spiritual activism. Along the conference theme of Love and Labor, particularly the question of what future feminist transgressions of love and labor might look like, my paper posits that the practice of compassionate listening to oneself can be a place of departure for the caring and nurturing of others ultimately leading to social transformation.

## 236. Bridging the Divide Between Online and Academic Feminism

7:45AM–9:00AM

PRCC 101-B

This session focuses on dialogue between academic feminism and "online feminism." While many in the academy read and increasingly produce blogs, and feminists writing online are informed by academic work, there is a lack of deliberate communication about the interrelationship between these fields. This session is an opportunity for dialogue about how digital work is used in the classroom and how it could be most useful for academic spaces, how academic work informs online conversations, and the potential and challenges of this relationship. Participants will gain insight and develop new ideas for productive collaboration.

MODERATOR

♦ *Gwendolyn Beetham, Independent Scholar*

PRESENTERS

♦ *Lori M. Adelman, Feministing.com*

♦ *Maya Dusenbery, Feministing.com*

♦ *Jos Truitt, Feministing.com*

## 237. Examining Intersections of Gender and Neoliberalism in Teachers' Labor

7:45AM–9:00AM

PRCC 102-A

MODERATOR

♦ *Lois Weiner, New Jersey City University*

PARTICIPANTS

### ***Teaching to Transgress Takes Time: Considering the Constraint of Neoliberal Time on Teachers' Work***

♦ *Heidi Pitzer, St. Lawrence University*

According to neoliberal logics, we must always make good use of time and prove ourselves continuously productive. How does teachers' work suffer under this regime? How do teachers "teach to transgress" (hooks, 1994), despite that teaching is increasingly understood as merely delivering content efficiently? Data include transcripts from in-depth, semi-structured interviews with urban teachers. Time was ever-present in teachers' descriptions of their work, and it shaped their perspectives on teaching and learning, their students, and themselves. I consider how teachers navigated constraints of neoliberal time and struggled to make their work meaningful, despite such pressures.

### ***Caring to Teach: Transgressions to Neoliberal State Reform?***

♦ *Sarah A. Robert, University at Buffalo*

Neoliberal education reform rhetorically situates teachers at the center of efforts to improve student learning. Teachers should be central to plans to improve student learning. However, teachers care for and about their students too. This ethnography found teachers working in/for the neoliberal state needed to care for students in ways previous explanations did not capture (Casey, 1993). I turn to teachers' work life narratives to theorize how care work and teaching work converged in multiple reform waves and to critique constrained,

gendered notions of the teacher, teaching work, and the difficulties of transgressing the neoliberal state apparatus.

## 238. Interrogating the Institution

7:45AM–9:00AM

PRCC 102-B

### MODERATOR

- ♦ *Hilary Malatino, East Tennessee State University*

### PARTICIPANTS

#### ***Entangled Approaches to the Academy***

- ♦ *Sarah Neal Adams, Indiana University*

Grouping institutions by departments, and then at a higher level by disciplines, offers security and legitimacy to fields of inquiry but limits the options of the members of the departments. Truly inventive methodologies do not necessarily fit into one department and may be excluded from academic labor as a result. If institutions wish to achieve the goal of cultivating knowledge production, they must shift away from (inter)disciplinarity and toward a more ecological, entangled approach. This paper investigates the pragmatics and problems of compartmentalization and offers some solutions for feminist academia.

#### ***Speaking Across Privilege: Challenging Elitist Rhetoric in the Feminist Academy***

- ♦ *Shadia Siliman, Indiana University*

Gender studies, in its efforts to legitimize itself as an interdiscipline, has crafted its own academic culture. A component of this culture is the development of a particularized discourse, which places value on elitist rhetoric that tends toward inaccessibility. In doing so, the field of gender studies not only contradicts core feminist principles by reinforcing hierarchies of knowledge production, but also devalues the labor of feminist academics whose work is deemed "too accessible." This paper will challenge the assumed value and necessity of exclusivity in academic discourse.

#### ***The Feminist Mystique: Why We Can't Love Our Intellectual Labor***

- ♦ *Lindsey Breitwieser, Indiana University*

This piece interrogates the inherent contradictions in a feminist academe that claims to dismantle hierarchies of power and privilege but instead becomes complicit in their perpetuation. Despite intentions of social transformation, feminist academic work has become a form of intellectual labor tied to patriarchal and bourgeois schemes of capitalistic production, knowledge commodification, and institutional authority. In particular, I seek to understand how this dissonance has aided in making the academy a hostile place for young feminist academics, who find their work undervalued and alienated from activism and their commitment to scholarly production questioned.

## 239. Employing an Ethics of Love in the Classroom, Prison, and Massage Parlor

7:45AM–9:00AM

PRCC 102-C

### MODERATOR

- ♦ *Charlotte E. Jacobs, University of Pennsylvania*

### PARTICIPANTS

#### ***Prison Prodigies: Celebrating the Work of Incarcerated Youth and a Space for Creative and Compassionate Activism***

- ♦ *Kelsey Jones, University of Pennsylvania*

In response to an ever-expanding prison industrial complex (Davis 1998) that continues to disproportionately incarcerate Black and Brown bodies (Alexander 2010), there has been a noticeable increase in constructing new forms and methods of prison activism. Using a qualitative, phenomenological approach, this paper examines the work of arts-based organizations seeking to demand justice for those "on the inside" through facilitated workshops. The study highlights the voices and lived experiences of incarcerated youth, as well as the role of love and compassion within these workshops, to offer new perspectives on creative and compassionate activism behind prison walls.

#### ***Who's Got Jungle Fever: The Politics of Racialized Temporary Intimacy in a Black Massage Parlor***

- ♦ *Jasmine Salters, University of Pennsylvania*

Drawing on ethnographic fieldwork conducted at a Black massage parlor in California, this paper explores the ways the sex industry functions as a key cultural space for examining Black women's labor and resistance, contemporary race relations, and the politics of racialized temporary intimacy. It focuses on how categories of difference are lived and negotiated by Black sex workers and their mostly White clients. Experiences are viewed through a Black feminist performance studies lens and contextualized by an analysis of macro-sociopolitical forces to assess how modern-day late capitalist industry contributes to contemporary race relations/relationships both inside and outside the sex industry.

#### ***Loving Through Difference: Rethinking the Role of Cultural Centers on College Campuses***

- ♦ *Andres Castro Castro Samayoa, University of Pennsylvania*

U.S. college campuses are lacking in love. Inspired by hooks' (2000) invitation to dwell on love as the verb that invites us to extend ourselves for the purposes of nurturing our own or another's spiritual growth, this paper argues that college campuses must rethink how students think about those whom they deem as "others". This paper shifts the focus from the divisive identity politics of campus cultural centers towards a framework that animates coalitions through the compassion of difference.

#### ***Pushing the Boundaries of Researcher as Teacher: Exploring Gender Politics with Incarcerated Youth***

- ♦ *Rita Nicole Harvey, University of Pennsylvania*

Combining Black Feminist Theory and Disability Studies to construct an interdisciplinary lens, this paper explores methodological questions concerning the role(s) and boundaries of a Black woman researcher entering an educational space with incarcerated young men who express misogynistic attitudes towards and about women. Initial encounters with students have pushed methodological questions regarding the responsibility of the researcher (of color) in an educational setting to engage with students about themes outside the parameters of original research objectives.

The author employs bell hooks' (2000) provocative love ethic to explore gender politics and nurture the relationship between Black men and women.

## 240. Postfeminist Politics and the Limit(s) of the Girl Gone Global

7:45AM-9:00AM

PRCC 103-A

MODERATOR

- ♦ *Emily Christine Bent, Pace University*

PARTICIPANTS

### ***The Empowerment Paradox: The Limits of Kenyan Schoolgirl Agency***

- ♦ *Heather Switzer, Arizona State University*  
Exuberant claims that girls' education is the "key" to development in the Global South evade the facts that education is never gender-neutral; schools are not always safe for girls, particularly the most vulnerable; and female education does not guarantee progressive gendered social transformation. Drawing on 150 interviews with Kenyan schoolgirls, I chart the "empowerment paradox" that accompanies this hegemonic discourse. I ask: how do schoolgirls, targeted as exceptional subjects of development, negotiate their desires for school against recalcitrant gender regimes? If education equates to empowerment, yet gender-based violence in schools is taken for granted, how can we understand schoolgirl "transgressions"?

### ***Long Live the Girls! Utilizing Performance and Poetry as Gender Justice in Ethiopia***

- ♦ *Crystal Leigh Endsley, John Jay College*  
The Long Live the Girls! Manifesto Project was inspired by the Ethiopian government's recently revised gender equity policies. Local girls grappled with government texts, ultimately performing and publishing poetry that "talks back" to the political and traditional ideas on gender and equality in Ethiopia. I examine the tensions between dreams and realities of girls who sought to align their experiences with the political language of change through the platform of LLG! How does the embodied practice of creating justice reconcile ideas of equity for the girls who are involved? How do transgressive moments of artistic activism impact participating communities?

### ***"This is the Moment": Exploring the Nike Foundation's Girl Declaration in the Post-2015 Agenda***

- ♦ *Emily Christine Bent, Pace University*  
In 2013, the Nike Foundation launched its' most recent iteration of the Girl Effect campaign, a human rights document titled, The Girl Declaration (TGD). TGD identifies five goals and seven principles that position girls at the center of the post-2015 agenda. Since the launch, TGD has enjoyed wide endorsement by NGOs, civil society actors, and UN agencies as the advocacy platform for girls. This paper considers the implications of TGD on human rights policy. It problematizes the increasing role of multi-national corporations in shaping such policies; and explores the consequences of the Nike's leadership in the girls' rights movement.

## ***The Political Economy of STEM Education for Girls' in Northern Tanzania***

- ♦ *Marla Jaksch, The College of New Jersey*

The Report on 55th Session of the Commission for the Status of Women (CSW) acknowledges there is "widespread underrepresentation of women and girls in many fields of science and technology (that) represents a loss of talent and perspectives, hinders economic development and women's economic empowerment and can contribute to the gender pay gap". Many efforts that create access to STEM education for girls are enmeshed with neoliberal economic and development policies that undermine girls agency. I will share the limits and possibilities of a transnational peer-to-peer STEM project that seek to transgress traditional approaches to STEM education in Tanzania.

## 241. From the Margins to the Future: De-centering Access to Feminist Spaces with Technology

7:45AM-9:00AM

PRCC 103-B

MODERATOR

- ♦ *Namrata Mitra, John Carroll University*

PARTICIPANTS

### ***Queering (Cyber)Space on a Conservative Campus***

- ♦ *Jaimalene Hough, Purdue University*  
Building on work which addresses the feminist potential of online courses this paper analyzes the ways in which students on a conservative campus use online course components of an Introduction to LGBT studies course to create a queer, digital space. The technologically stable, socially liminal environment of the course blog empowers students to create more intimate connections between their lives, the course material, and each other. In turn, these personal connections allow students to articulate alternate futures for LGBTQA groups according to a feminist politics of equality.

### ***Technology as an Access Point for Feminists in the Global South***

- ♦ *Adrianna L. Ernstberger, Purdue University*  
Feminists, academics, and social justice activists alike have harnessed the power of "technology" to increase their access to resources such as education, politics, and communication. I explore the use of technology, by women in the Global South, as it has been used to increase, or initiate, access to international Women's & Gender Studies resources. Academic feminists and social justice advocates in the Global South have been able to use technology to break through institutional, geographical, and economic limitations to their ability to access publishing opportunities, international conferences, and innovative pedagogical projects. Technology offers tools to challenge each of those limitations.

### ***Creating an Accessible Classroom for Freshman-Sophomore Students and First Generation College Students***

- ♦ *Michaela A. Nowell, University of Wisconsin, Fond du Lac*  
Teaching at a freshman-sophomore institution means that I need to put extra effort into providing an accessible classroom to my students, over half of whom are first generation college

students. This can be a task for those of us who have had the privilege of intense academic and professional socialization. First, I will address pedagogical strategies for creating an accessible classroom and empowering students to be a part of their own education. Second, I will explore the ways in which technology can be utilized to engage students and to help socialize them into scholarship.

## 243. Hormigas y Hormigueros: Resisting Assimilation, Silencing and Erasure

7:45AM–9:00AM

PRCC 104-B

In this interactive roundtable, we engage activists and scholars in pursuit of expanding strategies that unveil and interrogate the naturalization of globalization. We take up scholarship endeavors that reframe the academy's "bird's-eye" view and rather focus on communities- the hormigas and hormigueros as spaces of resistance. By situating our scholarship under rethinking the nation, we elicit the power that derives from community discourse and processes which highlight sources of agency. We will also envision future insubordinations that acknowledge cultural wisdom and centers creativity, love and passion to inform social transformation for communities dear to our hearts.

### MODERATOR

- ♦ *Angela Ginorio, University of Washington*

### PRESENTERS

- ♦ *Elizabeth Ramirez Arreola, University of Washington*
- ♦ *Ivette Bayo Urban, University of Washington*
- ♦ *Miriam Georgina Valdovinos, University of Washington*
- ♦ *Iris Crystal Viveros Avendano, University of Washington*

## 244. For the Sounds That Move Us All: Re-envisioning Feminist Action in the Twenty-First Century Music Academy

7:45AM–9:00AM

PRCC 104-C

How can we expect the arts to be used in the service of social justice when we are still searching for social justice within the arts? This roundtable argues that it is not enough to advocate for the presence of women and minorities in music professions but to change the cultures of professional performing organizations to value feminist voices, aesthetics, and difference. In order to address continuing problems that inhibit the democratization of music, this roundtable will discuss recent feminist action within western music circles, and suggest new strategies to empower the next generation of women and feminist musicians.

### MODERATOR

- ♦ *Vanessa Tome, Independent Scholar*

### PRESENTERS

- ♦ *Elizabeth Whittenburg Ozment, University of Georgia*
- ♦ *Allyss Haecker, Newberry College*
- ♦ *Nancy Riley, University of Georgia*
- ♦ *Tammy Evans Yonce, South Dakota State University*
- ♦ *Catherine Creasy, University of North Carolina, Greensboro*

## 245. Developing Collaborative Teaching Strategies for Recognizing Heterosexual Privilege across Disciplines

7:45AM–9:00AM

PRCC 201-A (LCD)

LGBT-themed courses on college campuses are linked with better campus climate for LGBT students. An essential component in the curriculum in cultivating social change involves helping students recognize privilege (often invisible to those who hold it). This workshop helps faculty develop teaching strategies on heterosexual privilege to further student learning on social disadvantages and political disenfranchisement faced by sexual minorities. Led by a faculty team who designed LGBTQ-themed courses in four disparate disciplines, this workshop includes exercises for aligning interdisciplinary collaboration with institutional goals, developing learning outcomes (and assessment tools) for sexuality curriculum, and creating classroom activities on heterosexual privilege.

### PRESENTERS

- ♦ *Sandra Sgoutas-Emch, University of San Diego*
- ♦ *Lisa M. Nunn, University of San Diego*
- ♦ *Evelyn Kirkley, University of San Diego*
- ♦ *Steven Sumner, University of San Diego*

## 246. Creating a Just Classroom—Utilizing Curriculum Design to Combat Violence Against Women and Girls

7:45AM–9:00AM

PRCC 201-B (LCD)

### MODERATOR

- ♦ *Linda Perkins, Claremont Graduate University*

### PARTICIPANTS

### *Teaching Justice through Masculinity Studies: Developing Feminist Curriculum to Address Violence Against Women and Girls*

- ♦ *John Erickson, Claremont Graduate University*

This paper explores different variations and concepts of justice and intersections of violence when teaching masculinity studies as a way to prevent violence against women and girls. As scholars develop curriculum around teaching masculinity studies and engaging men in feminist praxis, the need to address violence against women and girls must increase in the curriculum development process. This paper explores successful modes of engagement when creating justice through teaching masculinity studies and seeks out innovative pathways for women and men to engage in feminist praxis and justice together to prevent violence against women and girls while creating justice for all.

### *Why Trigger Warnings Are Not Enough: Maximizing Safety for Survivors of Violence in the Class*

- ♦ *Lorena Reynolds, Oregon State University*

This paper examines the issue of "trigger warnings" in the classroom. By reviewing the on-line debate in various forums about the efficacy of such warnings and the message such warnings send to survivors and to non-survivors about

survivors, this paper explores the use of trigger warnings in college course syllabi and in lectures before the introduction of potentially triggering material. This paper will argue that these warnings are not enough if we are trying to create safer spaces for survivors of violence to participate in our classrooms. Specific examples of effective classroom techniques to consider implementing will be provided.

## **Dating and Sexual Violence Prevention Education: An Evaluation of Oregon State University's One Act Bystander Intervention Program**

♦ *Stephanie L. McClure, Oregon State University*  
With high numbers of adolescents facing dating and sexual violence, researchers, activists, and educational institutions have been turning to preventative measures to curb prevalence rates. Bystander intervention programs are one measure that is gaining traction due to their community-based approach. Yet it has been established that more research is needed to evaluate the effectiveness of bystander intervention programs. This paper utilizes a mixed methods design to investigate the effectiveness of the Oregon State University One Act Bystander Intervention Pilot Program to equip participants with the knowledge, skills, and self-efficacy to help prevent and address dating and sexual violence.

## **247. Women Creating Justice in Post-U.S. Navy Vieques, Puerto Rico**

**7:45AM-9:00AM**

**PRCC 202-A (LCD)**

### MODERATOR

♦ *Julian Jefferies, California State University, Fullerton*

### PARTICIPANTS

## **Las Treintaiuno y el Desarrollo de La Isla Nena: Testimonios de la Lucha**

♦ *Lorna Rivera, University of Massachusetts, Boston*  
In this paper, a group of Viequense women activists known as "Las Treintaiuno" will discuss their coalition work with international human rights groups to stop the U.S. Navy bombings in Vieques. Activists will discuss their current work with the "Vieques Microbusiness Incubator Enterprise", "La Corporacion de Servicios de Salud Integral de Vieques" and el "Relevo de Vida"; organizations that provide services to families that are affected by cancer and economic injustice in Vieques. All participants will share their insights about "transgressive modes" for creating justice in Post-U.S. Navy Vieques, as well as in other military outposts throughout the world.

## **The Discourses of Viequense Women at the Intersections of Feminism, Ecology and Human Rights**

♦ *Luis Galanes-Valldejuli, University of Puerto Rico,*  
♦ *Cayey Otomie Vale-Nieves, University of Puerto Rico, Río Piedras*

In the post-U.S. Navy period Viequense women have played a leading role in almost every front of struggle in which Viequenses have been involved: decontamination, reparations, land, and economic development. A deep sense of "love" for the community, and a "sense of duty," seem to play an important motivational force. We explore the way discourses/narratives about women's activism in Vieques evidences new

(or previously unexplored) motivational forces behind women's activism, and do this by positioning these discourses and narratives against the background of contemporary feminist theorizations on this issue, as well as at the intersections between feminism, ecology and liberalism.

## **Women's Caregiving and Coping with Cancer in Post-U.S. Navy Vieques, Puerto Rico**

♦ *Lorna Rivera, University of Massachusetts, Boston*  
♦ *Luis Galanes-Valldejuli, University of Puerto Rico, Cayey*

After the U.S. Navy left in 2003, the contamination from heavy toxins in the land pose major environmental and health concerns for the people of Vieques. This paper discusses a National Institutes on Health funded research study about Viequense's beliefs and attitudes about cancer treatment, and how they are coping with cancer. There is no hospital for the treatment of cancer on the island, most patients have breast cancer, and women also tend to be the primary caregivers for patients. This paper examines the gendered expectations of caregiving for women that are coping with cancer in Vieques, P.R.

## **248. Global Dialogues: Women's Reproductive Health and Rights**

**7:45AM-9:00AM**

**PRCC 202-B (LCD)**

### MODERATOR

♦ *Naadiya Hasan, Guilford College*

### PARTICIPANTS

## **Claims on the National Uterus: The Filipina Body and the 2012 Reproductive Health Law**

♦ *Melisa Casumbal-Salazar, Whitman College*

This paper mobilizes postcolonial and embodiment theory to extend feminist critiques of Foucauldian biopower. I theorize the operations of reproductive governmentality in the Philippines by tracking how the feminine body is problematized in debates regarding the country's historic 2012 Reproductive Health Law (RH Law). How is the reproductive health of poor Filipinas subjected to disciplinary power exercised by state agencies, transnational public health organizations, and Philippine civil society? My data include interviews with diverse RH Law advocates, including health care providers, legal advocates, Congressional sponsors, the former Department of Health Secretary, secularist activists, and a feminist sex blogger.

## **Neoliberalism and HIV Prevention Media in Francophone West Africa**

♦ *Christine Cynn, Virginia Commonwealth University*

My paper focuses on a selection of US-funded HIV prevention media targeting pregnant women in Francophone West Africa. It will examine how the media's social marketing of behavior change attempts to intervene in concepts of proper gendering, sexualities and family to promote female heterosexual reproduction in patriarchal families as necessary strategy to control the spread of HIV. Such strategies serve as one of the adaptive practices of neoliberalism; they elide the structural conditions leading to the spread of HIV and attempt to produce rational, responsible, individual consumers of commercial markets.



## **Planning Families and Preventing Violence: Decision Making Power and Crime Against Women in India**

♦ *Elizabeth Martin, Princeton University*

Crimes against women in India have been in the international spotlight following a gruesome and highly publicized rape case in 2012. Scholars, activists, and journalists often credit violence to cultural factors, but this is unsatisfactorily simplistic. An exploration of socio-cultural factors and policy outcomes across India indicates that types of female empowerment are potential causes for—as well as potential solutions to—gender-based violence in some regions. Contraceptive prevalence is one issue of interest, as female decision-making in the home can pose a threat to traditional male leadership in parts of India. These findings have significant implications for the implementation of women's empowerment programs in multi-ethnic states.

## **Understanding the Influence of Body Image on Mental Health and HIV Risk Practices**

♦ *Kimberly Boyd, Virginia State University*

This study examined the influence of body image on depression and HIV risk practices among 155 African Americans. The HIV risk variables include condom usage, multiple sexual partners, and STI/HIV testing. The data suggest that individuals that report using more of the Positive Rational Acceptance Body Image Coping Style (PRAS) are more likely to report a higher HIV risk ( $r=.205, p=.050$ ). In addition, a one way ANOVA revealed that there was a relationship between the PRAS scores and Depression  $p=.007$ . These findings will assist with delivering effective evidence based HIV prevention messages and programs on campus and in the community.

## **249. Researching Activisms: Slutwalks, Hollaback, and Digital Spaces**

7:45AM–9:00AM

PRCC 202-C (LCD)

### MODERATOR

♦ *Sakena de Young-Scaggs, Arizona State University*

### PARTICIPANTS

## **Do Colombian Women “Hollaback”? Can Women Use Online Spaces to Claim Public Space in a Male Dominated Society?**

♦ *Liliana Acevedo Callejas, Ohio University*

Hollaback launched its site for Bogota in January of 2012. Street harassment is the most commonplace form of violence against women in Colombia. Often, women are expected to shrug it off or even condone it. We conducted a pilot content analysis of the sites measuring the number of posts per month and most popular posts in the year between January of 2012–2013. In November of 2013, we resumed the collection of data in order to obtain comparative results. We seek a longitudinal perspective on the progress of Hollaback as a strategy against street harassment in urban contexts.

## **Feminism, SlutWalk, and its Translation in Korea**

♦ *Woori Han, University of Massachusetts, Amherst*

I examine possibilities and limitations of SlutWalk movement that began in 2011 from Canada and spread across the world. SlutWalk that argued against victim-blaming in sexual violence and fought for women's sexual freedom has been at the center of debates between feminists who

celebrated this movement as global sisterhood and feminists who dismissed it as post-feminist. Rather than determining the nature of SlutWalk as either-or, I aim to reveal its complexity and contradiction by situating it in relation to feminist theories. Also, I interrogate how postcolonial Korean subjects translate and negotiate the SlutWalk, and consider what feminist politics should become.

## **Getting into the Mainstream: The Digital/Media Strategies of a Feminist Coalition in Puerto Rico**

♦ *Firuzeh Shokooh Valle, Northeastern University*

This study investigates how the coalition Movimiento Amplio de Mujeres de Puerto Rico has employed the Internet to advance a feminist media agenda. The results reveal that the listserv—the coalition's main online platform—provides a safe space for discussions, deliberation, networking, strategizing, consensus building, and decision-making. Its content also produces messages that will circulate in the mainstream media. Another finding is that the coalition's access to the mainstream media has not led to an adequate coverage of gender issues, and has restricted the possibility of a more vital online space. The research demonstrates that offline communications are still crucial.

## **SlutWalk Morocco: Transnational Branding of Women's Rights Youth Activism**

♦ *Rebecca S. Robinson, Arizona State University*

SlutWalk began in Toronto in April 2011 to counter slut-shaming and victim-blaming of rape survivors. Within months the movement had spread globally, facilitated by social media and the efforts of local activists. Local activists in Morocco, for example, recontextualized the movement to address local concerns while expressing solidarity with the global SlutWalk initiative. I argue that SlutWalk serves as a form of branding (Harvey 2009) that denotes a young, raunchy type of feminism, which can travel transnationally but be cultured to local social norms, like Moroccan ones through which Western-style “body protest” (Alexandre 2006) would delegitimize the movement.

## **250. Seeking Transgressive Teaching: Love & Labor in the Feminist Classroom**

7:45AM–9:00AM

PRCC 203 (LCD)

### MODERATOR

♦ *Dana Olwan, Syracuse University*

### PARTICIPANTS

## **Feminist Writing Assignments: A Site for Transgression (?)**

♦ *Kate E. Navickas, Syracuse University*

In feminist scholarship, the textual artifact of the writing assignment is a classroom site that has yet to be considered for its transgressive possibilities. In this presentation, I extend Alexander and Mohanty's consideration of syllabi, locating writing assignments as another site in which feminist teachers invest what Ratcliffe calls “feminist literacies” (44). Drawing from an IRB-approved collection, I look at the ways feminist teachers position feminist theories, intersectionality, transnational sites, and the personal; essentially, I am asking if and how feminist writing assignments encourage students to engage with “education [as] the practice of freedom” (hooks; talking back, 51).

## ***Feminist Pedagogical Labors of Love: Understanding Student Bodies in the Classroom***

♦ *Anna Hensley, Syracuse University*

Building on scholarship analyzing the effect of a teacher's embodiment on classroom dynamics, I explore the ways power circulates through student bodies. More specifically, I investigate the growing practice of BMI report cards in order to analyze the projection of neoliberal values onto the student body and the effect these values have on classroom space. Given this analysis of the way student bodies are seen in contemporary classroom settings, I ask: How do feminist classrooms challenge a damaging construction of the student body and create opportunities for students to critically interrogate the pressures and political values cast on their bodies?

## ***Antonia's Ideals Live On: Rethinking 'the' Nation as Transnational Feminist Praxis***

♦ *Karriann Soto, Syracuse University*

"Antonia" is a song about a student who was killed in a protest against the ROTC in the University of Puerto Rico in 1970. In 2008, a student used this song as the basis of his own anti-military multimodal composition. This presentation demonstrates how students are able to inform and question our understandings of 'the' nation through their engagement with culturally relevant texts. Here, the nation is understood as Puerto Rico's colonial context and its military relationship with the United States. Revisiting this pedagogical instance provides an example of what Richa Nagar and Amanda Lock Swarr define as transnational feminist praxis.

## **251. The Canary in the Mine: Black Women and the State of America**

**7:45AM-9:00AM**

**PRCC 204 (LCD)**

### MODERATOR

♦ *Brooke C. Midkiff, University of North Carolina, Chapel Hill*

### PARTICIPANTS

## ***An "American" Subaltern & Anti-feminist Portrayals in Lee Daniels' Precious***

♦ *Brooke C. Midkiff, University of North Carolina, Chapel Hill*

Lee Daniels' film *Precious* (2009) offers a portrayal of black, female poverty in America, putting several modes of black femininity in dialogue with one another. Drawing on the work of Gayatri Spivak, this analysis shows how the film represents the character *Precious* as a subaltern who must adopt hegemonic discourses and ways of knowing in order to escape dire poverty. Within the framework of indigenous-subalternity, the heroine's escape from poverty, as messaged through film, presents a covert anti-feminist agenda by its moving the audience towards blaming the women of the film, and away from taking to task failed social structures.

## ***Incarceration Nation: Young Women of Color Recognizing & Resisting The School to Prison Pipeline***

♦ *Subini Annamma, Indiana University, Indianapolis*

The school to prison pipeline is a contemporary circuit of imperialism, combining the education and the prison industrial complex as a tool to remove unwanted bodies from the public sphere. Young women of color are the fastest growing population to be swept into this circuit through school disciplinary actions, special education assignment and policing in schools. In this paper, I share the results of an empirical qualitative study collaborating with incarcerated young women of color with disabilities to identify the mechanisms that pushed them into the Pipeline and the ways they navigate these institutions with savvy and ingenuity.

## ***The State of Black Women in the Academy: Interrogating Transnational Feminism and US Exceptionalism***

♦ *Tay Glover, The Ohio State University*

Black women are still marginalized in US academe—evident in tenure practices and scholarship inclusiveness in feminist course content. This paper problematizes this marginalization, transnational feminism, and US exceptionalism, arguing that terms transnational and domestic signify US exceptionalism and Eurocentrism in reference to feminisms and scholars, which prompts othering US Black women and their scholarship because they occupy the interstice of "domestic" and "transnational". This paper uses U.S. colonial historiography and black feminist thought to highlight diaspora's hybrid, creole nature and American racial formation; subvert ahistorical signification of queer Black identity; and question transnational feminism as a trend for inclusivity.

## ***'New World Black & New World Woman': Transgressive Black Women, Sexuality, and Representation***

♦ *Trimiko Melancon, Loyola University, New Orleans*

This paper, "'New World Black and New World Woman': Transgressive Black Women, Sexuality, and Representation" engages intersectional frameworks to illuminate the ways black womanhood, particularly representations of black female bodies, have manifested themselves throughout the modern and postmodern periods. Exploring the vexed relationship between race, gender, sexuality, class, and "nation," as these have informed black women's lives and experiences, this paper explicates how black women have functioned metonymically for the race or "nation," yet have also contested these designations.

## **252. Teaching Trans\* Issues While Feminist?: Creating Trans\*Feminist Pedagogies and Homeplaces**

**7:45AM-9:00AM**

**PRCC 207 (LCD)**

Participants will collaboratively generate tools for teaching trans\* issues in feminist classrooms. In groups, we will examine the following questions: What are our concerns and fears about teaching trans\* topics? What challenges have we encountered when teaching trans\* topics? What issues might trans\* students and instructors face in classrooms? What does a feminist trans\* pedagogy look like? How can feminist instructors incorporate trans\* theories, histories, politics, poetics, and voices into teaching? How can we create more opportunities for resistance, liberation, renewal, and recovery for all class participants? This workshop is intended to be useful for content novices and experts.

## PRESENTERS

- ♦ *Stef M. Shuster, Duke University*
- ♦ *Sonny Nordmarken, University of Massachusetts, Amherst*

## 253. Feminist Readings of Visual Art and Photography

7:45AM–9:00AM

PRCC 208-A (LCD)

### MODERATOR

- ♦ *Dorsia Smith Silva, University of Puerto Rico, Río Piedras*

### PARTICIPANTS

#### ***Machines of Loving Grace—What Man Ray’s Misread Misogyny Means to Postmodern Feminist Criticism***

- ♦ *Chene Koppitz, University of Michigan, Dearborn*  
Through its analysis of Man Ray’s multi-decade career, with emphasis placed on 1920’s Dancer/Danger and 1933’s *Erotique Voilée* (Veiled Erotic) series, this paper will challenge the Third Wave feminist assertion that surrealism as a form maintained and reinforced patriarchal, misogynistic artistic standards of its era and originated the modern male gaze in popular culture.

#### ***Picture This: Using Photography to Tell a Black Girl’s Truth***

- ♦ *Claudine Candy Taaffe, University of Illinois*  
In *Saving Our Lives, Hear Our Truths* (SOLHOT), Black girls share their life stories using photography as a tool for interrogating notions of power, voice and representation as articulated within the stereotypes of Black girls. From the taking of the photo to the public photo exhibit, SOLHOT’s work is a reclaiming of the traditions of Black women’s self-determination work. This modern-day Black Girl Gaze is a concerted effort on the part of Black girls to use photography to document their lives, capture aspects of their communities and leverage the sharing of those images and text publicly to ignite social change.

#### ***Queering Chicana Dyke Smiles***

- ♦ *Sarah Maritza Hernandez, University of California, Davis*  
I focus on how smiling Queer Chicanas can be a false form of protection as well as a payasa/clown resistance to domestic violence. This interdisciplinary creative project will be conducted through photo-ethnographic narrative, Feminist interviews with Queer Chicana Survivors, and Queer zine-making and silk screen-printing. Through narrative, I will reflect on how smiling is a destructive form of survival with gendered, classed, racialized, and sexualized implications. In interviewing these survivors, I will unmask how performance is healing through resistance. In creating political art, these knowledges will reach the voices of domestic violence survivors that have suffered the silence of smiling.

#### ***“No to Sexual Harassment,” a Feminist Articulation of the Right to the City in Egypt***

- ♦ *Susana Galan, Rutgers University*  
Street sexual harassment and assault have become prevalent in the vicinities of Tahrir Square after the 2011 Egyptian uprisings, severely discouraging women’s presence in the protest sphere and their participation in the political transition of the country. Yet, instead of returning to the

home or seeking refuge in the safer areas of the upscale neighborhoods, Egyptian women have responded to the increase of sexual violence by laying claim to the streets with protests against sexual harassment and the proliferation of anti-harassment graffiti in Downtown Cairo, thereby articulating a right to the city that seeks the transformation of Egyptian society.

## 254. Transgressing Institutional Structures through Feminist Process and Product: The Development of a Feminist Pedagogical Mobile Application

7:45AM–9:00AM

PRCC 208-B (LCD)

Building on our 2013 NWSA workshop, this workshop explores the development of a mobile application designed for use in the introductory women, gender, and sexuality studies (WGSS) classroom. We will discuss and demonstrate three different aspects of the mobile application its development: first, we will discuss the process of application development within the university and the opportunities and barriers of undertaking such a creative activity; next, we will discuss strategies on how to integrate mobile technologies into the WGSS classroom; finally, we will present formative research exploring if the mobile application can foster outcomes consistent with feminist pedagogical goals.

### MODERATOR

- ♦ *Brian R. Jara, West Virginia University*

### PRESENTERS

- ♦ *Jennifer Seifert, Ohio University*
- ♦ *Pamela A. Kaylor, Ohio University, Lancaster*
- ♦ *Kaytlin Dawes, Ohio University*

## 255. Revising Speculative Black Women

7:45AM–9:00AM

PRCC 208-C (LCD)

### MODERATOR

- ♦ *Susana Morris, Auburn University*

### PARTICIPANTS

#### ***Black Women Writing Fluid Fiction: An Open Challenge to Genre Normativity***

- ♦ *Kinitra D. Brooks, University of Texas, San Antonio*  
“Black Women Writing Fluid Fiction: An Open Challenge to Genre Normativity” contends that speculative fiction is a misnomer for black women writers because it fails to fully address the uniquely subversive and purposeful nature of their genre writing. Finally, I argue that fluid fiction—a literary framework that discusses the flowing lines between horror, fantasy, and science fiction—highlights how contemporary black women writers exploit the obfuscation of these lines to articulate the simultaneity of oppressions that uniquely affect black women.

#### ***Strong Black Women: the New Magical Negro within Speculative Fiction***

- ♦ *Chesya Burke, Georgia State University*

"Strong Black Women: the New Magical Negro within Speculative Fiction" posits that within the speculative genre the real life stereotype of the 'Strong Black Woman' is often conflated with the Magical Negro stereotype to create a character henceforth called the Strong Spiritual Black Woman (SPBW). Although this character is endowed with magical powers, these powers are only used for the good of the White society, thus keeping her contained. I argue that when these films do not sexualize the Black female character, the public often corrects what it sees as the Black woman moving outside of her constructed space by sexualizing her, such as the case of Quvenzhane Wallis in *Beast of the Southern Wild*. Further, I examine the way Black women writers challenge the SPBW stereotype.

## **Brown Girls Saving the World and other Fantastic Tales**

♦ *Gwendolyn Deloris Pough, Syracuse University*  
"Brown Girls Saving the World and other Fantastic Tales" places the "speculative" fiction of Black women writers in the lineage of black feminist thought put forth by thinkers such as Anna Julie Cooper and the Combahee River Collective, both of whom placed significant stock in the notion that the freedom of Black women would ultimately mean freedom from a variety of oppressions. The paper explores the questions what does it mean that the black women characters in contemporary "speculative" novels have the task of essentially saving their worlds? And how are here heroines connected to the hopes and dreams for the possibilities of black womanhood put forth by earlier black feminist thinkers?

## **If I'm Free, Why am I Still a Slave? Girl Power, Imagination, and Subversivity in Black Young Adult Speculative Fiction**

♦ *Yolanda Hood, University of Central Florida*  
This paper examines a number of socio-economic factors that work together to thwart the imaginative growth and the ability of young black girls to identify themselves in literary contexts. Because so much of genre fiction with black female protagonists falls under historical, it appears that young black girls might not receive confirmation in how they self-identify. But, using Nnedi Okorafor's concept of Organic Fantasy, I suggest that Speculative Fiction by African American writers is changing the way that young black girls may view themselves, providing an opportunity for them to recognize socially-constructed images and to (re)claim who they ultimately are/want to be.

## **256. The New Black: Re-Examining the Line between Women's Studies and LGBT Studies**

7:45AM-9:00AM

PRCC 209-A (LCD)

### MODERATOR

♦ *Seung-kyung Kim, University of Maryland, College Park*

### PARTICIPANTS

## **For Us By Us: Empowering Women of Color in The New Black documentary**

♦ *Yoruba Richen, Promised Land Film*

Filmmaker, Yoruba Richen will respond to the panelists' comments and talk about the making of the documentary, *The New Black*.

## **Disciplinary Transitions/Translations: A Queer of Color Critique**

♦ *Michèle Prince, University of Maryland, College Park*

My engagement with Richens and her work will interrogate the ways in which the documentary enacts a queer of color critique. In what ways might the contemporary representational landscape of queer politics produce forms of racialization that render invisible the complex personhood of non-white subjects? How might we draw on the film's race critique to think about the institutional politics of trans-disciplinary conversations between women's studies and LGBT studies in the academy.

## **Thinking Creatively/Thinking Cinematically: The New Black as a Site of Academic Critique**

♦ *Eve Grice, University of Maryland, College Park*

In conversation with Richens I will explore how the documentary might present us with different ways of talking across and through difference in the academy. The documentary engages multiple vantage points in relation to the campaign for gay marriage. I will talk with Richens about her approach to crafting these oppositional narratives and explore how such approaches might help us with our own trans-disciplinary conversations.

## **Queer Un/Belonging. The New Black As a Site of Academic Interrogation**

♦ *Jeannette Soon-Ludes, University of Maryland, College Park*

Disciplinary intertextuality often invokes attendant conversations about ideas of belonging, modes of inside/outside status and multi-sited dis/comforts. I will engage the documentary to examine the ways in which it presents opportunities to think about issues of belonging and citizenship. In conversation with Richens, I will interrogate the politics of queer belonging in the layered contexts of fields, academy, and nation.

## **257. Transgressing Motherhood: Subversive Performativity and the Re-formation of U.S. Mother Identities**

7:45AM-9:00AM

PRCC 209-B (LCD)

This roundtable examines how dominant motherhood discourses in the United States are being challenged and reshaped through contested mothering arenas—adolescent, international adoptive, relinquishing, homebirth, breastfeeding and queer mothers. Who constitutes a mother in the U.S has been narrowly defined by biological and cultural processes embedded in pregnancy, childbirth and post-partum reintegration, and the act of mothering has been constructed as a "biologico-moral responsibility" (Foucault) that is masked as a natural imperative. Roundtable participants will discuss how women who transcend these disciplining mother categories engage in strategies of resistance that subvert the exploitation of female labor as maternal love.

**MODERATOR**

- ♦ Susanna Snyder, Oregon State University

**PRESENTERS**

- ♦ Melissa Cheyney, Oregon State University
- ♦ Courtney Everson, Oregon State University
- ♦ Jamie Petts, Oregon State University
- ♦ Lindsay Myers, Oregon State University

## 258. Asexual Love and Labor

7:45AM-9:00AM

PRCC 209-C (LCD)

**MODERATOR**

- ♦ Ela (Elzbieta) Przybylo, York University

**PARTICIPANTS**

### ***Labours of Love and Violence: Asexual Women's Stories About Their Unwanted Sex***

- ♦ CJ DeLuzio Chasin, University of Windsor

Love is often blind to a/sexuality, and considerable asexual/ace community discussions explore how to make mixed (asexual/non-asexual) couples work—often with asexual/ace people agreeing to participate in unwanted sex. This paper explores a small group of asexual/ace women's repeated experiences of unwanted sex with their male partners. These experiences range from willing participation in unwanted sex to clear situations of sexual coercion and physical violence. However, in a social context of compulsory sexuality—and social standards making often both women's sexual willingness irrelevant and asexuality impossible—the distinction between a "labour of love" and rape becomes obscured.

### ***The Passion and Occupation of Vivian Meyer***

- ♦ Anna Lise Jensen, tART Collective

The life and work of Vivian Meyer—an anonymous Chicago nanny and talented, obsessive and prolific photographer—exemplify how a conservative, gendered occupation can serve as a support structure for a deeply personal and transgressive project. Meyer's nanny job provided her with the security and freedom to focus on her photography and breaks between employment allowed her to travel extensively. In this paper, I use some of her self portraits to illustrate examples of asexual body performativity—from humor, aggression and intimacy, to distortion, fusion and absent presence/spying—all realized through her exacting visual composition.

### ***The Importance of Non-Sexual Relationships***

- ♦ Caroline McClave, Columbia University

Asexuality demands a more open and inclusive definition of love by challenging the idea that romantic love must include sexual passion or lust. This paper will discuss the importance of friendships and emotional intimacy in asexual people's lives and will highlight how the emphasis on sexuality in most sexual relationships obscures the importance of non-sexual intimacy. By examining how asexual people celebrate all types of non-sexual relationships, I will argue that the asexual community sheds light on the importance of non-sexual intimacy in all relationships.

### ***La Lucha por Matria, Lolita Lebrón Meets the Asexual Archetype of the Saint***

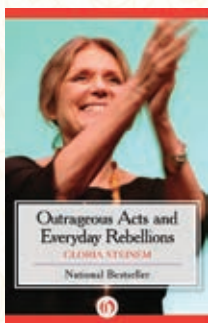
- ♦ Alyssa Casey, Independent Scholar

The exploitation of Puerto Ricans as laborers shapes the history of this island's traumatic relationship with the United States. In turn, the discrimination Lolita Lebrón experienced as

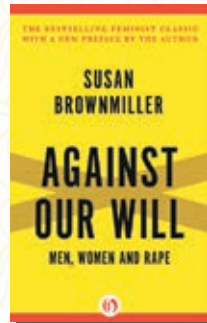
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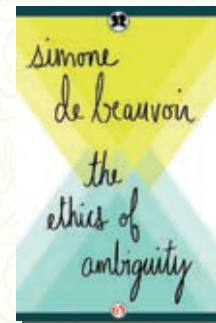
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a an immigrant and seamstress in the US, contributed to her staging an attack on the US House of Representatives in 1954. My paper is a comparative study that discusses and contrasts the transgressive acts of Lebrón within a framework of the asexual archetype of the 'warrior saint,' as embodied by Joan of Arc. I analyze the performativity of this figure in terms of politics, sacrifice and possibility.

## 259. Anti-White Supremacy Task Force Business Meeting

7:45AM–9:00AM

PRCC 210

This is the business meeting for this task force.

## 260. Third Wave Feminisms Interest Group Meeting

7:45AM–9:00AM

PRCC 211

This is the business meeting for this interest group.

## 261. Creating Justice through Queer Embodiment, Production, and Performance

7:45AM–9:00AM

Sheraton Laguna-1

MODERATOR

- ♦ *Lindsey Feitz, University of Denver*

PARTICIPANTS

### *Barbara Deming's Two Queer Hands*

- ♦ *Geoffrey Bateman, Regis University*

Lesbian feminist Barbara Deming (1917 – 1984) is perhaps best known for her "two hands" approach to nonviolent resistance. As an activist, Deming insisted on confrontational noncooperation with multiple systems of oppression, yet she held out for the possibility of the shared connection to oppressor's humanity to move her opponent into a space of radical transformation. This paper explores the overlooked queer investments of Deming's writing and action, tracing her uses of queer embodiment in her nonviolent approach to revolution to reveal a justice that depended on radical affiliation and unexpected coalitions across difference that moved her beyond identity and community.

### *Queering Economic Justice: Resisting Neoliberal Logic in Shyam Selvadurai's Funny Boy*

- ♦ *Emily Davis, University of Delaware*

This paper situates Shyam Selvadurai's 1994 novel *Funny Boy*, often read as a celebratory queer coming-of-age narrative, within the global context of economic neoliberalism. In so doing, it reveals how the impact of such "reforms" on queer subjects ultimately renders them security threats to the new neoliberal economic order by virtue of the challenge they pose to the norms of productivity and circulation within the free market. Selvadurai's queer rejection of neoliberal logic offers an important model of social justice for scholars and activists thinking through the imbrications of sexuality, ethnic conflict, and capitalist exploitation.

## *In The Wake: Queers of Color and Campus Activism*

- ♦ *Jeanne Scheper, University of California, Irvine*

In 1989, José Muñoz (1947–2013) was a part of the Westlands Sit-In at Sarah Lawrence College, which led to the administration's stated commitment to increase diversity and multiculturalism. Paying attention to the nexus of flashpoints of apartheid and AIDS, Reaganomics, US involvement in Nicaragua and Guatemala, and campus racism which shaped this mobilization, this paper examines cultural production within the temporary autonomous zone of the sit-in and the lessons for activists from such spaces of collective occupation and organized opposition. Ultimately, it considers how best to remember such political intimacies and connects their traces to Muñoz's own later critical work.

## 262. Fashioning Feminism: Activism and Consumerism in the Online Fashion World

7:45AM–9:00AM

Sheraton Miramar-1

MODERATOR

- ♦ *Holly Kent, University of Illinois, Springfield*

PARTICIPANTS

### *Fat Fashion Bloggers: Styling a Transgressive Feminist Rhetoric*

- ♦ *Katie Manthey, Michigan State University*

Fashion blogging has the potential to "disrupt normative fashion discourse" because of its participatory nature (Connell). Sitting at the intersection of digital culture, dress studies, gender, and consumerism, fat fashion bloggers' posts "illustrate practices of dressing up...and...commentary as well as discussions relating to the trials and tribulations of dressing a fat body fashionably in a marketplace that tends to exclude and condemn it" (Gurrieri and Cherrier 279). This paper will discuss how these bloggers create a transgressive feminist rhetoric that makes space in mainstream culture for a broader definition of beauty.

### *re{FASHION}er: Conscious consumption and the wearable archive*

- ♦ *Elizabeth Stigler, University of Kansas*

My research utilizes ecofeminist theories of sustainability in conjunction with ethnographic and qualitative content analysis. I suggest that members of the re{FASHION}er community are engaged in a rejection of hyper consumption by refusing to buy into "fast fashion." What differentiates re{FASHION}er from other on-line resale outlets (like Amazon or Ebay) is its clearly articulated stake in movement for conscious consumption. In the tradition of preservation via oral histories, members are doing what I call "wearable histories" which document the emotional life of a garment.

### *The Lady Bunch: ModCloth, Social Media, and Feminist Reinterpretation of Midcentury Fashion*

- ♦ *Sarah Whitney, Pennsylvania State University, Behrend*

My project analyzes the ramifications of the indie/non-normative body takeover of uber-feminine e-tailer ModCloth.com. I examine the relationship between site and consumer, looking at ModCloth's engagement, via social media, of postfeminist forms of intimate address (what Alison Winch

has termed the 'girlfriend gaze'). ModCloth's sense of its ideal consumer has itself been transformed by the strong online presence of plus-sized women, who spurred the company's size diversification, and who provide cultural counterweight to Mad Men's iconic reimagining of mid-century femininity. Embracing the aesthetic pleasures of feminized clothing but refusing restrictive body norms of the midcentury era, female consumers are reimagining fashion rules.

## ***Fashion Meets Form: Lucky Magazine, Technology and the Millennial Shopper***

♦ *Gigi McNamara*

Although women-targeted magazines have historically celebrated consumption by often blurring the distinctions between advertising and editorial content, arguably a hypercommercial leap occurred during the millennial decade. In late 2000 a new title entered this crowded marketplace, Lucky magazine. In addition, since Lucky magazine targets a younger reader (median age of reader is 31.4 years), a study of the web site and its user-generated content offers rich material regarding the reader's ongoing relationship with the publication. My presentation will focus on the intersection of identity creation through the consumption of Lucky magazine via the aforementioned technological mediums.

## **263. Educators' Constructions of Local and Global Justice**

**7:45AM-9:00AM**

Sheraton Miramar-2

### **PARTICIPANTS**

#### ***Detracking to Create Space for Social Justice***

♦ *Sahtiya Hosoda Hammell, University of Virginia Lauren Elizabeth Ware Stark, University of Virginia*

In this paper, we explore the relationship between feminist social justice pedagogy and praxis in a detracked high school classroom. We first review feminist, social justice, and human rights literatures as they relate to classroom practices that support the creation of democratic spaces for transformative change. We will then discuss several of the institutional barriers to creating these spaces, paying particular attention to the relationship between ability grouping, grading, and race, class, language and gender-based discrimination. In reviewing these barriers, we argue that the social justice classroom must reflect the ideals of its pedagogy by dismantling hegemonic practices such as ability grouping, tracking, and traditional assessment and grading models. We will then discuss a case study of a detracked high school classroom, exploring the challenges that this model presents for high-SES female students who have benefited from oppressive teaching practices such as tracking in the past.

#### ***Young Privileged Women as Global Citizens? Entitlement, Whiteness, and Barriers to Creating Justice***

♦ *Rose Cole, University of Virginia*

This paper will examine the experience of a group of white, privileged undergraduate women engaged in a service learning course focused on "becoming global citizens." These women are passionate about human rights issues in the abstract but struggle to make sense of course content and service learning contexts that required them to question their own status and

privilege. Their experience can serve as a case study for educators, mentors and women who are interested in creating justice for all students. Drawing on womanism and critical race theory, the paper is able to make an argument about where these young white women's feminisms and social justice impulses fall apart.

## **264. SMILE!: Feminist Selfies and the Politics of Self-Representation**

**7:45AM-9:00AM**

Sheraton Miramar-3

The Oxford Dictionary word for the year 2013 was "selfie," and a lot of ink was spilled debating whether selfies were narcissistic or empowering. When feminist-friendly site, Jezebel, dismissed selfies as "a cry for help," it busted the debate wide open. Women of color, women with disabilities, trans\* people, fat women, queer women and many others not traditionally seen in the media cried foul, and took to social media to literally change the face of the selfie. Join three online activists involved with #FeministSelfie and #365FeministSelfie for a discussion about taking selfies back in the name of feminism.

### **MODERATOR**

♦ *Veronica Arreola, University of Illinois, Chicago*

### **PRESENTERS**

♦ *Kate H. Averett, University of Texas, Austin*  
♦ *Jamie Nesbitt Golden, Hood Feminism*

## **265. Breaking New Ground: Feminist Epistemologies in the Digital Age**

**7:45AM-9:00AM**

Sheraton Miramar-4

### **MODERATOR**

♦ *Sarah Elizabeth Slates, University of Louisville*

### **PARTICIPANTS**

#### ***Check Your Tags: The Revolutionary Way Tumblr Redefines Online Feminist Discourse and Activism***

♦ *Cassandra M. Collier, University of Louisville*

In an increasingly digital age, more and more people are pouring effort into cultivating and interacting in digital spaces. My research examines the unique community that the blogging platform Tumblr provides to individuals. Tumblr provides a gateway to feminist and queer discourse and activism that allows users from all backgrounds to collaborate, educate, and raise awareness of contemporary issues and movements. Existing in a different space than the 140-character tweet limit or the limitation of personal networks of Facebook and growing in popularity daily, Tumblr users are redefining feminist pedagogy and activism.

#### ***Technologizing Sisterhood***

♦ *Leasha M. Rudolph, University of Louisville*

The purpose of my research is to draw attention to and further the cause of justice for women and underprivileged/othered groups through social media and other forms of technology. Groups like the Women's Ordination Conference, Intercommunity Peace and Justice Center, Catholic Network for Women's Equality use multiple forms of media—Facebook, Twitter, Youtube, websites, podcasts, and online newsletters, to

inform, educate, bring awareness, invoke change, and provide accessibility to individuals around the world. My research makes evident that this is a form of “online grassroots movement,” where people from communities around the world can connect and gather to further multiple causes and build coalitions from within various religious affiliations.

## 266. Bonded by Capitalism and Law: Migrations and Families

7:45AM–9:00AM

Sheraton San Cristobal

### MODERATOR

- ♦ *Tanice G. Foltz, Indiana University, Northwest*

### PARTICIPANTS

#### “You Know Why You Come to Work Everyday”: Immigration Attorneys and Emotional Labor

- ♦ *Michelle Halla Lore, North Carolina State University*  
This study examines how immigration attorneys use emotional labor, coming from a content analysis of immigration attorneys’ websites and interviews with nine attorneys. The attorney websites are crafted to show the appropriate emotional labor, stressing to potential immigrant clients that they understand the process and are there to help. These websites also draw on emotional archetypes of whom they are helping, such as reuniting a family. These visualizations use gendered images to portray who is deserving of the immigration attorneys’ assistance. In the interviews, however, female attorneys report the pressure of emotional labor more keenly than men

#### *Desire, Sex, Love, Money and Labor: Entanglements in the Same Journey*

- ♦ *Sara Rodriguez-Arguelles, The Ohio State University*  
Understanding how love can be integrated in decision-making processes on the migration experiences of women, not only helps dispel stereotypes but improves the comprehension of the phenomena. Drawing from the work of Amalia L. Cabezas, Hung Cam Thai, Dina de Sousa e Santos, and others, I intend to analyze how different discourses of “romantic love” operate symbolically in cultural production, and are evoked and embedded in the experiences of women from Global South who migrate. I will discuss how love is articulated to legitimize outcomes and desires.

#### *Remaking “American Values:” Productions of Family and Nation in Immigration Reform and DOMA Discourses*

- ♦ *Leifa Mayers, University of California, Santa Cruz*  
The declaration of DOMA’s unconstitutionality expanded the legal definition of family within U.S. immigration policy. Simultaneously, “the (migrant) family” was discursively refigured as “The Border Security, Economic Opportunity, and Immigration Modernization Act” was proposed and debated in the Senate. Through analysis of congressional floor debates and Supreme Court case filings, this paper examines how these two rhetorical events mobilize and reinscribe racialized and gendered discourses of national belonging. Discourse analysis is used to consider complex and often contradictory deployments of the family as metonym for the nation, which circumscribe policy toward and treatment of migrant families.

#### *The Gendered Oppression: Regimes of Necropolitics and the Establishment of Carceral Labor in Rural Sindh*

- ♦ *Sarah Suhail, Arizona State University*

Using the testimonies of women who have escaped bonded labor in Sindh, Pakistan, I contend that bonded labor is a kind of state-facilitated space of unfreedom that fosters regimes of necropolitical control for capitalist accumulation. Furthermore, I contend that the category of bonded labor should be rethought as carceral labour. Although their oppression seems all-encompassing it is important to bear in mind Cedric Robinson’s reminder that this is but one condition of their existence; in fact, these women’s impulse to freedom in the face of dehumanizing conditions speaks to their resistance.

## 268. Graduate Student Resume Review and Mentoring

8:00AM–6:00PM

PRCC Terrace (third floor)

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 completed an application process prior to the conference to sign up for 45-minute one-on-one meetings to get feedback on CV’s, resumes, and advice about the job search process. Space is limited and assigned prior to the conference.

## 269. Exhibit Hall Saturday

9:00AM–5:00PM

PRCC Ballroom B–Exhibit Hall

## 270. The “Age” of Feminist Transgressions

9:15AM–10:30AM

PRCC 101-A

### MODERATOR

- ♦ *Carol A. Gosselink, Missouri State University*

### PARTICIPANTS

#### *Age Makes Learning Possible*

- ♦ *Susan Kuntz, Saint Michael’s College*  
At 70, for decades we have asked: How do aging academics distill and transmit their experiences, and how can old women teachers use aging to enhance learning (Kaplan and Kuntz, 2003, 2008)? This paper, a reflection on the results of our decision to integrate the lived challenges of students into the case-based syllabus of a Gender and Psychology class, shows that when students examine theory and method in light of personal experience, they are drawn to the wisdom and perspective that age can offer. Thus age, rather than divide us, connects us and makes learning possible.

#### *Advancing Intersectionality: Old Women in Women’s Studies*

- ♦ *Peg Cruikshank, Independent Scholar*  
The founders of Women’s Studies are now in their seventies and eighties, but the field has yet to offer more than a few courses on women’s aging. Although the popular buzzword “intersectionality” does not yet extend to old women, the



concept holds promise for complex thought about them. This paper examines work in the humanities and aging, especially through the European Age Studies Network and the North American Network of Age Studies, that suggests how feminist gerontologists and women's studies students and professors could become allies who generate new interdisciplinary work.

## ***It Works Both Ways***

♦ *Janet Lois Freedman, Brandeis University*

Feminist transgressions take place daily at the Brandeis University's Women's Studies Research Center where the average age of the scholars who are working on some feminist projects related to art, research, and activism is 63. In this paper, I will discuss both the transgenerational collaborations and friendships that these projects have inspired, and the cross-generational activism that has spread from the work of these projects to affect the age consciousness of campus organizations as diverse as the Feminist Majority Leadership Alliance, NARAL, Women of Color, and LGBTQT organizations.

## ***Just Add Old Women and Stir?***

♦ *Pamela Heath Gravagne, University of New Mexico*

This paper explores how common-sense ideas about life-course linearity, expectations of generational divides, and perceptions of educational incompetence in older women were disrupted in a course on film and aging taught by a newly-minted PhD in her sixties and attended by students whose ages ranged from 19 to 91. By attending to microanalysis in the study of abstract, theoretical age relations, this class brought the complexity of personal and political age-related inequalities to light, revealing that when older women are added, the very nature of the academy can change.

## **271. The Feminist Faithful: Connecting Faith with Feminism through Transgression and Justice**

**9:15AM–10:30AM**

**PRCC 101-B**

This roundtable brings together feminist scholars at Christian liberal arts universities who are using faith as an avenue, not a barrier, to creating gender justice. Rather than seeing faith and feminism as incompatible, we imagine and share the ways in which feminism and faith intersect to empower our millennial students to work toward justice in ways that are global, collaborative, diverse, and holistic. We will discuss the potential and challenges of framing key issues—such as racial privilege and the possibility of global feminist solidarity; ambition and “postfeminism;” sexuality and gender justice—in light of feminism and faith.

### **MODERATOR**

♦ *Linda Beail, Point Loma Nazarene University*

### **PRESENTERS**

- ♦ *Beth Martin Birky, Goshen College*
- ♦ *Allyson Jule, Trinity Western University*
- ♦ *Ivy George, Gordon College*
- ♦ *Kelli McCoy, Point Loma Nazarene University*
- ♦ *Kara J. Lyons-Pardue, Point Loma Nazarene University*
- ♦ *Heather K. Ross, Point Loma Nazarene University*

## **272. La Ruta de las Mujeres: Desarrollo y Revolución**

**9:15am–10:30am**

**PRCC 102-A**

Ofrecer servicios de desarrollo económico a mujeres sobrevivientes de violencia de género, no siempre tiene como resultado un cambio en sus condiciones de vida. En esta mesa redonda se discutirá el modelo de desarrollo económico con perspectiva de género de una incubadora de empresas especializada en mujeres y cómo ésta pasó de ser un programa de servicios a uno en el cual la incidencia política y económica juega un rol central.

### **MODERATOR**

♦ *Yesenia Méndez Sierra, Proyecto Matria*

### **PRESENTERS**

- ♦ *Amárilis Pagán Jiménez, Proyecto Matria*
- ♦ *Raquel Delgado Valentin, Proyecto Matria*
- ♦ *Tanagra Melgarejo Pulido, Proyecto Matria*

## **273. Revisiting the Journeys of Transnational Feminist Research**

**9:15AM–10:30AM**

**PRCC 102-B**

### **MODERATOR**

♦ *Elif Balin, Pennsylvania State University*

### **PARTICIPANTS**

#### ***Reposition the Researcher: Examining Neoliberalization and Migration through Call Centers***

♦ *Aparna Parikh, Pennsylvania State University*

Neoliberal policies have produced landscapes dotted with outsourced call centers in India and in the Philippines. However, there is little understanding of everyday experiences of migrant call center workers and their experiences of “westernization”. I investigate how everyday experiences are symptomatic of relations between neoliberalization and migration, and use transnational feminism as a framework to articulate my position as a researcher who is an international migrant in the U.S., has experiences of living and conducting research in India, and is attempting to find shared vulnerabilities and ways how Filipinos adapt to change as a starting point to conduct comparative fieldwork.

#### ***Bridging the History and Arts through Transnational Feminist Methodologies***

♦ *Leslie Christina Sotomayor, Pennsylvania State University*

Transdisciplinary is the bridging and emergence of a new vocabulary created through collaboration and openness of disciplines. A transnational methodology is essential for the research field, integrating participation, experience, history, creative activity, and identity positionality. There is little encouragement to permeate the academic walls of disciplines. I find the separation of art making and research writing problematic, where a ‘border’ exists that historically has yoked the arts, education, and social justice. The scholarly spaces that seek to bridge and interconnect fluid spaces through visual art dialogues as a form of documenting and writing history need to be reassessed and supported.

#### ***Transnational Identities: Psychic Travels through Time and Place***

♦ *Desiree Valentine, Pennsylvania State University Hilario Junior Lomeli, Pennsylvania State University*

Among transnational feminism's many interventions is a reconceptualization and blurring of the borders of place and scale as they impact identity. This paper demonstrates how time too has been bordered (e.g. past, present, future) and applies insights of transnationalism to a nonlinear reading of time where affect, memory, and history travel across borders constructing subjects. Through this reading of time and place, the binary of I/We is decentered, demanding accountability for how multiple people and places (past/present and near/far) shape the construction of the subject. Thus, we make visible the ways time is simultaneously bordered and borderless through subjectivities.

## **Navigating the Change within Transnational Life and Work Narratives**

♦ *Elif Balin, Pennsylvania State University*

In this paper I revisit and explore the characteristics of a narrative study that analyzed the life and work experiences of ten women from Turkey. The paper highlights the fluid personal, social, and institutional spaces of the narratives across the borders (between Turkey and the U.S.) that created a transnational field for the study. It particularly focuses on the researcher selection of participatory methods for collecting and analyzing data/narratives, and the transformation of the (meaning of) challenge and change in the research process as both subjects and the field keep changing and evolving within the narratives across the borders and with time.

## **274. "Stories" the Nation Tells: Unbraiding the Seams of a Single Story**

**9:15am-10:30am**

**PRCC 102-C**

**MODERATOR**

♦ *Barbara Winslow, Brooklyn College*

**PARTICIPANTS**

### **Blind Spots: Nation and Gender in Arab Women's Literature**

♦ *Rima Abunasser, Texas Christian University*

The post-Arab Spring movements threaten to bind the Arab woman to a national narrative rather than allow her representational freedom and personal agency. Like the nationalist movements before them, they threaten to assign the Arab woman a fixed role as historical metaphor, as reservoir of communal identity out of which the "nation" can be constructed. To avoid a repetition of this process, Arab women activists and writers need to plan and articulate a careful redefinition of women's roles—literary, national, and historical.

### **Insiders to "The Purity Myth": Evangelical Christian Perspectives**

♦ *Sam Swart, Loyola University, Chicago*

Sexual purity, as exemplified by chastity or virginity are not new concepts to Christianity as a whole with regard to spiritual practice, but the height to which the Evangelical Christian subculture takes sexual purity as a requirement reaches dangerous levels as younger and younger women and girls pledge their sexuality away. While virginity has frequently been examined by outsiders, it is Christian feminists who have largely been ignored in the discussion and deserve a voice. The aim of this paper is to extend inclusiveness toward a group commonly excluded from the conversation about purity.

## **Is the "American Dream" a Form of Imperialism? Some Reflections From the Women's Studies Classroom**

♦ *Tabassum Fahim Ruby, Western Michigan University*

Is the "American Dream" a new adaptive practice and circuit of imperialism? Drawing on student comments and critical pedagogy studies, I engage in this question as a woman of color professor who teaches women's studies courses in the Midwest. In particular, I examine how the university classroom institutionalizes (even as it scrutinizes) particular conceptions of the "American dream" in the face of radical gendered, racial, and social inequalities.

## **The Direct Sales Imaginary and the Gendered American Dream**

♦ *Tiffany Lamoreaux*

This paper discusses the complex relationship between women, direct sales companies, and nationalism. Direct sales companies such as Avon, Mary Kay, and Pampered Chef (among others) have utilized the labor of women for well over a century. My research examines how companies manipulate discourses of gender, race, patriotism, or even faith to meet their own interests and bottom lines. I outline how direct selling companies hold a long tradition of (sometimes subtle, sometimes explicit) exploitation of nationalism for profit. The stratification of labor and gender is an important aspect of understanding other societal inequalities.

## **275. Remembering Adrienne Asch: Contributions to Feminist Disability Studies**

**9:15AM-10:30AM**

**PRCC 103-A**

**MODERATOR**

♦ *Michelle Fine, The Graduate Center, City University of New York*

**PARTICIPANTS**

### **Crippling Medical Progress & Reproductive Freedom: The Important Legacy of Adrienne Asch**

♦ *Beth A. Ferri, Syracuse University*

Making broader connections between Asch's work and reproductive testing, which took place in Puerto Rico (Junod & Marks, 2002), and the legacy of medical experimentation and abuses against people of color and people with disabilities in the U.S. (Washington, 2006), this paper highlights the continued need for an intersectional politics of reproduction, medicine, and bioethics. Drawing from race, disability, nation, and social class, Asch's work offers a narrative of resistance against apolitical rhetorics of medical progress or reproductive freedom.

### **Constructed, Embodied, and Shared Vulnerability: Care Practices Between Disabled Care Recipients and their Care Providers**

♦ *Akemi Nishida, The Graduate Center, City University of New York*

Building on Asch's legacy of connecting feminist studies and disability studies, this paper examines the care practices and relationships negotiated across gender, race, and disability by disabled recipients of long term care and their

care providers. First-person accounts illustrate how narrated vulnerabilities are socio-politically constructed as well as ontologically experienced by these individuals. How disabled care recipients and their care providers nurture relationships across constructed vulnerabilities and exploitative care contexts is also discussed.

## **Blindness, Gender, and Disability: Adrienne Asch's Feminist Disability Critique**

♦ *Gili Hammer, University of Michigan*

In writing about the "invisibility" of women with disabilities (Fine & Asch 1985), Adrienne Asch addressed many of the inherent contradictions of gender and disability and critiqued the trap of the "disability role" that women with disabilities often negotiate (Fine & Asch 1988). This paper focuses on Asch's contributions to the research on blindness (Asch and Sacks 1983), examining the ways that gendered conflicts that Asch identified in the 1980s continue to play out in contemporary lives of blind women in Israel, paying particular attention to the intersection of blindness, gender, and disability, as well as ethnicity and class.

### **Discussant**

♦ *Michelle Fine, The Graduate Center, City University of New York*

Distinguished scholar and early collaborator of Adrienne Asch, Michelle Fine will provide brief remarks about their shared scholarly work and how the particular papers extend Asch's scholarly contributions to feminist disability studies.

## **276. Mobilizing Feminist Classrooms for Social Justice: Knowledge Production, Pedagogy and Activism**

**9:15AM-10:30AM**

**PRCC 103-B**

### **MODERATOR**

♦ *Nancy A. Naples, University of Connecticut*

### **PARTICIPANTS**

## **Disciplining Feminist Pedagogy and Resistance Strategies**

♦ *Barbara Gurr, University of Connecticut*

This paper considers the broad array of disciplinary measures which in fact work against feminist pedagogy in the university classroom: not only student needs and uncertainties, but also formal and informal workload, broad disciplinary requirements, structural locations, increasing corporatization, and other potential obstacles. It argues that relationship is at the heart of feminist pedagogy, yet disciplinary structures of academia impede opportunities to build sustainable and healthy relationships between instructors, students, and communities. The author considers the possibilities of resistance and revision, noting the presence of dynamic and dialectical moments in which the very concept of "pedagogy" can shift and change.

## **Creat(iv)ing Social Justice: Oral History and the Arts in the Latina Studies Classroom**

♦ *Jessie Turner, University of South Florida*

This paper will provide examples from an undergraduate oral history class in which students experience firsthand the impact that personal scholar-activist work can have by

documenting and contextualizing in a reflexive and accessible manner their communities' histories through video, spoken word, theater, and writing. Projects are shared with narrators and through campus and community groups.

## **Turning Students into Feminist Ethnographers: Options for Social Justice Research in a Study Abroad Course**

♦ *Jennifer B. Rogers-Brown, Long Island University*

Drawing on personal experience designing and leading a travel course to Mexico, this paper presents examples for encouraging students to engage as feminist researchers and learners. In this course, students traveled from Oaxaca City to Cancun while stopping to visit local communities and social justice projects—all with an emphasis on indigenous culture, environmental concerns, and globalization. The author offers examples of how opportunities for students to interact with social justice groups were incorporated along with interviewing activists, and observing issues impacting indigenous groups, women, and farmers. The paper considers some of the limitations of encouraging this type of student engagement and the problems I faced during the course.

## **Internships as Sites for Feminist Pedagogy and Activism**

♦ *Heather Macpherson Parrott, Long Island University*

This paper discusses the author's experiences coordinating and overseeing undergraduate internships. By collaborating with such organizations as Planned Parenthood, Long Island Women's Fund, and local domestic violence shelters, students gain experience working on social justice issues within feminist organizations. They reflect on their experiences within a series of short assignments designed to help students link their activism to their coursework, consider the larger contexts affecting social problems and social service agencies, and think through how they would address looming questions through sociological research. The author discusses how to encourage students to reflect on larger forms of inequality—gender, race, class, sexuality—affect the organization and the social problem(s) addressed by the agency.

## **Feminist Mentoring and Undergraduate Research**

♦ *Julie Shayne, University of Washington, Bothell*

In this presentation I will talk about feminist pedagogy vis-à-vis undergraduate research. Presently I teach global and cultural studies. Of the seven classes I teach annually only one is a WGSS course. In this session I will talk about my approach to teaching and mentoring undergraduate students to do feminist research even in "non-WGSS" courses, focusing on their successes as manifest in publications. Ironically, neither class which served as the spring board for each student's publication I discuss today was a WGSS class but as recipients of feminist pedagogy they mobilized their research and critical inquiry skills toward knowledge production.

## **277. (Re)theorizing the Nation: Sexual Difference and the Nation State**

**9:15am-10:30am**

**PRCC 104-A**

### **MODERATOR**

♦ *Elizabeth Carroll, Appalachian State University*

## PARTICIPANTS

### ***Ireland's Culture of Containment: Magdalene Laundries and Feminist Transgression of Nationhood***

- ♦ *Clara Fischer, London School of Economics and Political Science*

In this paper, I explore the confluence of Ireland's culture of containment and the emergence of the Irish nation-state during the course of the 20th century. Focusing on the institutionalisation of women deemed to be 'difficult' or Other, I theorise the gendered, disciplined body in the context of Ireland's systemic containment of women in Magdalene Laundries.

### ***Pussy Riot and the Sexualization of Political Dissidence in Russia***

- ♦ *Brooke Luro, Simmons College*

This paper explores how the sovereignty of the Russian is generated and maintained by heteropatriarchal governance and discourse. Examining the case of the radical feminist punk band Pussy Riot, the paper explores how politics of sexual dissidence threaten the sovereignty of the Russian state by making explicit its heteropatriarchal nature. Consequently, the deployment of sexualizing discourse against Pussy Riot in their trial and conviction is analyzed as an attempt by the state to distort and silence political dissidence. Finally, the paper demonstrates the significance of the group's punitive punishment in reaffirming the myth of the sovereign state.

### ***Representations of the Nation and the Revolution of 1952 in Contemporary Bolivian Novels Written by Women***

- ♦ *Maria Viveca Diaz Romero Paz, University of Oregon*

The Revolution of 1952 is one of the most important moments in the history of Bolivia, when the conditions for socio-political change converge in order to make possible an "imagined community", in terms of proposing and implementing a project based on state capitalism. The mestizo is called upon to serve as a vanguard of this revolution. This paper explores the different discourses of nation that underlie contemporary novels written by women authors in Bolivia during the period between 1971 and 2010. These novels allude to the Revolution at its different stages either directly or implicitly.

### ***The Beast, the Monster, and the Sovereign: Sexual Difference and the Nation State***

- ♦ *Snezana Otasevic, Rutgers University*

Drawing on Derrida's *The Beast and the Sovereign* and the analysis of the Monster and sovereignty developed in Foucault's *Lectures (Psychiatric Power and Abnormal)*, I want to explore the way that sexual difference organizes sex, disability, and sexuality in the nation state. Using Foucault and Derrida I will show that the figures of the Monster, the Terrorist, and the Fag discussed by Jasbir Puar and Amit Rai emerge from the particular formation of the Beast, the Monster, and the Sovereign established by sexual difference.

### ***Whose "Interests" Are These Anyway? Civil Society, Political Participation and the Public-Private Debate***

- ♦ *Vidya Kalaramadam, William Paterson University*

This paper looks at political participation by elected women representatives (EWRs) in India who potentially transgress into a traditionally male space of politics, recast the private-public divide, negotiate civil society and articulate a gendered notion of group interests. Political participation is a form of citizenship for historically marginalized groups. Embodying the tensions of public and private and challenging conventional notions of "who" and "what" constitutes the "private," EWRs offer new ways of conceptualizing political participation and citizenship.

## **278. Technologies of Writing and Editing: Feminist Special Issues in Academic Journals**

**9:15AM-10:30AM**

**PRCC 104-B**

This workshop has a three-fold aim: 1/ to provide a grounded and hands-on discussion on the multi-layered work involved in successfully putting together feminist special issues for academic peer-reviewed journals; 2/ to help authors understand and navigate the process of submitting their work for such special issues; and 3/ to engage how new technologies are impacting the experience of feminist writing, editing, and publishing. Participants will hear from one managing editor (JENdA: A Journal of Culture and African Women Studies), one co-editor (Transformations: The Journal of Inclusive Scholarship and Pedagogy), to faculty members who guest-edited special issues for academic journals.

## PRESENTERS

- ♦ *Kristie Dotson, Michigan State University*
- ♦ *Chris Cuomo, University of Georgia*
- ♦ *Jacqueline Ellis, New Jersey City University*
- ♦ *Catherine Raissiguier, Hunter College*

## **279. What's bell hooks Got to Do with It? Love and Labor in the Academy and Non-Profit Sector**

**9:15AM-10:30AM**

**PRCC 104-C**

## PARTICIPANTS

### ***Love Letters: Feminist Pedagogy and Intercultural Literacy in the First-Year Classroom***

- ♦ *Sheila Hassell Hughes, University of Dayton*

Informed by Freire's work on literacy education and hooks' pedagogical theory (developed most fully in *Teaching to Transgress*), this paper explores how the concept of "love" might be productively employed in building a community of trust, mutuality, and critical social engagement in an intercultural classroom. The context for this exploration is a first-year intercultural writing seminar (composed of half international/second-language and half American/first-language speaker-writers) at a mid-west Catholic university, where differences in nation, gender, race, class, religion, and native language and culture, as well as in English language competency, all present particular pedagogical and political challenges.

### ***Love thy Colleague: Promoting a Mutual Partnership Model among Faculty***

- ♦ *Betsy Eudey, California State University, Stanislaus*

bell hooks writes extensively and generously about the connections between love, community, liberation, and quality teaching and learning. This paper builds upon hooks' writings about the benefits of loving relationships between teachers and students to consider how enacting "love as a combination of care, commitment, knowledge, responsibility, respect, and trust" (Teaching Community, p. 131) can also enhance relationships among faculty colleagues in ways that can disrupt institutional "hierarchies of power and control" (p. 130) and improve the quality of all aspects of academic work (teaching, scholarship, service, and governance) while supporting work-life balance and academic-activist engagements.

## **What's Love Got to Do with It? Using bell hooks' "Love" to Critique Workplace Anti-Oppression Policies**

♦ *Miranda Hassell, Toronto Community Foundation*

This paper will utilize bell hooks' works on love as a lens to critique non-profit workplace anti-oppression policies. Researching current workplace HR policies and examples from the lived experiences of women and trans-women in the Toronto non-profit sector, this paper will seek to answer the main question: Can the theory of love that hooks presents help animate existing policies which aim to create a just and inclusive workplace? Additionally, this paper will explore the ways in which gender norms interact with traditional workplace structures, systems and incentives in order to limit growth toward a more equitable workplace.

## **280. Dissident Feminisms: Antiracist/Transnational Feminist Praxis—Convergences, Alliances and Differences**

**9:15AM–10:30AM**

**PRCC 201-A (LCD)**

This roundtable will bring together five scholar-activists whose work is grounded in political and social transformation that combines radical critique with progressive social change. Together, the participants will focus on how their projects—grounded in the theoretical and activist work of women and girls of color, rural/working class, oppressed caste and indigenous women—in locales ranging from the Midwestern U.S. to Peru to India—enable broader conversations and engagements about the relationship of theory to praxis, about creating dissident feminist spaces that defy easy categorization, and the relationship of grassroots organizing and social justice work to theory and writing.

### **MODERATOR**

♦ *Piya Chatterjee, Scripps College*

### **PRESENTERS**

- ♦ *Pascha Bueno-Hansen, University of Delaware*
- ♦ *Richa Nagar, University of Minnesota*
- ♦ *Piya Chatterjee, Scripps College*
- ♦ *Deepti Misri, University of Colorado, Boulder*
- ♦ *Ruth Nicole Brown, University of Illinois*

## **281. Confronting Violence through Transnational Feminisms**

**9:15AM–10:30AM**

**PRCC 201-B (LCD)**

### **MODERATOR**

♦ *Mahruq Khan, University of Wisconsin, La Crosse*

### **PARTICIPANTS**

## **No Longer Silent: Gang Rape, the Indian Women's Movement and Lessons for the North**

♦ *Sanjukta Ghosh, Castleton State College*

The brutal rape and murder of a young woman in India in December 2012, became the catalyst for intense social and political action against sexual violence. The protestors' demands converged around four themes: the construction of Indian womanhood, the phallogocentricity of the very definition of sexual assault, expectations of the judiciary and the judicial system, and the re-calibration of gender relations in the country. These themes were reflected in the recommendations of the Verma Committee, a law commission created following the rape. This paper discusses the revolutionary potential of the recommendations and their applicability to countries of the North.

## **Redefining Feminist Politics: A Trans-Feminist Analyses of Latina Women's Immigration Stories**

♦ *Tracy Woodard-Meyers, Valdosta State University*

♦ *Miryam Espinosa-Dulanto, University of Texas, Brownsville*

This paper provides a trans-feminist analyses of undocumented Latina women's immigration experiences in order to redefine feminist politics. Using data collected from ethnographic interviews with women who made the journey from Mexico to the United States, the authors discuss the reasons why the women decided to immigrate, their experiences during their journey, and what their lives are like now that they are living in the United States. The exploitation the women experience are discussed. The authors conclude by recommending feminist politics call for a major reform to the entire global economy.

## **282. Caribbean Feminisms: Decolonizing Postcolonial Spaces**

**9:15AM–10:30AM**

**PRCC 202-A (LCD)**

### **MODERATOR**

♦ *Jocelyn Fenton Stitt, University of Michigan*

### **PARTICIPANTS**

## **Feminism and the Struggle for Justice in Neoliberal Dominican Republic**

♦ *April J. Mayes, Pomona College*

For most of the twentieth century, feminist movements in the Spanish-speaking Caribbean have been under the purview of educated, elite, and mostly lighter-skinned to white women. In the case of the Dominican Republic, the emergence of official, state feminism during the long dictatorship of General Rafael Trujillo (1930-1961) left a troubling legacy for leftist women who, during the struggle for democracy in the 1960s and 1970s, insisted on bringing about feminist change to the political arena as well. The Dominican state's adherence to neoliberal political reforms from the 1990s until the present, has resulted in exclusionary, legal practices that have, most recently, denied women reproductive justice and stripped thousands of people, mostly of Haitian ancestry, of their Dominican nationality. This paper examines feminist responses to the denationalization crisis and argues that Dominican feminists have made great inroads creating an intersectional politics through which activists perceive and organize around

the connections between racism and heterosexism in their struggle against the neoliberal state.

## **Postcolonial Police-states and Legacies of Anticolonial Masculinity in Monique Roffey's *The White Woman on the Green Bicycle* (2009)**

♦ *Elena Machado Saez, Florida Atlantic University*  
Monique Roffey's *The White Woman on the Green Bicycle* (2009) engages the Great Man narrative of Caribbean history by making Eric Williams a central character and highlights a white woman's attempt to speak back to his legacy. This presentation will analyze the way that Roffey's novel identifies models of black masculinity passed on from colonialism to anticolonialism to postcolonialism. Mighty Sparrow, Brian Lara and Patrick Manning make appearances in the postcolonial world of the novel and the anticolonial figure of Eric Williams serves to contextualize these masculinities as well as the contemporary challenges of gender justice.

## **Urban Transgressions: Gendering Justice in the Caribbean Literary City**

♦ *Dana Linda, University of California, Los Angeles*  
This paper focuses on how contemporary Caribbean women writers have engaged with sexual and gender-based violence in the urban island context. Looking across the novels of Mayra Santos Febres and Ena Lucía Portela, I argue that there is a burgeoning discourse among feminist island writers that demands accountability for women and queer communities that experience violence on the margins of city spaces. I pair these writers' literary representations of San Juan and Havana because their works map out progressive paradigms of urban gender justice, while distinctly commenting on each island's failed political projects in the face of US economic globalization.

## **Digital Diaspora: Edwidge Danticat, Authenticity, and Immigrant Writing**

♦ *Jocelyn Fenton Stitt, University of Michigan*  
While scholarly work on Caribbean Diasporic subjects frequently addresses issues of marginalization, this paper examines Haitian-American Edwidge Danticat who is distinguished by her fame, literary prominence, and use of online public platforms. She is well-known for her engagement with issues of immigration rights, gender justice, and disaster relief. Danticat's skillful use of mainstream and marginal media sources, as well as social media, is instrumental in her creation of a new national space that is neither Haiti nor that of a US immigrant, but that of a radical digital diaspora. Challenges to Danticat's authenticity as a spokesperson for Haiti will also be addressed.

## **283. Christianity & Struggles for Justice**

9:15AM-10:30AM

PRCC 202-B (LCD)

MODERATOR

♦ *Louise M. Doire, College of Charleston*

## PARTICIPANTS

### ***American Nuns and the Work of Justice: Who Are You to Judge?***

♦ *Louise M. Doire, College of Charleston*  
Since his election, Pope Francis has delighted progressives and liberals through his apparent adoption of a papacy rooted in justice. Sorely lacking however, are affirmative statements for the full participation of women in the Church. Indeed, his continuing support of the Vatican crackdown on American nuns creates a stark contradiction to this "cool Pope" persona-considering that nuns are at the forefront of justice seeking work in the Church. This paper will examine the feminist foundations that inform this work and will argue that Vatican attacks on feminist principles undercut the work for justice these women practice every day.

### ***An Intersectional Analysis of the Experiences of LGBTQ Alum of a Christian College***

♦ *Jessica Yvonne Joslin, University of Michigan*  
Through an intersectional analysis, this paper discusses the results of a qualitative study of the experiences of LGBTQ alum of a Christian college who have organized to combat their alma mater's policies that discriminate against LGBTQ students. This paper locates the participants' experiences within the larger complex relationship between LGBTQ Christians and LGBTQ activism more broadly, both presently and historically.

### ***Egalitarian Social Media: Technologizing Women's Callings, Gifts, and Authority to Lead Christian Institutions***

♦ *Kathleen Tangenberg, Azusa Pacific University*  
♦ *Kate M. Wallace, Azusa Pacific University*  
Framed by research demonstrating women's increased frustration with church-related gender disparity and related disaffiliation, this presentation explores on-line egalitarian communities advancing doctrines supporting the equal creation of women and men in God's image with responsibilities to exercise God-given gifts at all levels of Christian institutional leadership. Specific attention focuses on social media potential to disseminate personal narratives and trends regarding egalitarianism, the relationship of egalitarianism to feminism, and unique technological capacities to shift gender-related beliefs. A co-author's experiences co-founding and writing a prominent egalitarian website/blog are highlighted.

### ***Re/Membering Broken Bodies: Anamnesis, Theological Anthropology, and Hospitality-as-Justice in the American Deep South***

♦ *Beth Ritter-Conn, Graduate Theological Union*  
Memories do not remain in the past; they live in the present in material, embodied ways. In the American Deep South, this is especially true of those memories of intersecting experiences of racism, sexism, and classism. Feminist and womanist theological anthropology combines with the theological category of anamnesis to assist in working through the shame of these memories, thus enabling authentic interaction and embrace across these complicated lines of difference.

## **284. Local-Global Entanglements and Anti-queer/Anti-feminist Movements**

9:15AM-10:30AM

PRCC 202-C (LCD)

## MODERATOR

- ♦ *Eve Ng, Ohio University*

## PARTICIPANTS

### **Who are the “Concerned Parents”? : Global Homophobias and Local Resistance among Taiwanese Parents of LGBT Children**

- ♦ *Amy Brainer, University of Michigan, Dearborn*  
Drawing from ethnographic and interview data, I analyze how the U.S.-origin ex-gay movement is interpreted by Taiwanese NGOs for a target audience of “concerned parents” with the aim of influencing State policy. I juxtapose the symbol of the “concerned parent” and its role in contemporary Taiwanese politics and culture with the narratives of actual parents who are concerned about their LGBT children, many of whom seek support from both LGBT and conservative NGOs. Contrary to stereotypes widely held in Taiwan and the U.S., that ‘westernization’ is a vehicle of liberalism for sexually conservative Taiwanese families, my data reveal that Taiwanese parents of LGBT children are complicating and sometimes actively resisting ‘western’ ex-gay and anti-gay rhetoric.

### **Insidious Intersections: The Rise of ‘Neoliberal Hindutva’ and the Quelling of the Queer and the Feminine Other**

- ♦ *Shakuntala Ray, University of Massachusetts, Amherst*  
*Pallavi Banerjee, Vanderbilt University*  
In this paper we employ discourse analysis and postcolonial theory in a reading of recent news articles about queer and feminist issues in India, and contemporary queer literary texts such as Daweswar’s *Babyji* and R. Raj Rao’s *The Boyfriend*. We focus on three interrelated aspects of these texts: how they critically engage with what we call the “neoliberal Hindutva”; the nexus between capital and appropriation of protest; and the disciplining of the queer and the feminine in everyday public and private lives. We interrogate some of the challenges to transgression and resistance that may be faced by queer and feminist movements due to insidious intersections of capital, modernity and culture in the making of national identity.

## 285. Transgender and Transnational Feminist Politics

9:15AM–10:30AM

PRCC 203 (LCD)

## MODERATOR

- ♦ *Ara Wilson, Duke University*

## PARTICIPANTS

### **Sensitive Information: Nationalism, Securitization, and the Manning Case**

- ♦ *Toby Beauchamp, University of Illinois, Urbana-Champaign*  
This paper examines the case of U.S. Private First Class Chelsea Manning, accused of undermining national security by sending classified military materials to the whistleblower website WikiLeaks in 2010. Drawing on transnational feminist critiques of militarization and securitization, and placing this case in the context of the global war on terror, I focus on the rhetoric of concealment haunting Manning in relation to her transgender status. I argue that the deployment of this rhetoric relies on a universalized western transgender narrative that obscures the U.S. state’s own deceptive practices.

### **Shifting Regimes of Gender: The Transnational Interaction of Transgender Etiologies**

- ♦ *Aniruddha Dutta, University of Iowa*  
This paper explores how (trans)gender etiologies, ideas about the origin and determination of gender identity, interact across western or postcolonial metropolises and non-metropolitan India. I examine three discursive clusters—MTF/FTM transition and the x-trapped-in-y-body narrative, anti-essentialist discourses emphasizing gender self-determination, and ‘third gender’ discourses used by Indian hijra/kothi/transgender communities. I argue that their interactions and translations evidence unexpected patterns. Apparently essentialist sexed-body narratives may harbor possibilities precluded by discourses of gender self-determination, and both operate within shifting regimes of truth and power, tying freedom and unfreedom in ways that question political teleologies from metropole to periphery or constraint to liberation.

### **Time of Rights: Temporality and the Politics of Queer and Transgender Refugee Rights**

- ♦ *Sima Shakhsari, Wellesley College*  
Using ethnographic data from interviews with the Iranian queer and transgender refugee applicants in Turkey, and by analyzing the chronopolitics and geopolitics of rights, I point to three inconsistencies in the universality of human rights: The designation of an act as a ‘violation of human rights’ is arbitrary and contingent on place and time. The recognition of refugees by the human rights regimes relies on temporally fixed notions of sexual identity, while framed in the teleological time of progress. The time of rights is suspended in an in-between zone where refugees are stripped of rights in the name of rights.

## 286. Feminist Transgressors: Embodied Art as Feminist Activism

9:15AM–10:30AM

PRCC 204 (LCD)

## MODERATOR

- ♦ *Barbara Bickel, Southern Illinois University*

## PARTICIPANTS

### **Luisa Geigel, a Pioneer and Transgressor: Nude Representation of Women in Puerto Rican Art**

- ♦ *Yamila Azize-Vargas, University of Puerto Rico*  
This presentation will discuss the history of a pioneer painter in Puerto Rico: she was not only the first woman to present an independent exhibition in 1940, but was also the first to present a nude painting of a woman. Her nude representation of the female body had serious consequences socially and personally: her exhibition was boycotted by the public, censored in the press and eventually pushes her into destroying part of her artistic work. The presentation will discuss her history within the social context where it was produced.

### **The Exquisite Uterus Art of Resistance Project: Collaborative Activist Art Raising Our Voices**

- ♦ *Helen R. Klebesadel, University of Wisconsin System*
- ♦ *Alison Gates, University of Wisconsin, Green Bay*

The Exquisite Uterus Project: The Art of Resistance Project was initiated in the spring of 2012 in reaction to the most current 'War on Women.' The two artists/educators conceived this fiber arts project to offer feminists the opportunity to speak for themselves through their art and channel the rage we are experiencing at the attacks on women's reproductive health in an over-politicized healthcare environment. The response has been overwhelming, with over two hundred makers from three countries participating. The project has morphed from a one-time viewing to a traveling exhibition used to further activism. Plans are underway to create a fundraising catalog, and a website with tool kits to allow others to participate in the digital part of this project. The EUP can be seen here: <http://tinyurl.com/ln49mzb>

## 287. Gendering the Black Cosmopolitan: Ethnography, Iconography, and the Worlding of the Black Feminist Imaginary

9:15AM-10:30AM

PRCC 207 (LCD)

### MODERATOR

- ♦ Tracy Fisher, Pitzer College

### PARTICIPANTS

#### **Black Feminism and Geographies of Terror**

- ♦ Tia-Simone Gardner, University of Minnesota

This paper examines Assata Shakur's placement onto the FBI's terrorist watch list in relationship to the Black Atlantic and Jasbir Puar's work on terrorist assemblages. Thinking of Black women's escape from containment both within and outside of US borders through Shakur's theory of maroonage, I examine the genealogy of relations of power in the US by drawing out the ways that the US state has responded to black resistance struggles, particularly women's mobility and participation in such struggles. I also look at how the state constructs a "relation of resemblance" between black and criminal, black anti-capitalist, anti-imperialist resistance and terrorist, producing a "common threat" that can be shared by the nation. Looking specifically at US Cuban relations since the Cold War, I draw on the work of Carole Boyce Davies on Claudia Jones, Shakur's autobiography Assata, as well as her public writing, to argue that among their geographic, spatial, and political orderings, the journey's of black women leftists, such as Jones and Shakur, throughout the Black Atlantic evidences the sexual, necropolitical relationships between nation, gender, race, and political organization.

#### **Silences and the Hidden Place: Black Women's Erasures in Brazil**

- ♦ Ana Claudia dos Santos Sao Bernardo, University of Minnesota

The Brazilian landscape is marked by the opposition between rich neighborhoods and poor favelas and ghettos physically hidden both by the distance from the big cities or by their position behind tall buildings. Those are places destined to the ones who are not viewed as being part of the city because of their condition as poor, immigrants, and/or black people. This exclusion is deepened when we consider how gender complicates the experience of blackness. Through an analysis

of the diaries of Carolina Maria de Jesus, a black Brazilian woman and a shantytown (favela) resident, who wrote about her everyday life shaped by poverty, I seek to understand the erasures of black and gendered voices produced by Brazilian society as well as how place affects de Jesus as a black woman and her views of other women in the same position.

#### **Making Black Girls Real: The Invention of Black Girlhood in the U.S., 1861-1963**

- ♦ Tammy Owens, University of Minnesota

Black girls have been the site of extensive dialogic and material contradictions in the United States. Racial and gender ideologies manufactured in state racial projects such as slavery and Jim Crow have placed them outside of the realm of normativity as human or worthy citizens, and thus removes them from age-specific categories of development—childhood, girlhood, and adolescence. As a result, black girls, similar to black women, have found themselves embodying anomalies that require them to prove their humanity, cultural production, intellectualism, and political significance. In this paper, I center black girls as historical actors, and their girlhoods as sites of knowledge of black female personhood, intellectualism, and political agency. I map black women and girls' efforts to engender materially and politically substantial black girl-subjectivities and girlhoods through memory, discourse, political organizing, literature, and music during pivotal moments in black history. In so doing, I use a queer of color methodology to disentangle normative scripts which seek to police black girls, in order to make their performances of girlhood and girl-identities visible in the margins during an era that made their existence socially, psychologically, and materially impossible. By examining cultural work—biographies, visual images, music, children's literature, and archival materials—produced in the U.S. between 1861-1963, I illuminate the importance of investigating black girlhood as a foundational period in the development of early queer black female epistemologies, ontologies, and modes of personal and political survival.

#### **Scripting Resistance: Envisioning an Ethics of Placemaking, Intimacy, and Alterity in the Writing of Black Women's Lives**

- ♦ Zenzele Isoke, University of Minnesota

How do black women map the translocal? How do travel and mobility shape the making of knowledge and the naming of new black female subjectivities that are located outside of conceptualizations of the African diaspora that are grounded in the legacy of the Middle Passage? Black women have a rich and extended history in mapping the translocal within and through discourses of resistance. Whether it is through Claudia Jones' political travels to the Moscow, Alice Walker and Pratibha Parmar's infamous chronicling of female genital mutilation various parts of Africa, or former U.S. Congresswoman Cynthia McKinney's participation in the Flotilla to Freedom in Gaza, black women have acted as "mobile subjects" in their efforts to forge translocal solidarities that challenge diverse and shifting modalities of violence. In this paper, I center questions of accountability and representation in the writing of black women's political subjectivities. I argue that as black women writers script certain bodies in an effort to recover contemporary anti-colonial resistances that we examine and develop an ethics of place-making, intimacy and alterity. Pairing my ongoing activist ethnographies in different cities with close readings of Paul Gilroy's Postcolonial



Melancholia and essays by Sarah Nuttall and Achille Mbembe's in *The Elusive Metropolis*, this paper outlines the difficulties and possibilities of writing as praxis for black women who do ethnographic work within and across urban sites.

## 288. **Forty Years of Black Feminist Struggle: The Work of Barbara Smith**

9:15AM–10:30AM

PRCC 208-A (LCD)

Barbara Smith's journey captures both the ordinary and extraordinary in the tradition of Black female political work. Her political life has spanned four decades and participation in dozens of groundbreaking moments, from co-authoring the Combahee River Collective's "Black Feminist Statement" in 1977, to publishing *Home Girls: A Black Feminist Anthology* and the second edition of *This Bridge Called My Back: Writings by Radical Women of Color* with Kitchen Table: Women of Color Press in the 1980s, to contributing to the intergenerational dialogues of the Black Radical Congress in 1998, to championing the anti-gun violence program SNUG/ CeaseFire as an elected member of the Albany, New York Common Council in 2009. Throughout her journey, Smith has played a central role in the most important peoples' movements of our time: Civil Rights, Feminism, Lesbian and Gay Liberation, Peace and Anti-War movements, Anti-racism, Anti-imperialism, and Black women's studies. Her life is truly one lived at multiple intersections of race, class, gender, and sexuality, and the lessons her life's work offers are central to understanding both women's studies as a field, and Black feminism as a practice. This roundtable, a celebration of the new book, *\*Ain't Gonna Let Nobody Turn Me Around: Forty Years of Movement Building with Barbara Smith\** (SUNY Press 2014) will place this remarkable woman's life in multiple contexts, explain her key intellectual contributions, and explore her enduring impacts on movement activism, community organizing and representative politics.

### PRESENTERS

- ♦ Virginia Eubanks, State University of New York, Albany
- ♦ Alethia Jones, Service Employees International Union
- ♦ Matt Richardson, University of Texas, Austin
- ♦ Barbara Ransby, University of Illinois, Chicago

## 289. **Transnational Trans\* Interventions**

9:15AM–10:30AM

PRCC 208-B (LCD)

### MODERATOR

- ♦ Billye Sankofa Waters, Northeastern University

### PARTICIPANTS

### **Branding Thai Medicine on a Transnational Stage: Transgender Women in the "Ladyboy Cabaret"**

- ♦ Rebecca Farber, Boston University

Many Thai transgender women ("kathoeys") work in the sex or entertainment industry and have undergone gender reassignment/cosmetic surgeries (Aizura 2009; Winter and Udomsak, 2002). The kathoeys cabaret is a well-known tourist attraction that markets kathoeys beauty to foreign audiences

(Manderson, 1995). At the same time, Thailand has become a global leader of medical tourism, or health-related travel, and specializes in cosmetic and sex change operations (Connell, 2011; Pocock and Phua, 2011). This research argues that kathoeys serve a material and symbolic role performing in the cabaret, becoming transnational brands of Thai medicine and state modernity.

### **Sufi Transgressions and Transgendered Tropes: Using Islamic Mysticism as Alternative Transnational Feminist Epistemology**

- ♦ Sara Haq, University of Maryland, College Park

This paper is an exercise in using a trans-disciplinary approach to thinking about gender and sexuality. Beginning my discussion with Lucy Lippard's concept of "turning around"—how irony, humor, and subversion are used by artists to hold mirrors up to hegemonic society—I go on to discuss the embodiment of such notions through the subjectivity of hijra ("third gender") community in South Asia. Rather than simply superimposing a Western feminist's perspective onto the subject of hijra identity, this work presents the perennial philosophy of Sufism (Islamic mysticism) as an alternative theoretical approach to weaving a gendered analysis.

### **The Emergence of Transgender Pirate Narratives in Latin America in the 1990s**

- ♦ Alana Reid, University of Central Arkansas

In the 1990s, Latin American fiction writers from a wide variety of national backgrounds spontaneously began writing about transgender pirates. While some of these narratives (particularly those by Carmen Boullosa and Zoé Valdés) have received critical attention, the movement at large has remained unacknowledged and untheorized. This paper seeks to rectify this omission by giving an introduction to the movement, identifying its motives and the usefulness of this body of fiction for thinking critically about the global web of power, its marginalizing effects, and the deployment trans- practices as technologies of subversion that intersect the web at multiple access points.

### **We Eat Hurtberries: Trans-Corporeal Feminisms in the Women's Land Army**

- ♦ Alicia Carroll, Auburn University

In their poetry and life writing, British members of the World War I Women's Land Army wrote back to the nationalist ecologies of the war, simultaneously signing their independence and Britain's environmentally and ecologically vulnerable modernity. Their task of transforming land and their own bodies, their new exposure to the elements and to labor, may construct a trans-corporeal feminist ethic in which they are marked by their experience even as they mark the land.

### **Trans Iceland and Trans-Feminism**

- ♦ Jyl Josephson, Rutgers University

Drawing on empirical research on trans, LGB, and feminist activists in Iceland (interviews were conducted during summer 2013), we argue that commitment to political and social gender equality for cisgender women, as is the case in Iceland, can operate independently of critiques of gender binaries. In this context, the medicalization of trans- identities, and the official focus on a transsexual narrative of identity for trans-

people may actually reinforce gender binaries and social and political discomfort with gender ambiguity even in the context of a strong social discourse and public policies to promote gender equality.

## 290. Living Archive Conversations: Third World, Indigenous and Anti-Colonial Queer, and Feminist Transnational Solidarities

9:15AM-10:30AM

PRCC 208-C (LCD)

1960s -1980s witnessed an explosion of transnational exchanges between women and queers from the global south and north, producing powerful imaginaries of social justice and altering the landscape of movements for sexual and gender justice. This conversation, bringing together radical feminist activists and scholars of the 1960s-1980s with a younger generation of activist scholars, re-animates and re-theorizes this Living Archive that has been predominantly occluded from historiographies of feminism and Women's and Gender Studies. At its heart, we will ask: What does it mean to "archive" this internationalist imaginary of justice and what are the stakes in doing so today.

### MODERATOR

- ♦ Paola Bacchetta, Department of Gender and Women's Studies

### PRESENTERS

- ♦ Paola Bacchetta, Department of Gender and Women's Studies
- ♦ Rabab Ibrahim Abdulhadi, San Francisco State University
- ♦ Tamara Lea Spira, Western Washington University

## 291. Preventing Inappropriate Pursuit: Understanding Predators and Learning How to not Become their Prey

9:15AM-10:30AM

PRCC 209-A (LCD)

Inappropriate pursuit (aka stalking) is a violent crime that affects a staggering 1 in 6 women. Although researchers have considered a number of factors related to this crime, there is almost nothing in the literature about prevention. In this highly experiential workshop, we will focus on identifying predatory behaviors, rehearsing communication strategies to avoid IPs, assertively ending relationships with pursuers, and challenging myths about inappropriate pursuit. At the conclusion of the workshop we will highlight our ongoing prevention research and discuss how patriarchy and popular media function to perpetuate this crime.

## 292. North American Asianess In Contexts Of Neoliberalism And Globalization: Emerging North American Asian Feminist Perspectives

9:15am-10:30am

PRCC 209-B (LCD)

### MODERATOR

- ♦ Shu-mei Shih, Hong Kong University

### PARTICIPANTS

#### **Feminist Notes From A "Model Minority" To Neoliberalism's Model Majority Citizen Subject**

- ♦ Mignonette Chiu, Independent Scholar

This paper examines the model minority myth as a racialized stereotype and as a model for the optimal neoliberal citizen-subject. The model minority myth, once ascribed only to Asian Americans has expanded to incorporate all subjects, Asian Americans and mainstream Americans alike. Much like Asian Americans, mainstream Americans now also incur some of the largely private monetary and emotional costs that neoliberalism necessitates. The model minority myth reproduces racialized differences; the model also differentiates between degrees of optimal neoliberal citizenship. I discuss some possible implications of this discussion for feminism's political future and the field of women's studies.

#### **From 'Too Asian' To 'China Rising': Contradictory Discourses Of Neo-Liberal, Racialized Asianess**

- ♦ Jo-Anne Lee, University of Victoria

As co-constitutive processes, global capitalism and white settler nation racialization produce contradictory discourses of Asianess, relative to other citizen-subject identity categories, as tropes for alien, degenerate and dangerous, as well as entrepreneurial, resourceful, and productive. This paper examines discourses of Asianess such as "Too Asian" and "China Rising" in the context of North American neo-liberalism and globalization to demonstrate how race, sexuality, gender, class, and citizenship are deployed in post-modern discourses of racialized Asianess. Community resistance against the reworking and resignifying of older meanings through social media and implications for transnational feminist theory and activism are discussed.

#### **The Affective Economy Of Chinese Space Nationalism: New Media, Cute Culture, And The "Jade Bunny" Lunar Rover Assemblage**

- ♦ Shana Ye, University of Minnesota

In this paper, I want to explore a new form of nationalism and nationalistic sensibility fostered through new media, which operates through the affectivity of woundedness and cuteness instead of the ideology of national pride and patriotism. By examining the assemblage of the heart-breaking tweets from China's troubled lunar rover "Jade Rabbit", social media's prayers for the "ill" Bunny and the state-run media that initiated the Bunny's microblog account, I investigate how the gendered phenomenon of Asian "acting cute" and "wounded Chineseness" plays a role in China's neoliberal world re-ordering project embodied in its spacial ambitions.

#### **Love-Impelled Chinese Women Workers**

- ♦ Charlie (Yi) Zhang, South Dakota State University

In neoliberal conditions, capital is often reproduced through extra-market relationships, such as families, intimate and gender relationships. This project seeks to examine the role that love plays in the Chinese economy. As the data from the interviews with over forty women workers indicate, the heteronormative, gendered and classed values invested in love

## Saturday, November 15

constitute an intersectional mechanism that facilitates capital reproduction in China. Out of their love to produce and support a bourgeois hetero-patriarchal family, numerous rural poor young women have been reproduced as able-bodied, flexible and cheap labor for China's export-oriented economy.

### 293. Facilitating Anti-Racist Feminist Composition Studies and Research at an HBCU Writing Center

9:15AM–10:30AM

PRCC 209-C (LCD)

This workshop explores the use of an HBCU Writing Center as the space for experimental feminist pedagogy and research. Three example projects grounded in feminist praxis are offered up for examination and questioning: (1) a pilot Spanish language dialogue group, (2) a playwrights' competition, and (3) a spoken word memorial.

#### PRESENTERS

- ♦ *Emily Murray, Allen University*
- ♦ *Chayah Stoneberg, Allen University*

### 294. Law and Public Policy Interest Group Business Meeting

9:15AM–10:30AM

PRCC 210

This is the business meeting for this interest group.

### 295. Feminist Mothering Caucus Business Meeting

9:15AM–10:30AM

PRCC 211

This is the business meeting for this caucus.

### 296. Transcending Speciesism: Feminism and Animal Ethics

9:15AM–10:30AM

Sheraton Laguna-1

This roundtable will offer a space for dialogue about the role of nonhuman animals in feminist movements for justice. We contend that feminist thought must expand its view of justice to include justice for all of life, and must resist the structural oppression of nonhuman animals. We examine the ways in which speciesism, sexism, and racism are mutually reinforcing; the intensification of animal exploitation under globalization; and the social and environmental injustices that are interlinked with animal use. We'll engage feminist, womanist, and Indigenous frameworks to discuss the creation of an NWSA interest group focused on animal rights and ethics.

#### MODERATOR

- ♦ *Claudia Moutray, California Institute of Integral Studies*

#### PRESENTERS

- ♦ *Alka Arora, California Institute of Integral Studies*
- ♦ *Jessica Spain Sadr, Texas Woman's University*
- ♦ *Carolina Prado, University of California, Berkeley*
- ♦ *Anjali L. Nath, University of Hawai'i, Manoa*
- ♦ *Ashton Wesner, University of California, Berkeley*
- ♦ *Claudia Serrato, University of Washington*

### 297. Transforming Community: On-the-Ground Activist Praxis Using Feminist Epistemologies

9:15AM–10:30AM

Sheraton Laguna-2

#### MODERATOR

- ♦ *Dawn DiPrince, El Pueblo History Museum*

#### PARTICIPANTS

#### *Making the View from the Bottom the View from the Top: The Ludlow Centennial Commission and Grassroots Organizing*

- ♦ *Fawn-Amber Montoya, Colorado State University, Pueblo*  
2014 is the 100th anniversary of the Ludlow Massacre, a labor battle that ended with the deaths of 12 children. For the past 100 years, Southern Colorado communities have remembered this event through memorials, museum exhibits, speakers and films. In 2009 these communities came together to begin planning for the 100th anniversary of the massacre. This presentation will illustrate how this grassroots organizing occurred and demonstrate the process of approving state sanction when the governor of the state established the Ludlow Centennial Commission.

#### *“Not Enough to Stand on the Opposite River Bank”: Moving beyond Oppositional Frameworks for Tangible On-The-Ground Community Change*

- ♦ *Dawn DiPrince, El Pueblo History Museum*  
Hegemonic power structures reinforce their power through binaries. An oppositional framework fuels the center of power, where the powerful are winners and those on the margins are relegated to the opposite binary—losers. Using the theoretical lens of AnaLouise Keating's post-oppositional politics, DiPrince explores her own experience in community organizing that succeeds by complicating superficial false equivalency and expanding beyond imposed binaries. She explores Gloria Anzaldúa's mestiza consciousness that urges transformational work to push past the counterstance that “locks one into a duel of oppressor and oppressed” reducing both “to a common denominator of violence” (Borderlands, 3rd ed. 100). DiPrince examines how she uses this approach in the community and in her role at a state-operated museum—breaking down the barriers between “official” history and people's history.

#### *“She Holds Tight to the Earth”: Healing Historical Grief Across Cultures Through Indigenous Women's Coalitions at Tewa Women United*

- ♦ *Patricia Marina Trujillo, Northern New Mexico College*  
Tewa Women United is a collective inter-tribal women's voice in the Tewa homelands of Northern New Mexico. The mission of TWU is to provide safe spaces of Indigenous women to uncover the power, strength and skills they possess to become positive forces for social change in their families and communities. The name Tewa Women United comes from the Tewa words *wi don gi mu* which translates to “we are one.” In this presentation, Trujillo will reflect on the intersectionality of identities that are engaged in the multiple areas of indigenous grassroots organizing in which TWU engages: building beloved communities, healing historic grief caused by colonization, reproductive justice, environmental justice, food justice, healthy sexuality education, and advocacy for the most vulnerable

members of the community. In this engagement, she will reflect on the crossroads of her own subjectivity as a northern New Mexican Chicana engaged with Tewa women doing the tenacious work of Gloria Anzaldúa's mestiza consciousness to stay "tightly wrapped in the husks of culture [...] with thick stalks and strong brace roots, [holding] tight to the earth [...] [surviving] the crossroads" (*Borderlands*, 2nd ed. 103).

## **Fight. Build. Win.: The Power of the People**

♦ *Theresa M Trujillo, Colorado Progressive Coalition*

The best community organizing encompasses transformation—the process of understanding one's own oppression, developing a vision for what liberation looks like and identifying one's role in the revolution. Yet, often community organizing work uses a superficial top-down approach that unknowingly reinforces institutionalized power and fuels oppressive tactics. "Political action on the side of the oppressed must be pedagogical action in the authentic sense of the word, and, therefore, action with the oppressed," as Paulo Freire writes (*Pedagogy of the Oppressed*, 66). Trujillo examines her role as an activist leader and on-the-ground techniques for creating new cultural frameworks and nurturing an authentic community voice where the oppressed are agents (not objects) of liberation work. She specifically explores transformational community organizing involving law-enforcement accountability, immigrant rights, economic justice, and civic engagement.

## **298. Feminist Solidarity: An Intergenerational Conversation**

9:15AM–10:30AM

Sheraton Miramar-1

This session, co-sponsored by the Women of Color, South Asian Feminist, Trans\*/Gender Variant, and Lesbian Caucuses, will use bell hooks' chapter "Third World Diva Girls," to initiate a productive conversation about feminist solidarity. Junior and senior scholars will engage hooks' concerns, consider how feminist solidarity has changed, and how solidarity must continue to adapt. Participants will examine structures of domination that help us move away from specific identity politics and into an understanding of how behaviors are shaped by power—and what we as diverse feminists, can do to stand at the "edge of each other's battles" (Audre Lorde).

### MODERATOR

♦ *Fawzia Afzal-Khan, Montclair State University*  
*Michelle Lewis, Goucher College*  
*Nana Osei-Kofi, Oregon State University*

### PRESENTERS

♦ *Shreerekha Subramanian, University of Houston, Clear Lake*

## **299. Black Women in Literature**

9:15AM–10:30AM

Sheraton Miramar-2

### MODERATOR

♦ *Janaka Bowman Lewis, University of North Carolina, Charlotte*

### PARTICIPANTS

## **"We Really Need to Do Something about Publishing.": Black Feminist Literary Production and Social Justice**

♦ *Jennifer Freeman Marshall, Purdue University*

The efforts of Black feminists to increase their literary and cultural production since the 1970s stand as a lasting example of the creation of social justice through the arts. My paper traces this activist/literary history of social justice and describes its subsequent impact on contemporary black feminist literary production, including more recent online campaigns of black feminist literary activism, which reinvents efforts made by their black feminist predecessors.

## **Empire as Soucouyant: Reclaiming the Female Colonial Subject in Helen Oyeyemi's "White is for Witching"**

♦ *Maisha Wester, Indiana University*

In what has been largely read as a novel that blends genres, Helen Oyeyemi blends Gothic horror with Yoruba myth in order to make evident the invisible mechanisms of Empire—specifically the British Empire—in its complex subjugation of the female and the colonized body. More importantly, by blending the traditions, Oyeyemi not only calls attention to the innate horror of colonial and patriarchal processes—which the novel suggests cannot and should not be read apart from each other—she also suggests a methodology for resisting the erasures the subjugated body suffered and continues to suffer.

## **The Presentation of Hair in African American Children's Literature**

♦ *Latasha N. Eley, University of Maryland, Baltimore County*

Through examination of children's books portraying the complexities Black girls' hair, along with review of relevant literature, theory, and historical context, elements of children's books that were least and most appropriate for affirming Black girls' identity and self-esteem were revealed. Using Black Feminist Thought as a critical framework, themes were identified that can meaningfully impact future literature for Black girls. How those themes might most effectively manifest in African American children's literature, in ways that will aid Black girls in accepting and valuing their physical appearance, and ultimately "empower them to envision and pursue justice," is explored.

## **300. Feminist Perspectives on Contingency in Academia Part Three: Advocacy and Activism in the Contingent Labor Movement**

9:15AM–10:30AM

Sheraton Miramar-3

This session looks to the history of the women's movement for lessons of praxis that can be applied to the current crisis of contingent faculty. Time for change is ripe: the New Faculty Majority, a national advocacy group has the attention of federal lawmakers; Colorado has drafted legislation to improve working conditions for contingent faculty; faculty are striking in Illinois; and experiences of part-time faculty are making the national news. Yet, lasting solutions will need to come from within, so this session explores the practical process of creating justice within the contemporary university on local, state, and federal levels.

# Saturday, November 15

## MODERATOR

- ♦ *Catherine Bacon, St. Edward's University*

## PRESENTERS

- ♦ *Marisa Camille Allison, New Faculty Majority*
- ♦ *Paula Maggio, New Faculty Majority*
- ♦ *Ana Matanzo, University of Puerto Rico*
- ♦ *Andrea Bauza, University of Puerto Rico*
- ♦ *Sharon Mar Adams, University of Colorado, Boulder*
- ♦ *Sekile Nzinga-Johnson, University of Illinois*

## 301. Reviewing the Past to Understand the Future: Incorporating Gender Perspective into Legal and General Education in Puerto Rico

9:15AM-10:30AM

Sheraton Miramar-4

## MODERATOR

- ♦ *Marilucy González-Báez, Interamerican University of Puerto Rico*

## PARTICIPANTS

### *History of Efforts and Resistance*

- ♦ *María Dolores Fernós, Interamerican University of Puerto Rico*

This presentation will focus on the history of efforts to include a gender perspective in the public school curriculum in Puerto Rico through the adoption of legislation and executive orders. It will also present the resistance from religious fundamentalists and conservative political groups.

### *A Struggle for Inclusion: Gender and Women Studies in Higher Education*

- ♦ *Yanira Reyes, Interamerican University of Puerto Rico*

This presentation will review the history of the process to include gender studies programs and women studies programs in public and private universities in Puerto Rico. It will offer evidence of the launching of these programs, their achievements, the obstacles faced, the institutional bodies reactions to the programs work and the challenges ahead.

### *Creating Justice through the Incorporation of Gender Perspective in Legal Education*

- ♦ *Esther Vicente, Interamerican University of Puerto Rico*

This presentation will take to account the role of legal education, law students and lawyers in the efforts and struggles to create justice for all. It will delve in the advances and setbacks of the legal strategies used by discriminated groups to gain equality and full access to human rights. It will also discuss the importance of incorporating a gender perspective in legal education and the law in general.

### *A Perspective from the Student's Side of the Room*

- ♦ *Brenda M. Vázquez, Interamerican University of Puerto Rico*

This presentation will focus on the student's views regarding gender and legal education, its impacts on their daily experiences in the classroom, their relationships with colleagues and professors and the overall learning context.

## 302. Start the Presses: Feminist Publishers and 40+ Years of Activism

9:15AM-10:30AM

Sheraton San Cristobal

A feminist presence in the publishing of academic texts, research studies, popular culture critiques, literature, and mainstream titles is central to the struggle for justice. Directors and editors from iconic feminist publishing houses and presses share the history of their organizations and



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discuss how they have contributed to social justice within larger women's movements, contextualizing their relationship to social movements and the academy since the 1970s. This roundtable creates a vibrant conversation between the participants and audience about feminist publishing in the 21st century and explores ways that traditional publishing co-exists, challenges, and reimagines itself alongside new and social media.

#### MODERATOR

- ♦ *Kryn Freehling-Burton, Oregon State University*

#### PRESENTERS

- ♦ *Jennifer Baumgardner, The Feminist Press*

### 303. Transgressing Catholic Spaces: Feminist Labors of Love?

10:45AM–12:00PM

PRCC 101-A

As WGST faculty at a Jesuit university, we are often positioned as feminist transgressors within an institutional space that has a complex relationship to feminism. The complementary and contradictory tensions between feminism and Catholicism require intellectual, institutional, and pedagogical labor to navigate. We frame this work as a labor of love—love for our students, community, and profession. In this roundtable we will discuss 1) the labors required of feminist scholars in regard to the social justice missions of religiously-affiliated institutions, and 2) how love allows for a translation of our feminist projects into terms recognizable within religious contexts.

#### MODERATOR

- ♦ *Karsonya Wise Whitehead, Loyola University, Maryland*

#### PRESENTERS

- ♦ *Sara Diaz, Gonzaga University*
- ♦ *Cindy Stavrianos, Gonzaga University*
- ♦ *Patsy Fowler, Gonzaga University*
- ♦ *Elizabeth W. Goldstein, Gonzaga University*

### 304. Transgressing Boundaries in South Asian Life-Writing: Identities in Flux

10:45AM–12:00PM

PRCC 101-B

#### MODERATOR

- ♦ *Rujuta Mandelia, Temple University*

#### PARTICIPANTS

#### *Writing My Mother's Life: Transgressing Colonial and Indigenous Patriarchies, but at a Cost*

- ♦ *Suchitra Samanta, Virginia Tech*

My paper recounts my mother's life in British, then post-British India. In the 1930s she avails of colonial and nationalist initiatives to educate women, even as she negotiates multiple patriarchies, to become a medical doctor. However, in the aftermath of Independence (1947), now married and a mother, she is not able to have a career in medicine—at least one reason for her early death. I argue that her story illustrates the untidy ways in which women's identities are dislocated at transitional moments in history, for better or for worse.

### Arrest that Book! Memoir and Censorship in the 'Lahore with Love' Saga

- ♦ *Fawzia Afzal-Khan, Montclair State University*

My paper traces the story of a libel threat against my memoir of growing up with girlfriends in Pakistan in the 1970s, and the paradoxes of nation, gender and religion in the postcolonial state. I raise questions about how to balance the ethics of exposure of self and others in a memoir, even as I tell a story that complicates the politics of reception regarding Muslim women in the contemporary Euro-American literary marketplace.

### 'Their lives...they are a changin': A Chronotope of Mothers, Daughters, and Aunties in the Indian-American Diaspora

- ♦ *Priya Jha, University of Redlands*

On the premise that life stories are boundary-breaking texts, I discuss two selections from my memoir, on the politics of naming, and my experience as a Generation 1.5 Indian-American in the punk scene in the 1980s. I argue that these performances of identity resist easy categorization, and are, thus, "boundary-breaking." My selections illustrate the complexity of South Asian life-stories, especially as seen through the lens of intergenerational groups of women navigating multiple patriarchies to survive their immigrant experience.

### Life-writing outside the Academy

- ♦ *Kulvinder Arora, Independent Scholar*

How does one write of personal family trauma, as a Generation 1.5 Indian-American? How do those outside the institution of American academia claim a narrative identity in memoir writing? My paper explores how marginalized bodies foil the nation-state (both India and the USA), and its institutions' desire for fixity, and in doing so, create new spaces for expression and acceptance.

### 305. Sex, Domination, and Pleasure: Reflections on Political and Symbolic Representations of Latin American and U.S. Latina Women

10:45AM–12:00PM

PRCC 102-A

#### PARTICIPANTS

#### *Tales of Domination and Submission, or What the Metaphors about Eva Perón Tell us About the Political Body in Argentina*

- ♦ *Valeria Grinberg Pla, Bowling Green State University*

From her own autobiography, to the rock-opera *Evita*, to literary works by Borges, Rodolfo Walsh and V.S. Naipaul, in the last 60 years, writing by and about Eva Perón has always involved negotiating the legacy of Peronism and with it, Argentina's national identity. One of the primary rhetorics within this debate phrases her political power in terms of sexual dominance. Drawing from Michel Foucault and Judith Butler I analyze the implications of phrasing female political power in terms of a S/M relationship in which an "effeminate" and "impotent" population is subject to the so-called "Lady with the Whip."

## ***Perversión sexual y ficcionalización del Almirante Eduardo Massera en Informe bajo llave de Marta Lynch***

♦ *Corinne Pubill, Salisbury University*

Voy a trabajar la cuestión de la perversión sexual en la novela Informe bajo llave de Marta Lynch. Voy a explicar cómo una escritora tan prestigiosa en los años sesenta y setenta acaba justificando la dictadura militar y exaltar la figura de Massera en varios de sus escritos periodísticos para luego pintar en su novela una imagen muy controvertida de este mismo individuo. Informe bajo llave será ignorada por el público argentino de los años ochenta, ya que muchos estaban convencidos de que Marta Lynch estaba teniendo una relación íntima con el dictador, relación que se verá ficcionalizada en el seno mismo de esta novela a través de una perversa dinámica de dominación/sumisión. Al problematizar la noción de feminismo, esta novela es sumamente interesante puesto que presenta temas aun poco estudiados en la literatura argentina actual.

## ***The Horror of Silent Subjections: Sexual and Political Violence in Salvadoran Women's Diasporic Texts***

♦ *Ana Patricia Rodriguez, University of Maryland, College Park*

This paper examines the fine line between sexual and political violence as represented in Salvadoran women's diasporic texts. It uses theories of gendered violence as proposed by slain Salvadoran feminist activist Norma Virginia Guirola de Herrera and Michel Foucault's thinking on subjection to examine how silence and sexuality, or rather silent subjections, shape the lives of women in works by Vanessa Núñez Handal and Martivón Galindo—two Salvadoran writers living and writing in diaspora as a consequence of the Civil War in El Salvador (1979-1992).

## ***Sexualized Cuban Woman: Tool of Conquest or Resistance?***

♦ *Susana Pena, Bowling Green State University*

This paper analyzes the sexualized representations of Cuban women for transnational audiences. Part of a larger project that examines the "desiring gaze" between the United States and Cuba, I argue that since the turn of the century conflicting notions of Cuba's racial profile intersected with ideas about Cuba's desirability. I analyze sexually explicit visual texts and pamphlets produced in Havana, Cuba from the 1930s to the 1950s. I focus on the underground industries related to the production of these materials and the racial and sexual representation of Cuban women in the texts.

## **306. Womanist Methods of Research and Action for Social Change**

10:45AM-12:00PM

PRCC 102-B

MODERATOR

♦ *Marcy L. Paul, Texas Woman's University*

PARTICIPANTS

### ***The Homemaker Blog as Womanist Method***

♦ *Audrey Lundahl, Texas Woman's University*

Women and men who seek to liberate their personal experiences as homemakers often do so by sharing with others through blogging. This paper argues that the method of blogging, specifically homemaking/domestic blogging, is a radical womanist method that seeks to create change through sharing everyday experiences. Writers of these blogs use their love of homemaking to enact social justice that values homemaking, allows men and women of color to be seen as domestic in empowering ways, and has positive social, economic, and environmental implications.

## ***Incorporating Womanist Methods in Feminist Pedagogical Practices***

♦ *Jennifer V. Martin, Texas Woman's University*

Womanist methods embrace an understanding of interconnectedness, lived experience, and relationality. This paper argues that incorporating womanist methods in feminist pedagogical practice may enhance various elements of communication between instructors and students. Integrating works of womanist scholars, feminist pedagogy, and scholarship from the field of communication, this paper reports on an attempt to apply womanist methods in an introductory women's studies classroom.

## ***Womanist Methods in Action-Based Research***

♦ *Sheila Bustillos-Reynolds, Texas Woman's University*

Womanism as a worldview emphasizes vibrant connections among all things. This paper explores how interconnection as a guiding womanist principle in action-based research can redefine how we approach moral development in college students. The paper reports on a qualitative study that examines content in a collection of journals themed for levels of interconnection to discover new ways to assess levels of moral progress. The paper focuses on how womanism as a worldview may shape womanism as a method informing scholarship in WGS and assesses its potential as research method to act as an agent for social transformation.

## **307. Instituting Transgender Studies**

10:45AM-12:00PM

PRCC 102-C

Our institution is actively building transgender studies through a strategic cluster hire and curriculum development. While there has been tremendous support across campus—and interest from around the country and indeed transnationally—transgender studies also activates ongoing concerns about how "trans" fits into gender and women's studies—or is not allowed to fit. Our proposed roundtable explores these issues through grounded discussion of our own institutional experiences, as well as (ideally) engagement with interested participants from other institutions who may be seeking to include transgender in their programs.

MODERATOR

♦ *Monica J. Casper, University of Arizona*

PRESENTERS

♦ *Susan Stryker, University of Arizona*

♦ *Abraham Brookes Weil, University of Arizona*

♦ *Francisco Galarte, University of Arizona*

## 308. Em/bodied Justice

10:45AM–12:00PM

PRCC 103-A

PARTICIPANTS

### “When I Was Growing Up My Mother Cooked Dinner Every Single Day”: Fat Stigma and the Significance of Motherblame

♦ Amy Farrell, Dickinson College

From Morgan Spurlock's 2004 documentary *SuperSize Me* to the 2009 film *Precious* and the 2011 Atlanta Public Health Campaign featuring embarrassed mothers, the last decade has witnessed a proliferation of narratives blaming mothers for the “obesity epidemic.” This paper will explore the roots of motherblaming and fat stigma in early 20th psychology; the ways that this narrative of mother love gone wrong gained salience with Philip Wylie's 1942 *Generation of Vipers*; and the connections to contemporary narratives that link mothers—through their twisted love or their lack of labor—to the “horrific spectacle” of the fat child.

### Creating Justice and Reducing Weight Stigma

♦ Caitlin O'Reilly, University of British Columbia

This paper takes up the issue of how to advance justice through dismantling weight stigma. I discuss strategies to mitigate weight biased attitudes and theorize the importance of destabilizing the architecture of the dominant “obesity epidemic” thinking. I argue that the medicalization of weight, an uncritical cultural reliance on the objectivity of science, historic moral anxieties and language all fuel weight stigma and, thus, are all entry points for academic justice, along with activism. Throughout the conversation I ask what we can learn from race and gender justice efforts and consider important guiding principles to fat justice, including acknowledging privilege.

### Moral Values of Athleticism: Classing the Body in Elite Institutions

♦ Katherine Mason, Miami University

This paper interrogates the practice of training students' bodies in elite U.S. preparatory high schools and colleges. Drawing on existing literature and primary documents, I examine the longstanding ideal of a “fit” body in elite education alongside shifting rhetorics defending its value. Ultimately, I ask whether elite schools help their students “prepare for power” by providing transferrable skills for later success via an intensive health and physical education curriculum, or whether, like the practitioners of Weber's Protestant ethic, such students' body-cultivating practices are meant not to earn them a special status, but to signify that they already have it.

## 309. Transitioning from a Moment to a Movement: How Academic & Co-Curricular Programs are Engaging Students in Feminism and Social Justice

10:45AM–12:00PM

PRCC 103-B

This round table will bring conference participants together with founders of three programs that use experiential learning to engage students in feminism and social justice. Through highlighting these programs at Duke, University of North

Carolina, and University of Rochester we hope to discuss best practices and strategies for women's studies programs and women's centers to collaborate and fill similar needs on all campuses. Our discussion will explore how place-based learning and understandings of historical and contemporary justice movements can facilitate student-learning about the complexities of social justice and finding new paths to creating justice.

MODERATOR

♦ Angela Clark-Taylor, University of Rochester

PRESENTERS

♦ Ada Gregory, Duke University

♦ Rachel F. Seidman, University of North Carolina, Chapel Hill

♦ Kaitlin Marie Legg, University of North Florida

## 310. Sex, Power, and Protest: College Campus Sexual Policies—What's Missing? What's Working?

10:45AM–12:00PM

PRCC 104-A

MODERATOR

♦ Julie A. Winterich, Guilford College

PARTICIPANTS

### Gender-Blind Sexism: Implications for Campus-Based Sexual Assault Programs

♦ Terry Glenn Lilley, University of Wisconsin, La Crosse

Our previous work (authors) has shown that individuals who hold attitudes consistent with the frames of gender-blind sexism are more likely to accept common rape myths. This paper explores those characteristics from a sample of undergraduate college students (N=1401) that help predict gender-blind sexism adherence. Implications for campus-based prevention and intervention efforts are discussed.

### Sexual Assault on College Campuses: Is Title IX Enough?

♦ Carney Maley, University of Massachusetts, Boston

This project will focus on how Title IX has become a tool to fight sexual assault on college campuses for all students regardless of sex, gender, or sexual orientation. Students are using a 2nd Wave law and 3rd (or 4th?) Wave social networking to strategies to achieve justice and gender equity on university campuses across the United States.

### Tensions between Policy and Implementation: Exploring Weaknesses in Fighting Violence against Women on Campus

♦ Anne Marie Choup, University of Alabama, Huntsville

I argue that unsatisfactory outcomes for victims of violence against women on US college campuses are not just due to simple administrative self-interests and cover-ups, as many news media accounts suggest. Rather, these outcomes are a product of campus systems that are designed to privilege education over public safety, and that view student perpetrators of crimes as harmless students who make one-time mistakes. I reach these conclusions by examining persistent under-reporting of violence against women, public policy in place to promote safety on campuses and transparency in reporting, and case studies provided by survivor narratives.



## 311. Technology and Pedagogy in the Feminist Classroom

10:45AM–12:00PM

PRCC 104-B

PARTICIPANTS

### *Digital Spaces, Historical Places, and the WGS Classroom*

- ◆ Ashley Byock, Edgewood College

This presentation will discuss possible uses for digital technologies in WGS classes, with a particular emphasis on using programs that allow users to construct virtual spaces. With augmented realities, students can learn to create and explore space in ways that allow for unique investigations of the how space, place, and identity intertwine. Examples might include the construction and use of digital spaces that recreate gendered public and private spaces, or the creation of alternative spaces that enable queer and amorphous identities.

### *Theory and Technology in Introduction to Women's and Gender Studies Classes*

- ◆ Lisa King, Edgewood College

This presentation will explore applications of the digital technologies of augmented realities. Students sometimes struggle with theoretical concepts like performativity and other notions of gender as a social construct. Digital spaces can give students new ways to explore practices of self creation, and to reimagine the links between subjectivity and space. For example, if women's bodies are sometimes defined as primarily vessels for reproduction, then digital environments offer a way of considering how pregnant and nonpregnant bodies are articulated by the culture. In the process, students would question sedimented notions of femininity as rooted in reproductive potential.

### *Feminism, Technology, and Post-Humanist Thinking*

- ◆ Lauren J. Lacey, Edgewood College

This presentation will explore how contemporary notions of post-humanist feminism can be expressed and explored via new technologies like augmented reality. It will postulate that incorporating, examining, and theorizing technology within a Women's and Gender Studies curriculum might work to create both essential critical distance from everyday technologies and to empower students to create posthuman possibilities for themselves and others.

## 312. "What's Love Got to Do With It?": Critical Feminist Labor and the Futures of the University

10:45AM–12:00PM

PRCC 104-C

MODERATOR

- ◆ Terri Carney, Butler University

PARTICIPANTS

### *Wholeness & Expectations: The Affective Work of Female Faculty*

- ◆ Allison Harthcock, Butler University

Pedagogy that allows us to connect our emotions and spirit to our material "allows us to be whole in the classroom, and as a consequence wholehearted" (hooks, 1994; p.193).

However, when students interpret this wholeness or love of self as "mothering," there are ramifications for all female faculty. Additionally, many female faculty do "mother" students. As such, students can develop an expectation of being mothered or loved, rather than or in addition to educated. Female faculty face the complex issue of expressing wholeness in the classroom while engaging in the additional labor of helping students renegotiate their expectations.

### *The Double-Veiled Subject Womanist Position—More Invisible than "The Help,"*

- ◆ Terri Jett, Butler University

Last year Aramark workers on our campus engaged in a unionization campaign which had the peculiar sensation of casting me into a double-veiled subjection due to my womanist presence and position at this predominantly white institution. Because I was recognized both on campus and in the broader community as being an intellectual activist and champion of worker's rights, I understood the necessity of my obligations to a community of women of which I identified with historically and culturally, namely the predominantly African American women that made up the Aramark workers. Yet regardless of my work and intervention on behalf of this familiar group, I was only recognized by them as an institutional anomaly with no solidarity.

### *Queer Love is a Battlefield: Public Intellectualism, Queerness, and the Battle over Gay Marriage?*

- ◆ Ann Savage, Butler University

The corporate university (as described by Tuchman, 2009; Washburn, 2006; Ginsberg, 2013) largely views diversity and gender politics as a public relations move rather than a moral commitment it believes in. In my presentation, I will explore the unnecessary and reprimanded labor involved by the faculty and students to push our institution to stand against the state of Indiana's House Joint Resolution–3 which sought to identify marriage as exclusively between a man and a woman.

## 313. Dismantling Academic Hierarchies: Making Space for a (Rebellious) Undergraduate Research Group

10:45AM–12:00PM

PRCC 201-A (LCD)

This roundtable explores the importance of dismantling academic hierarchies by developing meaningful collaborative groups between women's studies professors and undergraduate students. Drawing from our work in Arizona State University's Feminist Research on Gender and Sexuality Group, we outline the importance of undergraduate collaborations around research and activism (e.g., sexuality, menstruation, labor, trans politics, gender and labor), showcase some of the creative and rebellious work coming out of the group, and argue for the implementation of more "research labs" with undergraduates within women and gender studies programs nationwide.

PRESENTERS

- ◆ Breanne Fahs, Arizona State University
- ◆ Rose Coursey, Arizona State University
- ◆ Eva Sisko, Arizona State University

## 314. Transgressive Grooves, A Mixtape: On Art, Method, and Pleasure in Practicing Research with Girls

10:45AM–12:00PM

PRCC 201-B (LCD)

We reject the blaring refrain that deems Black and Latina girlhood(s) broken, and sing along to more noble tunes. “I think you know, where this about to go/ We too turned up, for you/ Bitch, I thought you knew.” We conjure the sentiments that impart that our girlhood(s) do not require fixing. “Representando mujeres...las que prefieren papaya, las que le gustan la cobra...todas denunciando junta... Yo me rebelo.” They are in tact, full-bodied, vibrant and magical. We (re)enter this pedagogical site most importantly as girls of color engaging it as space ripe for critical scholarship, teaching, and discovery.

### MODERATOR

- ♦ *Chamara Jewel Kwakye, University of Kentucky*

### PRESENTERS

- ♦ *Anya Michelle Wallace, Pennsylvania State University*
- ♦ *Jillian Hernandez, University of California, San Diego*
- ♦ *Ruth Nicole Brown, University of Illinois*

## 315. Feminist Struggles in Latin America and the Caribbean

10:45AM–12:00PM

PRCC 202-A (LCD)

### MODERATOR

- ♦ *Stephanie Santos, University of California, Los Angeles*

### PARTICIPANTS

### *Bodies and Stories: Toward a New Narrative of Feminist Activism in Contemporary Peru*

- ♦ *Emilie Elizabeth Egger, Sarah Lawrence College*  
Between 1995 and 2000, more than 300,000 Peruvian people, the majority of whom were indigenous women in poverty, were subjected to coerced surgical contraception as part of government-ordered family-limitation campaigns. Since that time women have formed activist networks focused on sharing stories and creating justice out of their abuse, and have thereby created new women-identified representations of what it means to be “indigenous” and “woman,” independent of the cultural myths and theories that have defined them for centuries. These groups exemplify the creative and collaborative forces behind modern-day Peruvian reproductive justice movements.

### *Graffiteras Amidst the Chilean Urban Landscape: Feminist Incursions into Public Art*

- ♦ *Guisela Latorre, The Ohio State University*  
The post-dictatorship era in Chile saw an explosion of urban art expressions. Streets became quintessential sites for artists to communicate new aesthetic discourses in spaces controlled by corporate and government interests. Women graffiti artists or graffiteras have actively participated in these public interventions by “tagging” and “bombing” urban landscapes. Mistrustful of patriarchal discourses promoted by government and corporate media, the artists I will discuss utilize graffiti as modes of enacting what Cherrie Moraga calls “theory in the flesh,” in other words, they situate their physical and social bodies in the public sphere and produce feminist public art.

## *Narrating Terror, Reclaiming Utopia: Testimonies of Women Survivors of Clandestine Detention Centers in Argentina*

- ♦ *Barbara Sutton, State University of New York, Albany*

In Argentina, during 1976–1983, a military regime that claimed to be defending “national security” and “Western and Christian civilization” in a Cold War geopolitical context resorted to massive persecution, torture, and “disappearance” of citizens. These human rights violations, occurring in hundreds of clandestine detention centers (CDCs), were paradigmatic of state terrorism. This study analyzes oral testimonies of women—many of them with activist backgrounds—who survived CDCs. While these narratives expose gendered forms of state violence targeted at women specifically, they also reveal the dreams and dilemmas of social justice articulated by women who risked their lives pursuing utopia.

## *Presumed Intimacies: Public Health and Neoliberal Approaches to “Addressing” Sexual Violence in the Caribbean*

- ♦ *Barbara Shaw, Allegheny College*

The World Health Organization and Pan American Health Organization provide a blueprint for preventing and addressing privatized violence against women by suggesting a public health approach. These guides presume transnational intimacies as part of the intervention process, while simultaneously asking Caribbean women to take personal responsibility for their mental and physical care and thereby becoming its own form of violence. This paper argues that women’s words, experiences, and knowledge must be at the center of anti-violence and sex education programs, and I will draw on historic and contemporary examples of grassroots groups that seek gender justice.

## 316. Feminist Transgressors: Activist Art as Feminist Research

10:45AM–12:00PM

PRCC 202-B (LCD)

### PARTICIPANTS

### *Corroded Lives Rebuilt Through Art and Activism*

- ♦ *Pallavi Govindnathan, Texas Woman’s University*  
19th century artists Gustave Courbet and William Morris believed art is inextricably linked in social context, and that political activism forms a legitimate part of an artist’s practice. This paper demonstrates a personal engagement as an art-activist conducting a five-year research study on acid violence and female acid survivors of Bangladesh, and an ongoing study on rural Indian feminism focusing on the Pink Sari Gang. Questioning how feminist research gives way to activism and social justice in communities deluged in crime and poverty, it reveals problems that emerge through this engagement in South Asia, and success stories of changed lives.

### *Performative Excess, Critical Juxtaposition, and Recycling Aesthetics in Amalia Mesa Bains’ Installation Art*

- ♦ *Christina Holmes, DePauw University*

Amalia Mesa-Bains describes her installations as “domesticana”—a feminist take on Chicano rasquache. Domesticana defies high and low art distinctions, is rooted

in working-class life, and interrogates constructions of the domestic sphere. This paper highlights the contributions of an artist who plays with and transgresses Chicano aesthetics. Broadening from an analysis on the ceremony and spectacle of femininity, this paper performs its own transgressions to offer an ecocritical reading of key works. Works such as the Venus Envy series rewrite the feminine interpellation to consumption through a recycling aesthetic that criticizes oppressive capitalist structures and relies on notions of place-centeredness.

## 317. Technologies of Belonging: Bio-Citizenship in Neoliberal Times

10:45AM–12:00PM

PRCC 202-C (LCD)

### MODERATOR

- ♦ *Sara Giordano, San Diego State University*

### PARTICIPANTS

#### **Back to the Future: Race, Caste, and the Politics of Indigeneity in the Genome**

- ♦ *Banu Subramaniam, University of Massachusetts, Amherst*  
Recent genetic studies on human migrations and diversity are troubling long held beliefs about citizenship and national belonging. These new studies suggest global genealogical relationships often unacknowledged within national histories. Using recent genetic studies on the peopling of India, this paper explores the complex politics of nations and their peoples. How do these new genealogical understandings support or disrupt national histories? In this paper, I explore the contentious history of race, caste and science in India and how genetic studies complicate and obfuscate the relationships of our understandings of our “genetic” natures and cultures.

#### **Cross-Border Sex Selection: New Protocols and Technologies of Imperial Globalized and Gendered Bio-citizenship**

- ♦ *Rajani Bhatia, State University of New York, Albany*  
Through an examination of reproductive travel for sex selective ART (assisted reproductive technology) I will interrogate emerging protocols and technological processes that act as a feminist script for reconfiguring a globalized form of gender and bio-citizenship. Participation in these processes opens avenues for recognition in transnational, non-government and market structures. Simultaneously usurping and relying on (stratified) nation-state structures to constitute new imperial forms, I look at new forms of cross-border sex selection to explicate some of the imperial dimensions of transnational biomedicalization against the longer standing form of population control.

#### **Mapping the Anti-Apartheid Genome: Genetic Ancestry Testing in South Africa**

- ♦ *Laura Foster, Indiana University*  
Based upon ethnographic research, this paper examines the making of genomic knowledge through a genetic ancestry-testing program in South Africa called the Living History Project. It discusses how genomics is mobilized to produce narratives of nation and national belonging through simultaneous discourses of biogenetic sameness, difference, and relatedness. In doing so, it focuses on three modes of

practice within the production of genetic ancestry information: subject recruitment, informed consent, and participant response. Critical analysis into these modes of practice reveals how narratives of nation, family, and African origins are mobilized around an anti-racist, anti-apartheid genome that inadvertently reinforces whiteness.

#### **Reconstructing Indigenous Genomes: Ethical Exclusions in an Era of Genetic Indigeneity**

- ♦ *Jennifer Hamilton, Hampshire College*  
This paper explores configurations of genetic indigeneity in transnational genomic research. The participation of indigenous peoples in genomic research has been, and continues to be, fraught with significant issues, many of which are framed as issues of bioethics. I develop the concept of “ethical exclusions,” research contexts in which indigenous groups are purposively excluded from participation in the name of ethics. I argue that ethical exclusions create conditions of possibility for “reconstructed indigenous genomes” without the participation of indigenous peoples.

#### **Biopolitical Speech vs. Bioethical Ventriloquism: Or, Can the Subaltern Genome Code?**

- ♦ *Ruha Benjamin, Princeton University*  
If genomics is the lingua franca of the life sciences through which stories about citizenship and belonging are being retold, how and to what ends can subordinated people insert their narratives and assert their interests? From the family of Henrietta Lacks in the United States to San community councils in southern Africa, this paper critically engages standard forms of bioethical ‘consent’. It examines opportunities for more radical forms of engagement with science that seek to build new models for reciprocity and redress.

## 318. The Praxis of Gender and Women Studies in Neoliberal Universities: Locating our Affect, Labor and Possibilities

10:45AM–12:00PM

PRCC 203 (LCD)

This roundtable explores doctoral education in Gender and Women's Studies focusing on the various ways that GWS is constrained and produced within neoliberal higher education, as well as how such constraints impact the implementation of GWS institutionalization and scholars' experiences and feelings in relation to this labor. We also address various kinds of dissonance that accompany our attachments and commitments to GWS and public perceptions of it in a moment when women's, ethnic, gender, and queer studies, and even higher education are under attack by, or at least considered less than relevant to, the “real business” of the global economy.

### PRESENTERS

- ♦ *Miranda Joseph, University of Arizona*
- ♦ *Abigail H. Boggs, University of Massachusetts, Amherst*
- ♦ *Jigna Desai, University of Minnesota*
- ♦ *Amanda Swarr, University of Washington*
- ♦ *Karen W. Tice, University of Kentucky*

## 319. Embodied Transformations: The Use of Contemplative Practices to Support Social Change

10:45AM–12:00PM

PRCC 204 (LCD)

## PARTICIPANTS

### ***Yoga as Feminist Praxis: Trauma, Healing, and Social Justice***

♦ *Beth Catlett, DePaul University*

Drawing on feminist theory and yoga's philosophical tenets, the authors explore the ways in which the individual practice of yoga can extend into community-based work toward social justice. The authors discuss three interrelated aspects of yoga: an individual physical and spiritual practice, a healing intervention for trauma, and a community-engaged practice in social justice work. Beginning with a brief description of the authors' experiences with the daily practice of yoga, the paper moves to discussion of yoga-based interventions with survivors of trauma and gender-based violence. Finally, the paper discusses opportunities to use using yoga principles to inform social justice initiatives.

### ***The Value of the Feldenkrais Method of Somatic Education for Transformational Leadership***

♦ *Mary Margaret Fonow, Arizona State University*

There is an emerging body of research in leadership studies suggesting that somatic learning can improve leadership performance by connecting individuals to the present, anchoring them in the here and now rather than to anxieties about past experiences or future events. We have designed and taught a course on transformational leadership and embodied activism based on a research study we conducted at Arizona State University exploring the impact of the Feldenkrais Method on developing and sustaining transformational leadership. We will discuss the outcomes of the research and our experiences with teaching the course. Our research questions include; can somatic learning be a useful tool for aspiring social and organizational change makers? What are the mechanisms and outcomes of somatic learning? Does this type of leaning improve leadership skills and change agent competencies? Are there significant gender differences?

### ***Rejuvenate!: Eartha Kitt, Dance and Life-Writing as a Form of Contemplation and Re-Animation***

♦ *Francesca Royster, DePaul University*

This talk will focus on the late performer Eartha Kitt's last memoir, "Rejuvenate: it's never too late", written a few years before her death at age 81. I'm interested in how Kitt brings together life writing, dance, exercise, and self-care as means of contemplation, rejuvenation and reanimation. Kitt uses embodied writing to share trauma and to model forms of healing. Both memoir and dance are by nature acts of both mourning and reanimation, I'd argue. Kitt's acknowledgment of the ways that death and rejuvenation are linked reflects a particularly feminist and Africanist aesthetic of writing and of dance.

## **320. Violent Geographies: Transnational Representations of Gender, War, and Resistance**

10:45AM-12:00PM

PRCC 207 (LCD)

### MODERATOR

♦ *Robin Riley, Syracuse University*

## PARTICIPANTS

### ***Beyond Wailing Women and the Untranslatability of Grief: Representations of Palestinian Women in the Sabra and Shatila Massacre***

♦ *Carol Fadda-Conrey, Syracuse University*

My paper examines the depiction of the 1982 Sabra and Shatila massacre in the animated film *Waltz with Bashir: A Lebanon War Story* (2008). The lack of translated text accompanying the film's final scenes obfuscates Palestinian women's political perspectives, reducing them to incomprehensible wailings for the non-Arabic-speaking viewer. To expose such silencing tactics, I develop pedagogical and archival approaches that mobilize multi-layered understandings of Palestinian women's transgressive acts of witnessing the Sabra and Shatila massacre. Such approaches offer a space to revise emotional commitments to images of violence and dispossession that are premised on authorial selections, omissions, and gaps.

### ***Re-Telling the Nation: Dangerous Disclosures in South African Women's Memoirs***

♦ *Manori Neelika Jayawardane, Oswego State*

In post-apartheid South Africa, autobiographical writing unsettles the ways in which the apartheid state policed the borders of the national narrative by using surveillance, the law, and the threat of violence to control and direct everything from land use to toilet access according to the taxonomy of 'race'. My paper analyses the ways in which South African women's memoirs, containing disclosures about their violent personal encounters with the political, are an intrinsic part of the impulse to revise apartheid-era fictions, as well as the ANC's subsequent efforts to create a unified, idealised vision of the struggle.

### ***"Freedom for My Sisters": Honour Killings, Transnational Solidarity, and the Politics of Resistance***

♦ *Dana Olwan, Syracuse University*

In 2012, DAM, a critically-acclaimed Palestinian hip-hop group, received funding from UN Women to produce "If I could Go Back in Time," a music video contesting honour-based violence in Palestinian society. How can we understand such interventions within the broader and global discourses and activisms surrounding honour-based violence? By focusing on the discursive production of honour-based violence, this presentation attempts to address this question and the collusions that underpin resistance to gender-based violence. It places DAM's intervention within a specific historical context that attends to contemporary understandings of issues of justice, vulnerability, violence, and the law by an array of activists, feminists, and scholars inside Palestine and beyond.

## **321. Mujeres Talk: Exploring New Avenues for Women of Color Online Dialogue in the Academy**

10:45AM-12:00PM

PRCC 208-A (LCD)

In this roundtable/workshop, members of the Mujeres Talk Editorial Group will discuss the experience of building a new, online site for research by women of color; the creation of an intersectional feminist ethos for this digital project; its

relationship to other digital projects; its trans-disciplinary and trans-national aspirations. The Editorial Group will then lead participants in a brainstorming and writing exercise to introduce participants to academic blogging.

#### MODERATOR

- ♦ *Felicity Amaya Schaeffer, University of California, Santa Cruz*

#### PRESENTERS

- ♦ *Theresa Delgadillo, The Ohio State University*
- ♦ *Susy J. Zepeda, University of California, Davis*
- ♦ *Diana Rivera, Michigan State University*

## 322. Black Feminist Methodologies Toward Healing

10:45AM–12:00PM

PRCC 208-B (LCD)

In exploring methodological approaches and praxis located in Black feminists traditions that engage Black women about media impact, this work operationalizes political ideologies of radical Black female subjectivities as juxtaposed with renewed understandings of healing and transformative power. Here I argue that healing circles, as a methodological approach goes beyond collecting data, creating spaces for Black women to address the impact that symbolic forms of media violence have on their humanity and political voice. This interactive workshop allows us to explore healing as a political path of resistance toward the recovery of self and as a radical spiritual project.

#### PRESENTERS

- ♦ *Jennifer Richardson, University of Illinois, Chicago*

## 323. Author Meets Critics: The Black Body in Ecstasy: Reading Race, Reading Pornography

10:45AM–12:00PM

PRCC 208-C (LCD)

In *The Black Body in Ecstasy*, Jennifer C. Nash rewrites black feminism's theory of representation. Her analysis moves beyond black feminism's preoccupation with injury and recovery to consider how racial fictions can create a space of agency and even pleasure for black female subjects. Nash's innovative readings of hardcore pornographic films from the 1970s and 1980s develop a new method of analyzing racialized pornography that focuses on black women's pleasures in blackness: delights in toying with and subverting blackness, moments of racialized excitement, deliberate enactments of hyperbolic blackness, and humorous performances of blackness that poke fun at the fantastical project of race. Drawing on feminist and queer theory, critical race theory, and media studies, Nash creates a new black feminist interpretative practice, one attentive to the messy contradictions—between delight and discomfort, between desire and degradation—at the heart of black pleasures.

#### AUTHOR

- ♦ *Jennifer Christine Nash, George Washington University*

#### PRESENTERS

- ♦ *Critics: R. Danielle Egan, St. Lawrence University*
- ♦ *Amber Musser, Washington University, St. Louis*
- ♦ *Ariane Cruz, Pennsylvania State University*
- ♦ *Kathryn Kein, George Washington University*

## 324. Queering Immigration, Creating Justice

10:45AM–12:00PM

PRCC 209-A (LCD)

#### MODERATOR

- ♦ *Aida Hurtado, University of California, Santa Barbara*

#### PARTICIPANTS

### *Using Intersectionality to Create Immigration Reform*

- ♦ *Kate Kendell, National Center for Lesbian Rights*

NCLR is a national legal organization dedicated to achieving full civil rights for lesbian, gay, bisexual and transgender people and their families. NCLR's approach is rooted in an intersectional perspective that takes into account race, class, immigration status, gender identity, geographic location and other factors that affect a person's identity and access to their legal rights. We were the first LGBT legal organization to launch an Immigration Project in 1994. We bridge the LGBT community with mainstream immigrant rights organizations to create more effective partnerships to fight for comprehensive federal immigration reform.

### *Sexuality and Immigration Reform*

- ♦ *Arcelia Hurtado, National Center for Lesbian Rights*

With at least 267,000 Americans in waiting identifying as lesbian, gay, bisexual and transgender (LGBT), comprehensive immigration reform is an important issue for the LGBT community. This presentation will provide a legal backdrop for the issues confronted by LGBTQ undocumented immigrants and those individuals who are requesting to immigrate to the United States to escape political and social persecution because of their sexuality. Ms. Hurtado will also address the current state of immigration reform at the federal level as well as state initiatives on immigration and LGBT issues.

### *“Dreaming” About Immigration Reform*

- ♦ *Carla Lopez, National Center for Lesbian Rights*

Carla Lopez will present her testimonio (testimony/witnessing) as an LGBTQ DREAMER relating her experiences as an undocumented immigrant. She is the beneficiary of President Obama's policy of Deferred Action for Childhood Arrivals. She will speak on her experiences, her activism, and her current work with the Immigration Project at the National Center for Lesbian Rights. Ms. Lopez represents the new wave of queer activists who will carry the torch of immigrant and sexuality rights as this country confronts the changing demographics and transnational immigration movements.

## 325. “I Did Not Wake Up Like This”: Exploring Narrative Justice in Pop Culture

10:45AM–12:00PM

PRCC 209-B (LCD)

Women and girls around the world are fed narratives from pop culture about themselves and the women around them that can create false expectations related to career, family and self-actualization development. In this roundtable we present the concept of “narrative justice”, a framework that invites girls and women to deconstruct how interlocking systems of oppression

(such as white supremacy, capitalism, and patriarchy) inhibit them from developing a powerful narrative of their own. Artists and activists lead this transnational conversation through participatory exercises, a film screening and case studies.

#### MODERATOR

- ♦ *Marla Jaksch, The College of New Jersey*

#### PRESENTERS

- ♦ *Lisa Russell, Governess Films*
- ♦ *Regine Roy, Queen Geniuses Girls Empowerment Conference*
- ♦ *Elizabeth Perez, thegirlverse.com*

## 326. Creating Justice in Pedagogies: North American Asian Feminist Perspectives on Social Justice Praxis

10:45AM–12:00PM

PRCC 209-C (LCD)

#### MODERATOR

- ♦ *Yi-Chun Tricia Lin, Southern Connecticut State University*

#### PARTICIPANTS

### *Enacting a Pedagogy of Justice: How an Asian Pacific Islander American Feminist Epistemology Looks in the Classroom*

- ♦ *Jennifer A. Yee, California State University, Fullerton*  
How do faculty interested in subverting traditional, hierarchical norms of curricular content and design conceive of their classes? What scholarship exists to make transparent the theoretical and practical applications of a pedagogy of justice? In this session, the presenter will contribute to the scholarship on feminist teaching by sharing the process for conceptualizing, designing, teaching, and assessing a course, Asian American and Pacific Islander Women. Audience members will take away specifics on: 1) how a theoretical framework may drive pedagogical choices, 2) how thematic modules organize teaching activities and student assessments, and 3) how purposeful design enhances learning and consciousness-raising.

### *Justice in the Classroom: Shaping Pedagogy and Praxis*

- ♦ *Cecilia Herles, University of Georgia*  
In reflecting on my pedagogical strategies in teaching a class called North American Asian Feminisms, I will examine the potential of revisiting and reexamining works by Asian American feminists such as Nellie Wong, Mitsuye Yamada and Merle Woo. Unearthing subjugated knowledge and revisiting earlier routes in political activism can provide paths to reconfigure how justice can be sought. I will discuss the pedagogical challenges in teaching this new class that aims to be simultaneously engaged with the past, focused on the present, and imagining the potential for the future.

### *Women of Color Victimization and Resilience Pedagogy as Social Justice Praxis*

- ♦ *Sel J. Hwahng, Columbia University*  
This paper will examine how a North American Asian Feminism (NAAF) perspective is situated within a women of color pedagogy focusing on poverty, racism, sexual violence, drug use, and resilience as part of the formation and maintenance of the U.S. How does a NAAF lend itself to

forging alliances/coalitions through the examination of the most vulnerable groups of Asian, Native, African American, and Latina girls/women both historically and contemporaneously? And within this social momentum how does a NAAF implicitly critique and resist the model minority race/gender social scripting and call for more profound understandings of Asian American girls/women?

### *Playful Activism: Forging Asian Pacific Islander American Women's Standpoints through Creative Process Painting*

- ♦ *Victoria Eunkyung Nam, California State University, Monterey Bay*

"Multipurpose rooms" have housed the creative process painting workshops I facilitate, offering vibrant spaces of feeling, knowing, and being. Creativity, theorized as a mode of self-preservation and resistance, reveals a healing language from inside that accommodates experiences of feminist struggle and strength. Asian Americanists have illuminated various pressures that separate APIA women from their authentic selves. This paper explores how making art, by shifting attention away from product and judgment and toward courage and self-love, can connect APIA women with their identities and desires in new ways.

## 327. Undergraduate Student Caucus Business Meeting

10:45AM–12:00PM

PRCC 210

This is the business meeting for this caucus.

## 328. Community College Caucus Business Meeting

10:45AM–12:00PM

PRCC 211

This is the business meeting for this caucus.

## 329. Sexing the Nation: Bodies, Borders and Crossing

10:45am–12:00pm

Sheraton Laguna-1

#### MODERATOR

- ♦ *Bryonie Carter, Saint Charles Community College*

#### PARTICIPANTS

### *Leaving the Closet: Subversive Coming Out Narratives of Queer Chicanas and Latinas in the U.S.*

- ♦ *Melissa Crocker, Oregon State University*  
The act of "coming out" as LGBTQ+ has become a widely accepted rite of passage within many LGBTQ+ communities. Queer Chicanas and Latinas in the United States often straddle unique borderlands between white mainstream LGBTQ communities and largely heteronormative Latin@ communities. This paper explores a collection of coming out narratives, or stories of resistance, that challenge the dominant notions and performative experiences of "coming out." By sharing the coming out experiences that build people up rather than tear them down, we can recenter our dialogues and activism around positive reimaginings of queerness, and support already-growing communities.



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## Mandatory Reporting: Mass Protection or Moral Panic?

♦ *Ben Anderson-Nathe, Portland State University*  
Blanket mandatory reporting policies, implemented post-Sandusky/Penn State, are politically palatable, serve to protect government and higher education institutions from liability, and provide the public with a sense of well-being. We position these mandatory reporting policies as a "moral panic," a moral crusade responding to media-inflated public fears and, due in part to poor implementation, potentially recreate gender, race, and class disparities in child welfare and law enforcement that disproportionately impact marginalized identities and bodies.

## Open Doors, Soft Borders: Sex Trafficking and Transnational Unity

♦ *Annie Hill, University of Minnesota*  
The European Union is a free market association predicated on open borders and the movement of goods, services, citizens, and capital. While the EU's Four Freedoms declare that citizens may move freely across borders, states have enacted migration controls to stop Eastern Europeans from migrating for work. In 2004, the United Kingdom was one of only three EU states to maintain an "open door" facing East. This paper analyzes the UK's rationale for retaining soft borders and allowing citizens to move alongside capital, goods, and services, and its subsequent shift to a "closed door" policy in response to sex trafficking.

## Queering Citizenship?: Same-Sex Marriage and Lesbian Visibility in Argentina

♦ *Julie Moreau, McGill University*  
What might it mean to queer belonging in the homophobic Argentine nation-state? This paper considers this

question by examining the activism of La Fulana, a lesbian and bisexual women's organization in Buenos Aires. Based upon in-depth interviews with activists, I argue that La Fulana's objective of lesbian visibility is best understood as a demand that indeterminate, critical, and collective lesbian subjectivities enter the public sphere. In this way, La Fulana queers the boundaries of citizenship by insisting that the criteria for entrance into the public sphere remain open.

## 330. Smartphones, Cyborgs, and Video Games, Oh My!: Digital Explorations in Feminist Materialisms

10:45AM-12:00PM

Sheraton Laguna-2

### MODERATOR

♦ *Kathy Nguyen, Texas Woman's University*

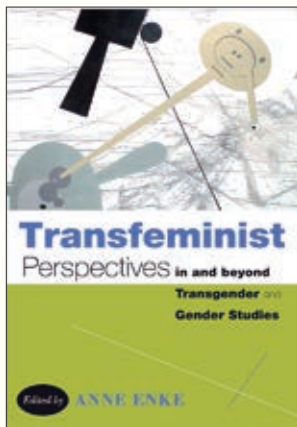
### PARTICIPANTS

#### "Are you there Siri? It's me, Margaret." Smartphones and the Connections Between Posthumanisms and New Materialisms

♦ *Diana Álvarez, Texas Woman's University*

In a digital age where people are more likely to turn to their smartphones for information than anywhere else, it becomes critical to analyze the relationships between humans and machines. This paper examines the power of smartphones in everyday life through the lens of Jane Bennett's theory of "vital materiality". Smartphones embody the new materialisms that are changing the landscapes of the human life. I consider our saturation into the world of smartphones to be an irretraceable step towards posthumanism, as defined by Donna Haraway. I explore the notion that smartphones serve as technological umbilical cords connecting us to the world.

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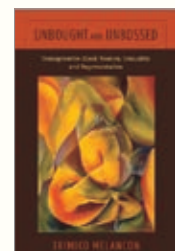
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## ***Enchanting Video Games: A Feminist, Speculative Realist Approach to Critical Play***

♦ *Sara Ishii, Texas Woman's University*

Video games have consistently been critiqued by scholars for violent content and gendered and racial stereotypes. Considering these social justice issues, Mary Flanagan posits that game design, encourages what she terms "critical play," can create games that prompt players to identify and critically analyze social norms. Building on Flanagan's work, this inquiry examines how concepts of speculative realism, such as enchantment and vital materiality, can further address feminist social justice concerns within video games and their design. In addition, this paper explores the possibilities for speculative realist gameplay to cultivate a culture of respect for both humans and nonhumans.

## ***"I'm a Cyborg, But That's Ok": (Re)imagining the Cyborg in Japanese Cyberpunk Culture***

♦ *Kathy Nguyen, Texas Woman's University*

This paper explores the cyborg image as emblematic of a posthumanist future in Japanese cyberpunk visual pop culture, highlighting the importance of technological entities in contemporary society. Japanese popular culture has continuously examined the impact of unconventional yet avant-garde technological advancements in society, thus providing opportunities to assess the impact of time on collective memories and the substantive content of technoculture. The paper asks how we may formulate a more positive rendering of the cyborg for a new age and whether this project requires a shift toward an image of *jinzouningen*, defined by Japanese authors as an "artificial human."

## **331. Creating Justice in Academe**

**10:45AM-12:00PM**

**Sheraton Miramar-1**

### **MODERATOR**

♦ *Ann Burnett, North Dakota State University*

### **PARTICIPANTS**

## ***Another Failure of Liberalism: (Mis)uses of AAUP's Statement of Principles and the NWSA Guidelines as a Corrective Measure***

♦ *Crystal Chambers, East Carolina University*

The Association for American University Professors was founded to professionalize the professoriate and protect faculty from undue administrative intrusion into academic domains. AAUP's 1940 Statement of Principles on Academic Freedom and Tenure were adopted to curtail administrative abuse. While helpful, the liberal ideals in the Statement, when applied to women and other minoritized groups, sometimes yield inequitable results. NWSA's New Guidelines for Tenure and Promotion are designed to add substantive clarity where liberal ideals fall short. In this presentation, connections between the two documents will be drawn and the NWSA Guidelines will be applied to previously adjudicated cases as illustrations.

## ***Women Faculty in Academe: Longevity and the Fight for Gender Equity***

♦ *Betty J. Harris, University of Oklahoma, Norman*

Women faculty who remain in the academy for long careers have much expertise to share with their colleagues about how to create and monitor institutional structures and strategies to boost gender equality. On average, however, women have shorter academic careers than their male counterparts and are under more pressure during those careers. Does this diminish women's efficacy when fighting for gender equity? How can we support and encourage women to extend their careers in order to maximize institutional impacts at a time when universities are creating incentives to encourage—and pressuring academics of both genders, especially activists—to retire?

## ***Radical Critique of Online Teaching and the Role of Adjuncts: The Tenuous View of an Adjunct Online Professor***

♦ *Batya Weinbaum, Independent Scholar*

Women constitute two thirds of the 1.5 million adjuncts in the U.S. As more women earn PhDs, universities increase the ratio of adjuncts to professors, thus undercutting the value and meaning of doctoral degrees. Furthermore, corporatized universities are developing a super-exploitative cottage industry of largely women online adjuncts teaching largely women returning students out of our homes. What impact does this have on women as professors and instructors, as students contemplating the college teaching profession, and our ability to foster future generations? How should professional organizations reflexively respond to this actual position of the academic women majority?

## **332. Creating Justice through Culturally Responsive Computing: Possibilities and Pathways for a Diverse Range of Girls**

**10:45AM-12:00PM**

**Sheraton Miramar-2**

This roundtable will illustrate the increasing importance of technology and computer science as vital frontiers for creating justice for a diverse range of girls. We will explore how two culturally responsive computing programs have attempted to reverse these trends by 1) increasing girls' access to computing education and 2) engaging them in envisioning how they themselves might employ technologies in creating future spaces that are more socially just. Panelists and attendees will discuss the successes and challenges in creating these spaces; new questions about justice that these endeavors have raised; and important future directions in gender studies

### **MODERATOR**

♦ *Jane Margolis, University of California, Los Angeles*

### **PRESENTERS**

- ♦ *Catherine Ashcraft, University of Colorado*
- ♦ *Joanna Goode, University of Oregon*
- ♦ *Kimberly Scott, Arizona State University*
- ♦ *Shelley Zion, University of Colorado, Denver*

## **333. Feminist Print Culture: Creating Justice via the Production, Distribution, and Consumption of Feminist Knowledge**

**10:45AM-12:00PM**

**Sheraton Miramar-3**

## MODERATOR

- ♦ *Cecilia Konchar Farr, St. Catherine University*

## PARTICIPANTS

### ***Ephemeral Feminisms: Disrupting Dominant Narratives of Women's Liberation through Periodicals***

- ♦ *Agatha Beins, Texas Woman's University*

White, middle class, gender centric, heterosexist: in popular and scholarly texts these concepts have scaffolded the dominant narratives characterizing feminism in the 1970s. While reflecting truths about the US women's liberation movement, these concepts were also far from homogeneous or monolithic. Feminist periodicals, through their qualities as highly local, intertextual, serial publications nuance the ideals that shaped feminist politics and practices. In this paper I track concepts central to the dominant narratives across space and time to argue that although feminist print culture may reinforce stereotypes about feminism, it can also help to deconstruct them.

### ***"What Made Us Think They'd Pay Us for Making a Revolution?" Women in Distribution (WinD), 1974-1979***

- ♦ *Julie Enszer, University of Maryland, College Park*

In late 1974, three women, each with experience marketing and distributing lesbian-feminist materials, wondered, was there a need for a distributor dedicated to feminist and lesbian work? Could a small distribution business enact feminist principles within capitalism? Helaine Harris, Cynthia Gair, and Lee Schwing started Women in Distribution (WinD). For five years, WinD shaped a revolutionary feminist landscape; since closing, the afterlife of WinD continues. WinD illuminates how feminist businesses negotiated feminist principles within a capitalist economy and demonstrates how feminist businesses experienced the increasingly neoliberal economy in the United States, naming it a threat to feminism and lesbian-feminism.

### ***"The Perils of Publishing: Politics and Praxis in the Publication History of This Bridge Called My Back***

- ♦ *Jennifer Robyn Gilley, Pennsylvania State University, New Kensington*

In "The Perils of Publishing," Julia Penelope lamented that "no reconciliation seems possible between political conscience and economic survival." Yet many feminist authors and publishers attempted just such a reconciliation. I explore one such experiment by unearthing the publication history of *This Bridge Called My Back*. Drawing from archival evidence, I illustrate the politically innovative and economically fraught choices made at every turn in the anthology's history, and argue that these choices were largely responsible both for the book's influential status inside the movement and its unavailability in print today.

### ***Closely, Consciously Reading Feminism***

- ♦ *Yung-Hsing Wu, University of Louisiana*

Recent interest in the print culture of second-wave U.S. feminism has attended to presses that emerged throughout the seventies and those authors whose work feminist presses made available. But if the coherence of the feminist vision depended on its being received, and if the staff of off our backs or Daughters, Inc. counted on print's greater range, they did so believing that reading would promote politicization. In this essay

I argue that a political logic of the closeness of reading drove second-wave feminism because an emphasis on intimacy and attention, drawn from consciousness-raising projects, echoed a similar conviction about readerly identification.

### **334. Applying a Feminist Lens to the Study and Practice of Leadership**

10:45AM-12:00PM

#### **Sheraton Miramar-4**

This roundtable discussion includes representatives from Barnard College's Athena Center for Leadership Studies, Spelman College's Women's Research and Resource Center, and Rutgers University's Institute for Women's Leadership, who over the past three years have been meeting in conversation around the topic of feminist leadership. The purpose of this session is to highlight our conversations, share our newly-created "Guidelines for Feminist Leadership Studies," and think together about the ways that feminist leadership studies might contribute to the social justice and anti-oppression mandate of women's studies.

## MODERATOR

- ♦ *Janice Petrovich, Independent Scholar*

## PRESENTERS

- ♦ *Kathryn Kolbert, Barnard College*
- ♦ *Alison R. Bernstein, Institute for Women's Leadership*
- ♦ *Beverly Guy-Sheftall, Spelman College*
- ♦ *M. Bahati Kuumba, Spelman College*
- ♦ *Mary Trigg, Rutgers University*
- ♦ *Abigail Lewis, Barnard College*

### **335. Leading WGS Study Abroad Programs: Challenges and Opportunities**

10:45AM-12:00PM

#### **Sheraton San Cristobal**

This roundtable will examine the challenges and opportunities when leading WGS-focused study abroad programs. Featuring WGS faculty and women's center staff who lead programs in Europe, Senegal, South Africa, and New Zealand, panelists will discuss the benefits for students analyzing issues of gender, race, and sexuality in a global perspective while being immersed in a culture other than their own, as well as the difficulties WGSE students face when conducting cross-cultural research, specifically focusing on students' tendency to search for the familiar in the unfamiliar.

## MODERATOR

- ♦ *Danielle DeMuth, Grand Valley State University*

## PRESENTERS

- ♦ *Brenda Bethman, University of Missouri, Kansas City*
- ♦ *Brittany Dernberger, Grand Valley State University*
- ♦ *Iveta Jusova, Antioch University*
- ♦ *Elizabeth Hackett, Agnes Scott College*
- ♦ *Marita Joan McComiskey, University of Connecticut*

### **336. Saturday Poster Presentations**

11:15AM-12:45PM

#### **PRCC Third Floor Lobby**

## PARTICIPANTS

### **“Change is Coming, But it is Slow”— Transgression, Backlash, and Women’s Power in Mewat Villages**

- ♦ Sharon L Doherty, *St. Catherine University*
- ♦ Deep Shikha, *St. Catherine University*

Women sarpanches in India’s Mewat district are transgressing generations of local power structures controlled by men in elite families. Cultural, political, and economic dynamics create barriers and backlash as elected women leaders and their communities seek justice. We argue that women’s power correlates with the following factors: women’s safety in and expectation of going out in public; consistent participation in training and networking sessions; knowledge and skill in developing strategies to address issues affecting women, e.g. water, education, and income generation; family members’ support for women’s public power; community focus on knowledge rather than gender in evaluating a sarpanch’s potential.

### **Reframing a Movement: A Transnational Study of the Politicization of International Women’s Day**

- ♦ Lucienne Nicholson, *The College at Brockport*  
IWD as transnational observance of solidarity among people with the aim to subvert systems of oppression is losing its original mission according to some scholars. The seeming willingness of big powers from government to corporations to sponsor and celebrate IWD appears to have some hidden dubious intent to reframe, and deform the initial goals of the movement.

### **Assemblage, Critical Reflexivity, and Communion: A Trifecta Approach to Navigating the Complexity of Feminist Qualitative Research**

- ♦ Silvia Bettez, *University of North Carolina, Greensboro*  
Feminist qualitative researchers working within postmodern contexts of multiplicity and ambiguity are tasked with working through challenges—related to methods, interpretation, and representation—throughout the research process. Through examining related literature and incorporating my own experiences, I explore ethical dilemmas that social justice-oriented qualitative researchers may encounter as a result of conflicting multiplicities of difference between researcher(s), participants, and readers. I consider how combining the practices of attending to assemblages, engaging in critical reflexivity, and centralizing communion may be useful in navigating relationships and ethical dilemmas in qualitative research.

### **Broken Mirrors: Technology, Taboos and Body Image**

- ♦ August McLaughlin, *Independent Scholar*  
Technology is changing women’s views of their bodies and sexuality in myriad ways. Eating disorders, compulsive dieting, depression, anxiety and poor body image and self-esteem among women have increased along with greater access and exposure to pornography, airbrushed photographs and the over \$40 billion dieting industry online—and not coincidentally. While no quick-fix solution exists, much can be done to improve the ways in which virtual technology influence women.

### **Close Encounters of the Queer Kind: Sexual Minority Stigma on a Rural College Campus**

- ♦ Hillary A. Gleason, *University of Montana*
- ♦ Marina Leigh Costanzo, *University of Montana*

In this study we will explore the nuanced manifestations of biphobia, homophobia, and heterosexism among straight students on a rurally situated college campus. Students (target N = 800) will respond to online questions regarding bi/homophobic beliefs and heterosexist attitudes. Vignettes will be used to present encounters with LGB individuals along with measures assessing for discomfort. Descriptive statistics will summarize these data to present a comprehensive picture of bi/homophobia on a rural college campus; further inferential analyses will examine the relationship between LGB attitudes, vignette responses, and students’ characteristics. Implications for LGB advocacy and climate on rural campuses will be discussed.

### **Ecologies of Crossing: Language Learning and Literacy Development for Bhutanese Refugee Resettlement**

- ♦ Katherine Silvester, *University of Arizona*  
Human movements transport social histories, expectations, and cultural practices of language, learning, and literacy development across social spaces in time. For women of diaspora, who may have been denied formal schooling in childhood, migrations can open up new opportunities for life-long learning in new ecologies (environments) of learning but also pose new threats. Drawing on ethnographic data collected as part of a 2-year teacher-research project in the US and in refugee camps in Nepal, my poster illustrates the transnational and transcultural ecologies of language learning across refugee resettlement contexts and women’s multidimensional encounters with learning in these contexts.

### **Eroticomic 2.0**

- ♦ Laurie Marie Stevens, *Eastern Michigan University*  
The internet is humming with innovation, particularly from artists. Many creators of comics are bypassing publishers to post work directly online. Some have started using the medium of webcomics to simultaneously educate and titillate their readers on the topic of sex, without the censorship of mainstream publishing. Erika Moen is one example, with her sex toy review comic “Oh Joy, Sex Toy!” I will demonstrate that indie sex webcomics educate and entertain their readers, while greatly improving on such aspects as queer and trans\* visibility which get little attention in mainstream sex-ed.

### **Gender Performance and Football Gameday Dress in the Southeastern United States**

- ♦ Stacey Kerr, *University of Georgia*
- ♦ Chris Linder, *University of Georgia*
- ♦ Mardi Schmeichel, *University of Georgia*  
Engaging a framework of gender complementarity (Hamilton, 2014) and hyper-femininity (Paechter, 2006), we explore the ways college women conceptualize the practice of dressing up for football games at large institutions in the southeastern United States. Additionally, we investigate the ways social media influences this practice and its relationship to postfeminist ideas of individualism, empowerment, and choice (Gill, 2007; 2008). We analyzed publicly available pictures from Instagram and conducted focus group interviews with undergraduate college women to explore this phenomenon.

## **Histories of Choice: Collecting Stories Surrounding Roe v. Wade**

♦ *Frances Davey, Florida Gulf Coast University*

The poster chronicles a student-driven, faculty-led oral history project exploring the historical context and aftermath of Roe v. Wade on a local, state, and potentially national level. Student volunteers collect the stories of women and men in three generations. The first generation experienced the consequences of the pre-Roe illegality of abortion, including women who had "back-alley" abortions; the second navigated a post-Roe world in which safe and effective abortion facilities and services were still developing; and the third includes those who never knew a world where abortion was illegal, but who are grappling with an issue increasingly under attack.

## **Memory and Justice: Children and Disappeared Mothers in Argentina**

♦ *Melissa Dreffs, Eastern Michigan University*

The Mothers of the Plaza de Mayo began protesting the "Disappeared" in 1977, effectively negotiating public memory in a call for justice. Their counter-story, constructed through deliberate political acts, now has a new focal point: children born to disappeared mothers. This poster presents a visual collage of Dirty War protest movements in Buenos Aires. The original activism of mothers seeking justice for the disappeared has now yielded political space and advocacy to a new generation seeking justice for infants kidnapped from their incarcerated mothers. This poster highlights the impact of women now twice-removed, from "women" to "disappeared" to "mothers."

## **Microcredit: A Model for Women's Empowerment?**

♦ *Kelsey Ann Mahoney, The College at Brockport*

The poster looks at women and microfinance using the theoretical frameworks of Eisenstein's (2010) thinking on capitalism and neoliberalism. Historically, society has relegated women to the domestic sphere and restricted their contributions to society. This poster builds on the conference subtheme, "Love and Labor," looking at different ways society places women within the domestic sphere and ways microfinance provides a systematic means for women to gain entrance into the public sphere.

## **Navigating Feminist Anti-Militarist Research: Avoiding Pitfalls, Finding Community**

♦ *Kathleen Pullum, Independent Scholar*

This paper takes as a premise the critical importance of feminist anti-militarist research and asks how such research can be strengthened and expanded by both individual and collective action that endeavors to resist the emotional toll of academic work that engages heavily with themes of violence, war, hegemonic masculinities and related content. This paper aims to highlight affective results of feminist anti-militarist research, to raise questions and suggest possible pathways, and to call on colleagues to join in solidarity in compassionately supporting such research.

## **Pregnancy and the College Co-Ed: A Look at One Historical Black College**

♦ *Shawn Arango Ricks, Winston-Salem State University*

♦ *Jamie Robbins, West Chester University*

Although much of the literature focuses on teenage pregnancy, there are fewer resources focused on the impact of unintended pregnancies for college students. Even fewer resources address this phenomenon at Historically Black Colleges and Universities (HBCUs). This presentation presents the findings of research conducted at one HBCU and attempts to begin a broader discourse on the psychosocial implications of college pregnancy for African American women.

## **Sexing the Incarcerated Body: Shackling, Prison Reform, and Reproductive Justice**

♦ *Jena Jolissaint, South University*

This project situates efforts to ban the shackling of pregnant inmates in the historical context of the reproductive justice movement, which was started by women of color as an alternative to the reproductive rights movement and its blind spot for the experiences of women historically and presently denied the right to have and parent their children (including women in prison). The project presents legislation, judicial decisions, and case studies as a means of fostering discussion about the potential of such policies to positively impact the health and bodily self-determination of incarcerated women.

## **Teaching and Learning in a Digital Era**

♦ *Katharine P. Zakos, Georgia State University*

"In Media Res" is an academic website devoted to experimenting with collaborative, multi-modal forms of online scholarship, which also comes in quite handy for instructional purposes. As an associate editor of IMR, I would like to present a poster session devoted to exploring how IMR can be used both inside and outside of the classroom in the interest of promoting inclusivity by bridging the divide between academic and non-academic communities.

## **The Clothesline Project as Service Learning: Demarginalizing Voices of Survivors in Academic Spaces**

♦ *Jill Eichhorn, Austin Peay State University*

This presentation documents the history of the Clothesline Project at a regional state university, chronicling the shift from extracurricular learning opportunity to service learning project. This presentation traces the display's metamorphosis from one class session to the central component in an introductory women's studies course, empowering students as peer educators for other student and community organizations or high schools. The visual display transgresses the public/private dichotomy that relegates survivors to process their trauma in private, individualized contexts. This presentation charts how students develop from seeing interpersonal violence as private, individualized trauma to a community issue.

## **The Portrayal of Gender and Disability in Pharmaceutical Advertisements for Arthritis**

♦ *Casey Overway, Grand Valley State University*

How are disability, health, and gender portrayed in the United States' pharmaceutical advertisements? This qualitative study explored how advertisements for arthritis prescription medications support and create gender through messages of health and ability. Arthritis was selected due to the prevalence and debilitating nature of this disorder which disproportionately affects women. Pharmaceutical advertisements were analyzed to explore how society's standards and norms, including hegemonic masculinity and emphasized femininity, are portrayed. Findings of this study reflect that there are more

depictions of women as able-bodied and disabled, the healthy and able-bodied appear in nature, and overall the depictions represent gender norms.

## ***Transgressing Identities: Intersectional Dilemmas for African-American and Arab-American Feminists***

- ♦ *Imani Byrd, University of Michigan, Dearborn*
- ♦ *Ashley Fairbanks, University of Michigan, Dearborn*
- ♦ *Aayat Ali, University of Michigan, Dearborn*

This poster will present findings from a survey of African-American and Arab-American university students on their conflicting racial/ethnic and gender identities and impact on their affinity to feminist principles. Considering the racially polarized area of Metro Detroit, we examine whether race/ethnicity is a more salient identity than gender. Our findings are based on focus group interviews of Arab and African-American women at the intersection of social class, community location and sexuality.

## ***Transgressive Pedagogy***

- ♦ *Roslyn Farrington, Portland State University*

Feminist scholar bell hooks encourages us to reclaim our imaginations and become cultural creators, creating the world we want to see. We must first understand our participation in and collusion with imperialist white supremacist capitalist patriarchy and also see how it is created and perpetuated around us. I teach an upper division women's studies course on bell hooks where we examine her scholarship as it engages the topics of racism, classism, sexism and love. My poster presents pedagogical strategies that transgress the institutional boundaries of the university classroom and encourage students to become cultural creators in the search for justice.

## ***Twitter Transgressions: Teaching & Talking About Online Activism***

- ♦ *Courtney Jarrett, Ball State University*
- ♦ *Rachael Smith, Ball State University*

In the age of computer technology that has allowed the world to connect with anyone at any time, are Women's Studies students becoming complacent with social activism? Will students determine that sitting behind their computers and sharing information on social media become the only form of activism they need to do in order to get behind a movement? While this is a form of social protest, will this have the same impact as face-to-face interaction? These are questions presented to educators in Women's Studies and deserve to be examined in depth to determine the best outcome for feminist issues.

## ***"Wait Don't Turn Your Phones Off Yet" Smart Phones Help Balance Access***

- ♦ *Valerie Taylor, Northeastern University*

There exists a digital divide in the classroom that is often thought to be remedied when at risk or low-income students enter college. A great number of these students enroll at local community colleges and undergo what Joanna Goode refers to as the "technology identity divide" which further undermines their learning. Smart phones used in the Women's Studies pedagogy will provide students access to a diversity of voices and a portal to the world.

## ***Women's Studies and the Public Humanities: Partnerships, Projects, and Engaged Learning***

- ♦ *Shealeen Meaney, Russell Sage College*

Situated at the intersection of feminist theory, the public humanities, and service learning, this presentation explores the potential for and value of service learning partnerships with public humanities organizations. In this presentation I will explore two recent WST/Public Humanities collaborations including a historical fashion show and an event called "Expo 1920s," both designed as WST capstone projects and fundraisers for a local historical society. I discuss practical strategies for community partnership development and course/project design as well as some of the surprises, challenges, and lessons learned.

## ***"Rhetorical Attunement" & Social Justice Through Multilingualism, Code Meshing, and Creativity***

- ♦ *LaVona L. Reeves, Eastern Washington University*

Building on works of Anzaldúa & Canagarajah, Rebecca Lorimer Leonard writes, "...[multilingual] writers call on or create literate resources in the process of making do, asserting themselves, or communicating on the fly in specific rhetorical situations." I argue that multi-linguals' claiming, retaining, switching, meshing, and adapting languages exemplify daily transgressing. Appropriating and shaping language for rhetorical purposes are ways multi-linguals create justice across time and space, defying "English-Only" policies. Through constructivist grounded theory and case study, I show how multi-linguals can negotiate dominant discourses of academe and transgress through language choices, fluid identities, and the political power of language.

## ***"This is My House, [and] I Paint the Walls": Creating Queer Space Through Body Modification***

- ♦ *Whitney Ann Spaulding, College of Wooster*

Queer women's bodies are sexualized in the media, through porn (not meant for them), and in every day life. This constant scrutiny can lead to some needing to reclaim their space, and take their bodies back from the public eye. I will explore how body modification can be used to rebel against the unwanted "gaze" while also be used as an act of self acceptance. I argue that through body modification, queer women are creating their own safe space within their bodies.

## ***Are We Not Fatigued?: School, Culture and Fe/male Bodies***

- ♦ *Boni Wozolek, Kent State University*

It is well documented that women face daily aggressions and gender bias. This proposed paper argues for the creation of and employs a new theoretical framework we call "Queer Battle Fatigue". Utilizing William A. Smith's framework of Racial Battle Fatigue (RBF), we contend that queers and their allies face similar aggressive responses to their sexual orientation and gender. Grounded in three narratives, a lesbian high school student, a transgender college student and a high school teacher/researcher, this piece highlights the challenges of being positively queer in heteronormative spaces and places.

## 337. PLENARY: The Imperial Politics of Nation-States: U.S., Israel, and Palestine

12:45PM–2:15PM

PRCC Ballroom A

Through her activism and scholarship over the last decades, **Angela Davis** has been deeply involved in our nation's quest for social justice. 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 equality. She is the author of nine books and is Professor Emerita of History of Consciousness and of Feminist Studies at UC Santa Cruz. In recent years a persistent theme of her work has been the range of social problems associated with incarceration and the generalized criminalization of those communities that are most affected by poverty and racial discrimination. She draws upon her own experiences in the early seventies as a person who spent eighteen months in jail and on trial, after being placed on the FBI's "Ten Most Wanted List." She is a founding member Critical Resistance, a national organization dedicated to the dismantling of the prison industrial complex. Internationally, she is affiliated with Sisters Inside, an abolitionist organization based in Queensland, Australia that works in solidarity with women in prison. 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.

**Islah Jad** is a lecturer on gender issues and politics at the Women's Studies Institute and Cultural Studies Department of Birzeit University in the West Bank. She joined Birzeit in 1983, and is a founding member of its women's studies program. She has written books and papers on the role of women in politics, Palestinian women and the relationships among them, Islam, and NGOs. Dr. Jad is also a consultant on gender issues to the United Nations Development Programme and is co-author of the UN's Arab Development Report on Women's Empowerment and author of two books: *Palestinian Female Headed Households* (MAS, Ramallah, 2002) and *Women at the Crossroads: The Palestinian Women's Movement between Nationalism, Secularism and Islamism* (MUWATIN-The Palestinian Institute for the Study of Democracy, Ramallah, Palestine June 2008. Second edition reprinted by Dar al Farabi, Beirut, 2013). Dr. Jad received her Ph.D. from the School of Oriental and African Studies in London in 2004.

**Rebecca Vilkomerson** is the Executive Director of Jewish Voice for Peace, the leading Jewish organization working for a just peace in Israel and Palestine based on the principles of equality, human rights, and international law. Rebecca has been an active member of JVP since 2002, and lived in Israel with her family from 2006-2009. In 2010, the Forward recognized her as one of the 50 most influential Jewish leaders in the U.S. and in 2014 the Forward named her one of "14 Women to Watch in 2014."

**Chandra Talpade Mohanty** is Distinguished Professor of Women's and Gender Studies and Dean's Professor of the Humanities at Syracuse University. 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* (Sage Publications, 2010). She is a steering committee member of the Municipal Services Project ([municipalservicesproject.org](http://municipalservicesproject.org)), a transnational research and advocacy group on alternatives to privatization in the Global South, a founding member of the Democratizing Knowledge Collective ([democratizingknowledge.syr.edu](http://democratizingknowledge.syr.edu)) at Syracuse University, and Coordinating Team member of the Future of Minority Studies Research Project ([fmsproject.cornell.edu](http://fmsproject.cornell.edu)). Her current projects include developing a video archive of transnational feminist praxis, and a book project entitled *Just Feminisms: Radical Knowledges, Insurgent Practices*. Mohanty was a member of the "Indigenous and Women of Color Solidarity delegation to Palestine" in June 2011.

### MODERATOR

- ♦ **Chandra Talpade Mohanty**, Syracuse University

### PRESENTERS

- ♦ **Angela Davis**, University of California, Santa Cruz
- ♦ **Islah Jad**, Birzeit University, West Bank
- ♦ **Rebecca Vilkomerson**, Jewish Voice for Peace

## 338. Reading between the Lines: Explorations of Visibility, Justice and Truth through Hip Hop Feminist Pedagogy

2:30PM–3:45PM

PRCC 101-A

### MODERATOR

- ♦ **Chamara Jewel Kwakye**, University of Kentucky

### PARTICIPANTS

### "Black Girl, Black Girl, Turn Your Sh\*T Down": Using A Hip Hop Feminist Pedagogy To Address The Sexual Terrorism Of Black Girls

- ♦ **Mekhatansh Khepertakhi McGuire**, University of Kentucky

An examination of Hip Hop feminism without an examination of Black girlhood is both limited and futile. In the context of the lives of those who culturally keep Hip Hop, Black girls, keep the negotiation of space, community, trauma and the proximity to creativity and constant hyper-visibility close to their hearts. In this essay, I claim that a Hip Hop feminist pedagogy can address and begin to combat the cultural grooming of Black girls. Also, Hip Hop pedagogy can be used to strengthen communities and create balance to the types of issues that are discussed within conversations with Black girls.

### Hip Hop Feminist Monologues II

- ♦ **Porshe Garner**, University of Illinois, Urbana-Champaign

Porshe R. Garner will present an account of what it means/meant to grow up as a Black girl in the inner city of

Chicago. Using this truth, her contribution will juxtapose her lived experience on the Southside of Chicago with her mother's lived experience as an addicted sex worker in the streets of California. She will situate the two coming of age stories during the birth, height, and decline of hip hop. It is through performance that truths are put to paper under Audre Lorde words, "it is better to speak, knowing we were never meant to survive" (Lorde, 1995).

## **Hip Hop Feminist Monologues III**

♦ *Jessica Robinson, University of Illinois, Urbana-Champaign*

Jessica Robinson will present a creative account of how her truth of being at the intersections of young, Black and woman has influenced her process of finding justice. With background in reproductive justice and sexual health, the performance builds on ideologies of agency, body politics and empowerment. Looking at questions such as "what does a safe space for black women look like?", "how do black women's bodies operate in particular spaces" and most importantly "what tools do women use to survive?" this creative performance is focused on the how and why of survival.

## **339. Queer Ecologies, Queer Economies**

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

**PRCC 101-B**

**MODERATOR**

♦ *Angela Willey, University of Massachusetts, Amherst*

**PARTICIPANTS**

### ***Intimate Rubbish: Queer Ecologies of Love, Waste, and Labor across Class***

♦ *Evangeline (Vange) Heiliger, Oberlin College*

This paper theorizes queer ecologies of trash picking, focusing on the intimate, intersectional, embodied labor of collecting and repurposing rubbish and the permeable, classed environments of trash pickers. I argue that trash picking is driven by queer desires, and can be understood as a kind of queer economy that weaves between work-for-pay and unpaid labor. I draw on Gibson-Graham, Sandilands, Halberstam, Ferrell, and Cohen to complicate our understandings of trash and trash-picking, arguing that the labor of trash-picking twins relationship-building and resource-preservation, emerging as a very queer environmentalism that can inform environmental movement work for climate justice.

### ***Stance and Methodology***

♦ *Janelle T. Cornwell, Worcester State University*

This paper explores what it means to develop an alternative academic subjectivity in the research process. It draws on Gibson-Graham, Frueh, Sedgwick and Law to articulate a retrospective analysis of qualitative research methods employed with co-operative enterprises in Western New England. Opening myself to subjective inquiry, I trace feelings of envy, excitement and desire that surfaced during research with the Valley Alliance of Worker Co-operatives. I consider how those feelings shaped my research questions as well as the resulting products of the investigation.

### ***Queering Household Sustainability: Domesticating Climate Change—Growing Diverse Economies***

♦ *Oona Morrow, Clark University*

The paper draws on ethnographic research with urban homesteaders to explore how home is constructed as a meaningful political scale, how households negotiate increased domestic labor, and how self-provisioning practices alter the social relations and spatiality of domesticity. The paper employs a diverse economies analysis (Gibson-Graham 2006) of self-provisioning labor in order to disentangle the taken for granted relationship between exploitation, gendered labor, heterosexuality, and domestic space while foregrounding the emergent flash-points (Gibson-Graham, Cameron, and Healy 2013) for ethical decision making around commons, surplus, and necessity. In doing so it brings research on gender, sexuality, and diverse economies to inform ongoing debates in food studies and sustainability.

## **340. The Politics of New (Trans)National Heroes**

**2:30pm-3:45pm**

**PRCC 102-A**

**MODERATOR**

♦ *Cecilia Åse, Stockholm University*

♦ *Kirsti Stuvøy, Lillehammer University College*

**PARTICIPANTS**

### ***International Heroes and National Deaths: The Politics of Demised Soldiers in Denmark and Sweden***

♦ *Maria Wendt, Stockholm University*

Male sacrifice has historically been tied to the nation-state and to protection of the national territory. However, during the last decade more than 700 European soldiers have been killed on military missions in Afghanistan, presumably defending UN resolutions and ideals of universal human values. This paper discusses how these deaths are politically framed. Results from a study dealing with media discourse from Denmark and Sweden is presented. What gender norms and gender relations are called upon in rendering the deaths meaningful? The paper furthers theoretical discussion on changing gender norms in relation both to nationalism and to contemporary security discourse.

### ***Protection, Agency and Responsibility: The Politics of Gender in UNSC Resolutions***

♦ *Maria Jansson, Stockholm University*

♦ *Maud Eduards, Stockholm University*

The coopting of feminist ideas by neoliberal rhetoric has, paradoxically, come to co-habit with the production of masculinist protection myths in discussions on conflict and peace building. This paper discusses how the notion of protecting women is paired with a women's agency discourse in UNSC resolutions on three different issues (1325, 1820, 1983). Protection is here negotiated in a setting that aims at transgressing national interest in order to produce peace, human rights and gender equality. Our purpose is to understand how ideas about protection and women's participation are intertwined and what they imply in terms of agency and responsibility.

### ***Feminist Hawks and the 21st Century War System***

♦ *Berit von der Lippe, Norwegian Business School*

"Late intervention" is by Cohn (2008) used to describe how feminist ideas about gender and equality motivate action to protect and help women in war, rather than contesting the systems that make war happen. The "women-and-security"-agenda in international politics, of which UNSC 1325 is a foremost symbol, functions as basis for fusing feminist ideas with a state-centered and militarized conception of security. In this paper we point to feminist hawks as one of the agents in this development. Power is intrinsic to hawks and with the term feminist hawks attention is directed at gender as a source of legitimacy without critical questioning of war and geopolitical power relations.

## ***New Transnational Heroes: Who are the Protectors in the Anthropocene?***

♦ *Annica Kronsell, Lund University*

Natural scientists suggest we live in a new geological era: the Anthropocene. Humans are the dominant species and our behavior is creating irreversible effects on the earth ecosystem. Climate change is one indication but also an area with plenty transnational action and cooperation. This paper asks: Who are the heroes and protectors in the anthropocene? The paper starts in feminist theories on the protector role and applies it on contemporary climate governance and discourse. It asks how can the 'protector' be understood in the context of climate governance. Is a scientific/technified masculinity taking the leadership in climate governance?

## **341. A Troublesome "Womanhood": Citizenship, Marriage, Motherhood, and Race**

**2:30pm–3:45pm**

**PRCC 102-B**

### **MODERATOR**

♦ *Betsy Eudey, California State University, Stanislaus*

### **PARTICIPANTS**

## ***A Dangerous Union: Interracial Marriage and Contested Identities in Mexico and the United States, 1880-1930***

♦ *Mee-Ae Kim, The College of Idaho*

In the 1920s, a Caucasian woman named Mrs. Park and her son were deported from the United States because her husband, a Korean, had been deported. In Mexico, Paula Aoyama, married a Japanese man and officially registered with the government as an "immigrant born in Mexico." These cases reveal the complexities of gendered and racialized citizenship whereby a woman's racial and national identity was malleable and imprecise. For women who married particular immigrant men, state attempts to regulate race and love resulted in an ambiguous legal status within their natal countries.

## ***Motherhood, Like Green Rice, is Timeless***

♦ *Marjorie Sanchez-Walker, California State University, Stanislaus*

Vietnamese tradition assumes that motherhood is a woman's sacred right and as timeless as green rice. While this ideal remains, population control policy, internal migrations, women's access to higher education and professional careers, are reshaping motherhood. The population of Vietnam totaled 53 million by 1978 compelling the state to introduce an ambitious population control policy. With equal gender access to education and increasing social mobility, women must

confront the challenges of childcare. While grandmothers traditionally assumed the care of grandchildren, family separation is redefining grand-motherhood so that motherhood is increasingly characterized by alienation.

## ***Afro-Descendant Women and Activism in Argentina***

♦ *Sandra García Sanborn, California State University, Stanislaus*

The paper presents the findings of research completed in January 2014 in Buenos Aires on the impact the new African diaspora, established in the city from the 1990's on, has had in revitalizing Afro-Argentine culture and furthering its recognition, acceptance, and appreciation. In particular, the paper focuses on the role of Afro-descendant women who have actively participated during the last two decades, through artistic and political involvement, in the affirmation of a population and culture that had a vital influence in politics and an intellectual voice through their own newspapers in the past, but was ignored and denied during 20th century Argentina.

## ***Criminalizing the Anti-Mother: Fetal Abuse Prosecutions and the Institutionalization of Motherhood in the United States***

♦ *Amanda Frickle, University of Oxford*

Since 1985, over 200 women have been charged with fetal abuse and negligence. Convictions culminated in the incarceration of pregnant women, compulsory fertility sanctions, and parental rights termination. Although many scholars have analyzed fetal abuse proceedings, those works primarily concern fetal rights construction and the public interest in prosecuting pregnant drug addicts. My paper explores the nature of pregnancy as a personal and public enterprise and emphasizes the ways fetal abuse prosecutions standardize maternal behavior by restricting deviant women's reproductive capacity and denying them parenthood.

## **342. Hot Commodities, Cheap Labor: Faculty of Color Transgressions in Women, Gender, and Sexuality Studies**

**2:30PM–3:45PM**

**PRCC 102-C**

This session addresses the effects of the restructured academy—particularly its increasing corporatization—on faculty of color in women's and gender studies. Even while the language of diversity dominates discussions about higher education, race, gender, and sexuality continue to structure the experiences of faculty of color. We explore the dynamics of the restructured academy, particularly the gendered, racialized processes of labor exploitation that consolidate the outsider status of faculty of color, resulting in a contradictory position in which we find ourselves perceived as both "hot commodities" within the academic marketplace and "cheap labor" designated to do the dirty work.

### **MODERATOR**

♦ *Patti L. Duncan, Oregon State University*

### **PRESENTERS**

- ♦ *Melinda L. Luisa de Jesus, California College of the Arts*
- ♦ *Qwo-Li Driskill, Oregon State University*
- ♦ *Reshmi Dutt-Ballerstadt, Linfield College*
- ♦ *Mary-Antoinette Smith, Seattle University*



## 343. Feminist Disability Studies Demands a New Understanding of Love and Labor

2:30PM–3:45PM

PRCC 103-A

### MODERATOR

- ♦ *Michael Gill, Grinnell College*

### PARTICIPANTS

#### ***Crip Reciprocity and Intersectionality***

- ♦ *Alison Kafer, Southwestern University*
- ♦ *Eunjung Kim, University of Wisconsin, Madison*

Early theories of intersectionality often ignored disability, such that disability surfaced only under the “etc.” More recent theorizations, however, not only acknowledge disability but foreground it. Nancy Hirschmann (2012) argues “disability is the new gender,” positing that disability studies offers a needed corrective to feminist theory. But are there ways to frame disability’s relationship to other theories that don’t presume narratives of succession? What can a disability studies informed by deep relations with feminist, queer, or critical race and ethnic studies do? What might a disability studies approach to intersectionality do for feminist politics? We explore reciprocal and loving relationships within movements for social justice.

#### ***Interdependency and the Politics of Care***

- ♦ *Michelle Jarman, University of Wyoming*

Interdependence has become a powerful keyword in disability studies, but how does interdependence intersect with the politics of care? Disability rights and feminist activists have shared a common goal to increase public support and social value of care labor. However, many recent narratives focusing on disability often highlight the crucial need for additional or better care services while effacing the larger inequities inherent in care work. Evelyn Nakano Glenn underscores the “coercion” involved in the unequal distribution of care labor across lines of gender, class, race and citizenship. This paper works to bridge an ideal of interdependence with the material hardships of caregiving.

#### ***Disability and Lookism: The Vital Politics of Appearance***

- ♦ *Heather Laine Talley, The Feminist Wire*

As rates of cosmetic surgery have exploded at the same time that methods for optimizing bodily appearance have proliferated, feminist analysis has focused on cosmetic culture and the aesthetic industrial complex (Hayes and Jones 2008, Pitts Taylor 2007). By contrast, this paper employs feminist disability studies and feminist health science studies to locate beauty and disability as socio-cultural infrastructures that converge to lend appearance differences or “disfigurements” a particular kind of stigma (Bailey 2013). Specifically, I examine interventions aimed at normalizing appearance disabilities, asking how “look-ism” is concealed by biomedicalized, moralized discourses that attribute life saving significance to aesthetic interventions (Chancer 1988).

#### ***How Does Disability Challenge Motherly Love?***

- ♦ *Alison Piepmeier, College of Charleston*

Prenatal testing is changing the meaning of motherhood. I have conducted extensive interviews with women who learned through prenatal testing that their fetus had Down syndrome. The narratives of women who continued their pregnancies and those who terminated reveal that, as feminist disability studies scholar Rachel Adams has explained, women are facing “a choice with no story.” Women are struggling to create these stories, and all have described their love for the fetus—identified as the child—regardless of whether they terminated or continued the pregnancy. These interviews reveal flaws in reproductive rights scholarship as well as gaps in disability studies scholarship.

## 344. Feminist Transgressions: Critical Community Engagement in Feminist Classrooms

2:30PM–3:45PM

PRCC 103-B

This roundtable builds upon the critical dialogue about feminist civic engagement published in *Feminist Teacher* (Winter 2012) about “Civic Engagement in the Feminist Classroom,” in which we called for a feminist methodology of critical community engagement that reflects upon the purpose and goals of Women’s Studies programs themselves. Our roundtable asks: How would the contributors today define such a methodology? What considerations might Women’s Studies programs and feminist faculty take into account in imagining feminist transgressions as a pedagogical practice? How does this critical work help faculty, students, and community members to build a feminist education that creates justice?

### MODERATOR

- ♦ *Karen J. Leong, Arizona State University*

### PRESENTERS

- ♦ *LeeRay Costa, Hollins University*
- ♦ *Betsy Eudey, California State University, Stanislaus*
- ♦ *Jillian Sandell, San Francisco State University*
- ♦ *Michelle M Jacob, University of San Diego*
- ♦ *Laura Parisi, University of Victoria*

## 345. Questioning Common Critiques of Anna Julia Cooper: A Call to Think beyond “Un-Loving” Interpretive Norms and Lenses

2:30PM–3:45PM

PRCC 104-A

### MODERATOR

- ♦ *Beverly Guy-Sheftall, Spelman College*

### PARTICIPANTS

#### ***Collaborative Action and Collective Voice: Anna Julia Cooper, Charlotte Forten Grimke and the Intellectual Labors of Love***

- ♦ *Shirley Moody-Turner, Pennsylvania State University*

In this talk I argue that Anna Julia Cooper articulated and deployed theories and praxes of collaboration and cooperation that broke down the supposed boundaries between public and private spheres, art and activism, and self and other. In her more than 20-year quest to edit and publish the writings of Charlotte Forten Grimke, Cooper demonstrated her vision of intellectual labor as a process of collaborative engagement and dialogical exchange. In her written work and intellectual labor,

then, Cooper challenged constructions of love as a romantic ideal based on gendered social norms, to love as rooted in collaborative action and cooperation.

## Revisiting Anna Julia Cooper and Her Critics: From Loving Perception to Arrogant Perception to the Lovingly, Knowingly Ignorant

♦ *Kathryn T. Gines, Pennsylvania State University*  
Despite acknowledgment of Cooper as a foundational figure of Black feminism, through her scholarship and life's work, her intellectual and activist legacy have too often been neglected and/or dismissed as elitist, even by Cooper's supporters seeking to engage in a "loving" recovery of her work. Specifically, I interrogate the charge of elitism and suggest that this critique has flourished, in part, due to systematic sexism and outright condescension. Furthermore, I illustrate how the elitism charge has allowed Cooper to be upheld as an iconic figure only to be summarily dismissed in ways that her male counterparts have not.

## "Let Nothing in [Us] Starve": Anna Julia Cooper's Vision of Love as a Personal, Political, and Epistemological Orientation

♦ *Vivian M. May, Syracuse University*  
Anna Julia Cooper critically engaged love and gender ideologies: rejecting "being swallowed up into some little man" as women's life goal, she explored the limits of the romance plot. But further, she exposed how "loving" ideas are often cloaked forms of exploitation and insisted that relationships (whether intimate, intellectual, political, or professional) not entail subservience or supremacy. Unfortunately, her ideas about transforming gender, forging non-exploitive partnerships, seeking decolonized selves, and pursuing solidarity as a loving political orientation seem to remain relatively unintelligible to her critics, who frequently use interpretive frames that occlude Cooper's ideas and mask her critical edge.

## 346. Transgressing Borders: Literary Readings of Latin American Feminist Writers and Theoretical Engagements of the Female Brown Body

2:30PM-3:45PM

PRCC 104-B

PARTICIPANTS

### *The Dismemberment of the Female Body in Three of Elena Garro's Works*

♦ *Patricia Rosas Lopategui, University of New Mexico*  
This research project analyzes three works from one of Mexico's most illustrious mid-twentieth century feminist. In Elena Garro's two poems and her most recognized novel—*Los Recuerdos del Porvenir*—the paper argues Garro represents women's oppression within a patriarchal Mexican society via images and symbols that allude to the dismemberment and petrification of the female body. Utilizing Mexican feminist Marcela Lagarde (1993) and Gloria Anzaldúa's (1987) transformation of Mesoamerican female figures, I discuss how historical icons unearth contemporary gender relations.

## Trans-National Puerto Rican Identities: Short Stories from the Island and Mainland

♦ *Neritza Diaz-Cruz, University of New Mexico*  
This paper discusses the intersectionalities of cultural, national, and gendered identities as reflected in the work of Puerto Rican writers Ana Lydia Vega and Nicolasa Mohr. From a Latin American feminist perspective, it identifies how the authors' short stories reflect the reality of Puerto Rican people living in the island and mainland, with a particular focus on gender relations. In comparing Mohr's mainland and Vega's island perspective it's possible to complicate Puerto Rican trans-national identities as they play out across trans-national borders.

## Reading the Female Brown Body: An Examination of the Femicides in Gaspar de Alba's Desert Blood

♦ *Ruth Trinidad Galvan, University of New Mexico*  
How are brown bodies read? In Western thought the body has little reason to speak although we read the body in much the same way we read text. This project examines Alicia Gaspar de Alba's representation of the U.S./Mexico border femicides in her novel *Desert Blood*. Through notions of an epistemology of the brown body (Cruz 2001), I argue we can visualize the body's inscription of exploitation and displacement that is the result of geopolitical borders and relations. The femicides reveal the bodies of women on the margins, surveyed, and elusive to trans-national capitalist interests (Ensalaco 2006).

## Transgressive Epistemologies

♦ *Maria Teresa Guevara Beltrán, University of New Mexico*  
This paper explores concepts from Chicana feminists and Latin American feminists in order to build a theoretical framework that integrates trans-gressive epistemological and pedagogical norms. The concepts that Hurtado (2003) integrates in her notion of endarkened epistemology, privilege the role of lived experience of the female brown body in the construction of knowledge. The intent is to utilize a de-academized lens to understand and value informal pedagogies of the home and other informal educational spaces enacted by marginal/underrepresented communities in order to challenge dehumanizing image of the female brown body and replace them with inspiring readings (Villenas 2006).

## 347. The Road to Justice: Women of Color Teaching about Race in Predominantly White Classrooms

2:30PM-3:45PM

PRCC 104-C

MODERATOR

♦ *Karsonya Wise Whitehead, Loyola University, Maryland*

PARTICIPANTS

### *Teaching Whiteness to White Students*

♦ *Maria del Guadalupe Davidson, University of Oklahoma*  
In *Teaching to Transgress* bell hooks writes that her "commitment to engaged pedagogy is an expression of political activism" (203). For hooks, the classroom is a dynamic place where professors challenge students to think freely and critically, particularly about issues related to race, class, and gender. Nevertheless, even if we teach to transgress, some of us enter into classroom spaces where our own bodies are perceived as transgressions. As a woman of color, teaching

in a predominately white institution (PWI) presents a host of challenges, and these challenges are further complicated in courses about race. In this paper, I explore what it means to walk one's raced and gendered body into a white educational space where whiteness is the main subject.

## ***Race In(Out)side the Classroom: On Pedagogy and the Politics of Collegiality***

♦ *Nana Osei-Kofi, Oregon State University*

When women of color explore race as part of their classroom instruction at predominantly White institutions (PWIs), the implications of their practice often goes beyond the lecture hall. In this paper, I grapple with the ways in which my own pedagogical practices have indirectly shaped my relationships and interactions with faculty colleagues whom are unfamiliar (and many times uncomfortable) with discourses of race and racism. In so doing, I center my reflections on the ways in which students' attempts to transfer knowledge across different instructional and academic spaces inform the politics of collegial relationships among faculty.

## ***"The Whiteness is Thick" Predominantly White Classrooms, Students of Color, and Freirian Hopes***

♦ *Kirsten T. Edwards, University of Oklahoma*

This paper considers the importance of a "raced politic" and students of color, for women of color teaching in predominantly White college classrooms. It highlights the ways unchallenged White supremacy limits socially just practice. In this paper, I also discuss the ways in which the voices of student of color can serve as pedagogical tools. Finally, drawing on the work of Paulo Freire, I offer a conceptual framework for understanding and promoting student of color voice in the work of social justice.

## ***Pedagogical Challenges of "Teaching the Global": Race, Nation and Transnational Feminist Praxis***

♦ *Sanjukta Mukherjee, DePaul University*

A climate of increasing corporatization, militarization, and hyper-nationalism poses particular pedagogical challenges for transnational feminists, who emphasize the interconnections between the global and local, and culture and economy. Drawing on my teaching experiences this paper examines first, how complex and contradictory discourses of nation, nationalism, citizenship and empire always mediate how immigrant faculty of color from the global south experience race and racism in the U.S. classroom; and second, how particular strategies can be used to rethink, challenge and transgress them. Race and experiences of racism, I argue, must be examined beyond the Black/White binary in the United States.

## **348. Gender and Visual Culture in India**

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

**PRCC 201-A (LCD)**

### **PARTICIPANTS**

#### ***The Famished Body in the Colonial Scene***

♦ *Mrinalini Chakravorty, University of Virginia*

This paper is about famine ethnography, sympathetic misidentification, and the gendering of consumption. Comparing photographs of the Madras famine (1876-78) to Bengal famine art (1943) highlights the emergence of a modernist aesthetic of

emaciation. I argue that the feminization of the famished body in the decolonial era adapts stylized sensibilities of alienation and detachment that are distinctly modernist. Such aesthetics of emaciation opens the colonial scene to an enigmatic play of the perceptual economies of hunger as desire, need, and gendered mimesis. Put simply, famine made visible offers novel understandings of the eroticism and violence of colonial and anti-colonial transactions.

## ***Atrocious Images: Photographing Caste Violence in India***

♦ *Deepti Misri, University of Colorado, Boulder*

This paper attends to some examples of the atrocity photograph, a genre of photography that frames and authenticates "the pain of others" (Sontag) and seeks thereby to provoke the outrage of viewers. Considering a few different examples of photographed atrocities against Dalit and Adivasi women, this paper asks: what response do such photographs demand of us, and how do they frame their demand? What are the costs of their circulation for the subjects featured therein? Should we circulate photographs in order to highlight such atrocities, or seek other ways of highlighting atrocity that do not place such a burden of proof on the vulnerable to prove their vulnerability?

## ***Visuality, Vocality, and the Body: Reimagining Women's Voices in Hindi Cinema***

♦ *Pavitra Sundar, Kettering University*

This paper explores how recent changes in the Indian media landscape have altered the meanings attached to women's voices in Hindi cinema. Whereas film singer Lata Mangeshkar's five decades-long vocal monopoly rested on the distancing of the body in her songs and public persona, contemporary singers are valorized precisely for their "bodily" sound. With the proliferation of images of musicians—particularly images of singers performing outside filmic contexts—the immoral connotations attached to the female body have, in some ways, dissipated. A single voice is now embodied in multiple ways, forcing us to rethink what and how gendered bodies mean.

## ***Fragmented Forms of Violence***

♦ *Poulomi Saha, University of California, Berkeley*

This paper reads the inanimatory force of death drive in Santosh Sivan's film *The Terrorist*. The film, inspired by the 1991 assassination of Rajiv Gandhi, is haunted the widely circulated photographs of Gandhi's assassination and of the assassin's corpse. The image of her severed head and limbs constitute the limits of the terrorist form—fragmented, decapitated. The film constructs a kinship between bodies in fragments, coalescing fragments into a single corporely terrorist form. I argue that the interplay between still and moving image participate in a mesmeric social and gender disciplining, capturing and fixing the unruly female agent of violence.

## **349. The Politicized Classroom: Feminist Pedagogy as Movement Building**

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

**PRCC 201-B (LCD)**

### **MODERATOR**

♦ *Amber Knight, St. Louis University*

## PARTICIPANTS

### ***Feminism, Disability, and the Democratic Classroom***

- ♦ Amber Knight, *St. Louis University*

Feminist theorists envision the classroom as a distinctly political space where power relations are contested and negotiated. This article consults scholarship on critical pedagogies and “universal design” to consider the architectural and technological advancements available to create participatory, accessible, and democratic class discussions. New technologies—including multimedia projects, captioning during lectures, and voice processing technology—challenge and transform classroom spaces. I argue that feminist professors committed to inclusive education should a) be attentive to the core principles of universal design, and b) engage in discursive practices of disability disclosure, when making strategic decisions about curricula and lesson planning.

### ***Refiguring Classroom Communities***

- ♦ Abby Ferber, *University of Colorado, Colorado Springs*

Tired of being told you should learn to teach on-line? Wish you could take advantage of some of those teaching with technology funds available on your campus? I will examine how we can use distance learning technologies in order to advance our own feminist pedagogical ends. We can use distance learning technologies to refigure and expand the space of the classroom to include students in other cities, around the country, even around the globe. Not only can they allow us to re-envision our student body, but also provide unique opportunities for us to team teach with colleagues across the country.

### ***The SNAP Challenge: Technologizing the Future of Feminist Pedagogy***

- ♦ Emily Davis Ryalls, *Mississippi State University*

This paper explores the use of web 2.0 technologies in the Introduction to Gender Studies classroom to alter, what Patricia Hill Collins (2000) calls, the controlling image of the “welfare queen.” We asked students to participate in a SNAP Challenge by limiting their food budget to \$4.13 a day. To amplify the assignment’s feminist potential, we required that students comment on their experiences through social media and further analyze the responses they received from the communities who read their posts. We argue feminist activism is maximized when students use technology to bring their in-class experiences outside of the classroom.

## **350. Activismo, Deconstrucción y Educación: la Transgresión del Muralismo Feminista en PR**

**2:30pm–3:45pm**

**PRCC 202-A (LCD)**

Utilizando nuestra experiencia creativa en la elaboración de murales conceptualizados desde una perspectiva feminista interseccional exploramos cómo el muralismo crea un espacio de diálogo con el público al que está expuesto, o sea la sociedad. La ocupación del espacio público con arte político feminista transgrede y visibiliza el cuestionamiento de las normas de convivencia aceptadas en la cotidianidad social. Desde su escala, tiempo de exposición y contenido, el mural es un medio político que busca salir de los estándares de la pintura tradicional destinando el arte a socializar en nuevos espacios.

## MODERATOR

- ♦ Maritza Stanchich, *University of Puerto Rico*

## PRESENTERS

- ♦ Liana E. Carrasquillo Vazquez, *Colectivo Masfaldas*
- ♦ Adriana Mulero Claudio, *Colectivo Masfaldas*
- ♦ Gabriela Vázquez Martínez, *Colectivo Masfaldas*

## **351. Historical Transgressions: Lessons for Seeking Contemporary Social Justice**

**2:30PM–3:45PM**

**PRCC 202-B (LCD)**

## MODERATOR

- ♦ Ann Marie Nicolosi, *The College of New Jersey*

## PARTICIPANTS

### ***From Sinister Feminism to the Lavender Menace: The Lesbian Body in the Suffrage and Feminist Movements***

- ♦ Ann Marie Nicolosi, *The College of New Jersey*

This paper explores the role of the lesbian body in the anti-suffrage and anti-feminist discourse of the suffrage movement of the 1910s and the feminist movement of the 1960s-1970s. Despite the decades that separate the two movements, vitriolic homophobia appears in both campaigns as a method of fear for discrediting and delegitimizing the political and social demands of women. While the anti-lesbian anti-feminist discourse is much more transparent, the anti-suffrage material is as homophobic, especially in the many cartoons the movements generated. In addition to denying women the legitimacy of their protests, homophobia discourse questioned the “normalcy” of those women. Despite a half century span between these two movements, it is clear that identifying lesbians and the lesbian body as the abject “Other” reveal the deep fears that both stirred—the transformation of the gender and the disruptions to the power and privilege it maintains.

### ***Revisioning Transgressive Historical Women to Create Spaces of Contemporary Resistance***

- ♦ Lisa Ellen Bernstein, *University of Maryland, University College*

In Christa Wolf’s *Cassandra*, Maryse Condé’s *I, Tituba, Black Witch of Salem*, and Carmen Boullosa’s *Cleopatra Dismounts*, women writers transgress boundaries between past and present, truth and fiction, and history and autobiography, constructing narratives (imaginary lives) of historical/mythical women to critique their own societies and envision models of social justice for contemporary and future readers. The novels allow women who have been represented in the texts of others to articulate oppositional perspectives to dominant historical narratives. Each writer chooses a woman from another time and place, in order to reveal ongoing oppression and injustice and articulate new possibilities of human interaction.

### ***Vintage Postcards and the Woman Suffrage Movement***

- ♦ Gwyneth Crowley, *Yale University*

By analyzing picture postcards from the early 20th century, the narrative representing the arguments for and against woman suffrage is revealed. Postcards were in their golden age and wildly popular with the low/middle classes.

Collecting was a craze throughout parts of the world. In this mass media blitz, postcards created by suffrage organizations portrayed positive messages and arguments for women voting in a national, state and local spheres. Sold as fund raisers, postcards were excellent propaganda and increased the public sphere of women. Commercial enterprises mainly supplied the anti-suffrage cards. Examination of these cards reveal tropes of what would happen if women voted such as: the masculine woman and the crying effeminate man. Imagery using babies and children was commonplace providing a softer, innocent side to the debate. Roosters and chickens also represented the male and the female. Cats were also used in a derogatory manner. Artists were known to utilize the same image both sides. The author will talk about the use of images and tropes in these arguments.

## ***From Hammer to the Fist: March, Progress and Protest in Creating Social Justice from Suffrage to Present***

♦ *Colleen Denney, University of Wyoming*

This paper examines the link between activist activities in the British suffrage movement and some of the visual protests of the 1960s to the present day in order to establish a dialogue about the presumed transgressions of women's bodily presence and feminists' use of body language. Starting with the toffee hammers that the suffragettes used in 1912 to smash windows, cultural assumptions about women's bodily possibilities, like the windows themselves, were shattered. I seek to answer a question that has never been posed in feminist art historical debate: what is the bond between the hammer and the raised fist within feminist protest in its quest for social justice?

## **352. Igniting Interdisciplinary Activism: Creating Feminist Justice through Curriculum**

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

**PRCC 202-C (LCD)**

### **PARTICIPANTS**

## ***Finding Feminism in Unlikely Spaces: The Incorporation of Feminist Justice in Business-Related Coursework***

♦ *Katina Sawyer, Villanova University*

Recently, scholars within the field of management science (Carr, 2007; Schein, 1995) have discussed the need for a social justice focus in business. However, while research pertinent to achieving social justice exists, it is not currently labeled as feminist work. Making use of feminist pedagogy and activism in the classroom creates unique experiences for business students. Teaching business from the perspective of social justice can bring students to the realization that corporations play a role in employee justice, individually and globally. Further, a critical analysis of capitalism allows students to dissect corporations and re-imagine them with an eye for justice.

## ***Using The Lorde's Work to Centralize the Margins in the Academy and in Cyberspace***

♦ *Aishah Shahidah Simmons, Temple University*

In the self-defined Black Feminist Lesbian Mother Warrior Poet Audre Lorde's lifetime, her presence and words left an indelible imprint throughout the world. On Lorde's 80th Birthday Anniversary, The Feminist Wire launched a two-week global

forum celebrating her life and living essay. This forum featured meditations, critical essays, sermons, personal reflections, poetry, love notes, and videos by a wide range of individuals. Some contributors were living feminist legends who knew her personally and others were emerging feminists teaching Lorde focused classes. I will share how Lordean feminist pedagogy is a radical tool for transformation in classrooms and in cyberspace.

## ***Feminist Pedagogy/ies, Social Justice and Curriculum***

♦ *Stephanie Troutman, Appalachian State University*

This paper explores dimensions of curriculum in courses that are not designated women's studies. Specifically, this paper focuses on the labor and love of working to disrupt traditional notions of what constitutes a General Studies (required) Writing Seminar curriculum, by infusing it with hip hop feminist studies and approaches. Using a narrative inquiry approach combined with standpoint theory, I outline strategies for aligning my teaching philosophy (who I say I am as an educator) with my curriculum planning process and instructional practice in 'non-Women's Studies spaces.' Further, I discuss classroom dynamics that occur as a result of these aforementioned transgressions.

## **353. Democratizing Knowledge, Collaborative Scholarship, and Anti-Colonial Struggles**

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

**PRCC 203 (LCD)**

This workshop explores the establishment of feminist, anti-racist and decolonial collectives within the neoliberal academy. Based on the creation of the Democratizing Knowledge Collective at Syracuse University, NWSA conference participants attending the workshop will be invited to engage with, raise, and collaborate on questions and ideas regarding the ways in which the commitments of the Democratizing Knowledge Collective can travel institutionally /intellectually/ practically to academic as well as non-academic contexts, and the restrictions and possibilities involved in such engagements.

### **MODERATOR**

- ♦ *Carol Fadda-Conrey, Syracuse University*
- ♦ *Dana Olwan, Syracuse University*

### **PRESENTERS**

- ♦ *Chandra Talpade Mohanty, Syracuse University*
- ♦ *Linda Carty, Syracuse University*
- ♦ *Hayley Marama Cavino, Syracuse University*

## **354. Trans/Feminist Pedagogy: Teaching Trans/Gender-Variance as Coalitional Feminist Praxis**

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

**PRCC 204 (LCD)**

In this workshop, we will strategize for teaching about trans and gender-variant people, communities, and issues, considering possibilities for creating coalitional feminist praxis. In this session, we will begin by discussing different approaches to teaching content on trans/gender-variance, considering their uses and limitations. In small groups, we will ask: what is a coalitional trans-feminist pedagogical praxis and its socio-political-ethical implications? How might we teach trans/gender-variant topics as coalitional feminist pedagogical

praxis? How might this approach enhance students' learning? What challenges might be encountered and what strategies might we use to address these challenges?

#### PRESENTERS

- ♦ *Sel J. Hwahng, Columbia University*
- ♦ *Mel Michelle Lewis, Goucher College*
- ♦ *Sonny Nordmarken, University of Massachusetts, Amherst*
- ♦ *Reese C. Kelly, Dartmouth College*

### 355. Technological Pedagogies in Trans\* Subject and Community Formations

2:30PM-3:45PM

PRCC 207 (LCD)

#### MODERATOR

- ♦ *Cael Keegan, Grand Valley State University*

#### PARTICIPANTS

#### **Representations of Self? Trans and Genderqueer Young Adults in the Blogosphere**

- ♦ *Emily Paine, University of Texas, Austin*

Most trending images on blogs run by LGBTQGQ people are that of white, thin, transmasculine-of-center subjects—in short, an image (while trans and/or genderqueer) not far from the heterosexual norm presented in mainstream media. In this paper, I'll outline a visual analysis of current LGBTQGQ blogs by youth and young adults, contextualize my findings within current theory regarding the blogosphere as a potential space of liberatory practice and critical resistance, and explore the cultural significance of reproductions of trans, gender-variance, queerness, race, and the body in the age of contemporary colorblind racism and a LGBT movement focused on same-sex marriage rights.

#### **Homosocial Bonds Between Trans Men Online**

- ♦ *Sebastian Francisco Ochoa-Kaup, San Francisco State University*

This paper examines how homosocial bonds are formed between trans men through the means of the internet, specifically the website "Tumblr", where transmasculine youth communities are being forged. Through the Tumblr interface, trans men are able to share their transition processes, utilize transition-related blogs, search for information and images using the "FTM" tag, and give advice to other transmasculine people. However, these conversations often reproduce hegemonic conceptions of masculinity, perpetuating white supremacy, heterosexism, and the idea of a "transreder" fad. Does Tumblr produce radical forms of virtual trans community, or does it merely re-inscribe the heteronormative boundaries of homosocial belonging?

#### **Parenting Blogs and The Era of the Transgender Child**

- ♦ *Anson Koch-Rein, Middlebury College*

Between California's "School Success and Opportunity Act," parents blogging about raising gender-variant kids, controversies about medical transitioning for minors, and a growing body of parenting advice books, children are now at the center of debates about transgender identities and rights. With these debates come narratives of coming out, gender, and embodiment that are different from those of/about adult trans\* people. What happens when the politicized

figure of the child enters transgender rhetorics? This paper will use examples from parent bloggers to start looking at this discursive moment in its racial, gendered, sexual, and classed dimensions.

### 356. Feminism Transgressed by Neoliberalism/ Transgressing Neoliberal Feminism

2:30pm-3:45pm

PRCC 208-A (LCD)

#### MODERATOR

- ♦ *V. Spike Peterson, University of Arizona*

#### PARTICIPANTS

#### **Transgressing Neoliberal Transgressions: Going Gaga**

- ♦ *Anne Sisson Runyan, University of Cincinnati*

As the language of "empowerment" and "inclusion" has been increasingly taken up by a range global governance actors, both governmental and non-governmental, feminist, queer, and genderqueer analysts have been exposing these moves as variously neoliberal "assemblages," "murderous" inclusions, and the smoothing over of "savage" economies. These transgressions of what was once seen as liberatory language and goals are themselves subject to transgression. This paper will consider some examples of transgressive acts of refusal and reimagining that can be associated with aspects of what Halberstam (2013) calls "gaga feminism."

#### **US Gender Based Violence Prevention Goes Global**

- ♦ *Sara McKinnon, University of Wisconsin, Madison*

In 2012, the US Department of State and US Administration on International Development jointly released the United States Strategy to Prevent and Respond to Gender Based Violence Globally. The document outlines programs and metrics for putting "gender equality and the advancement of women and girls at the forefront of the three pillars of U.S. foreign policy—diplomacy, development, and defense." In conceptualizing the institutionalization of this state strategy as a neoliberal transgression in its adoption of feminist interests as state interests, this essay will address the rhetorical strategies animating policy, and the geopolitical/economic motivations prompting the release of this strategy.

#### **Transgressing Feminism: Neoliberal Global Girls Empowerment**

- ♦ *Rebecca Dingo, University of Missouri*

Understanding the rhetoric of "global girls empowerment" as a global development priority reveals how feminism is transgressed by US-based NGOs and policy makers who tend to assume that gender inequality happens elsewhere, outside of the US. Rather than focusing on what girls empowerment looks like, this paper asks why does the representation of the "third world girl" as a viable and essential political and economic agent proliferate in recent US and NGO development priorities and how does this rhetoric deflect attention from the frequently violent and material consequences of US (and other wealthy nations) foreign policy and economic development practices.

## ***Transgressing Development: Feminism Beyond “Smart Economics”***

♦ *Suzanne Bergeron, University of Michigan, Dearborn*  
From the World Bank’s “gender equality is smart economics,” to UN Women’s “Equality Means Business” to the Nike “Girl Effect” campaign, the idea that women’s and girls’ empowerment should be pursued because it is good for the corporate bottom line seems to have permeated development. This paper explores the potential and limits for feminists to strategically work around this neoliberal agenda of “smart economics” toward more transformative outcomes. It points to dangers of cooptation to be avoided, as well as possible new openings and spaces for change that can come into being, within these new rhetorics and practices of development.

## **357. The Booty Don’t Lie: Black Women’s Movement Vocabularies**

**2:30PM–3:45PM**

**PRCC 208-B (LCD)**

### MODERATOR

♦ *William Christopher Johnson, University of Memphis*

### PARTICIPANTS

#### ***The Booty Don’t Lie...and It Never Will: Pleasure, Agency and Resistance in Black Popular Dance***

♦ *Takayah Nur Amin, University of North Carolina, Charlotte*  
Building on the work of Brenda Dixon-Gottschild, Thomas DeFrantz, and others, this presentation theorizes the Black body as “archive,” considering what happens when embodied enactments of pleasure, agency and resistance reside in and are expressed through Black women’s bodies and movement practices. Amin argues that popular narratives often skew Black dance as mere pop fads and diversions, functioning as confirmations of Black deviance. Theorizing that Black women’s dancing bodies fundamentally resist the idea that their primary purpose is servitude, then, Amin considers the contours of embodied epistemology in and meaning-making possibilities of Black popular dance.

#### ***Damn, I Love the Strippers: An Examination of Rihanna’s “Pour It Up”***

♦ *Heidi R. Lewis, Colorado College*  
Last year, Rihanna released the video for “Pour It Up” from her album *Unapologetic*. The video has garnered over 96.5 million YouTube views, reinvigorating debates regarding mediated constructions of race, gender, and sex/uality due to its focus on strippers. Situated at the nexus of Black feminism and objectification theories, this presentation argues that “Pour It Up” constructs the stripper as a talented athlete, artist, and laborer as opposed to a primarily silenced sexualized object. Lewis, then, theorizes the video as an important rupture of fallacious, reductive dichotomies that privilege the recovery of the stripper’s sexuality or eradication of her oppression.

#### ***“Oh, You Nasty Boy! :” Queer Responses to Beyoncé’s Dancing Body***

♦ *Raquel L. Monroe, Columbia College, Chicago*  
Beyoncé’s 2013 self-titled visual album gives audiences an explicit peek inside the conjugal bedroom she shares with her husband, rapper Jay-Z, as well as her newly-discovered feminism. While some find her sexuality excessive and

offensive, others invoke heteronormative constructions of pleasure/fantasy, claiming, “At least she’s doing it for her husband.” Monroe examines queer men’s responses to Beyoncé’s hyper performance of heterosexuality and feminine excess in order to reveal the artifice and performativity of gender. In turn, Monroe renders visible the ways in which the circulation of Black performance aesthetics of pleasure often masks the labor of Black female bodies.

## ***It Happened to Me: Twerking in the Age of White Liberalism***

♦ *Stephany Rose Spaulding, University of Colorado, Colorado Springs*  
Black women globally find themselves repeatedly forced to gaze upon voyeuristic representations by conspicuously consumptive white bodies that misrepresent the historically liberative politics of Black dance vernacular. These manifestations arise in a variety of spaces, from Miley Cyrus’ 2013 VMA performance with Robin Thicke to pole dancing courses in which Black women “find it happening to them,” becoming the object of disdain within vernacular dance traditions coopted in predominately white spaces. This paper examines how Black women, in acts of self-love and resistance, gaze in opposition to white women’s mimicry of racialized dance traditionally produced in African diasporic communities.

## **358. Author Meets Critics: The Tolerance Trap: How God, Genes, and Good Intentions are Sabotaging Gay Equality**

**2:30PM–3:45PM**

**PRCC 208-C (LCD)**

From *Glee* to gay marriage, from lesbian senators to out gay Marines, we have undoubtedly experienced a seismic shift in attitudes about gays in American politics and culture. Our reigning national story is that a new era of rainbow acceptance is at hand. The Tolerance Trap takes on received wisdom about gay rights, arguing that we are not “almost there,” but on the contrary have settled for a watered-down goal of tolerance and acceptance rather than a robust claim to comprehensive civil rights. Indeed, we tolerate unpleasant realities: medicine with strong side effects, a long commute, an annoying relative. Covering the gains in political inclusion and the persistence of anti-gay laws, the easy-out sexual freedom of queer youth, and the suicides and murders of those in decidedly intolerant environments, she challenges both “born this way” and “God made me this way” arguments, which similarly situate sexuality as innate and impervious to decisions we make to shape it. This book argues that a too-soon declaration of victory short-circuits full equality and deprives us all of the transformative possibilities of deep integration.

♦ *Suzanna Danuta Walters, Northeastern University*

### PRESENTERS

♦ *Critics: Nancy A. Naples, University of Connecticut, Sujata Moorti, Middlebury College*

## **359. Feeding the Soul: Exploring the Role of Foodwork in Crafting Identity, Enacting Care, and Resisting Oppressions within the Lives of African and African-American Women**

**2:30PM–3:45PM**

**PRCC 209-A (LCD)**

## MODERATOR

- ♦ *Alicia Woodbury, Arizona State University*

## PARTICIPANTS

### ***Soul Food and Communities of Care: Radical Love and Hospitality in the Inner Lives of Women***

- ♦ *Sakena de Young-Scaggs, Arizona State University*  
Across the African Diaspora, the act of fellowship and breaking bread takes many forms. While in some cultures food sharing represents an act of hospitality and welcome, in others, feeding simply fulfills basic needs. This paper addresses the question, "how does food and fellowship operate as a paradox of care and healing in the lives of women of color?" Taking a womanist approach to understanding hospitality and communal care, this paper draws on the work of Cheryl Townsend Gilkes and N. Lynne Westfield to demonstrate soul food's ability to mitigate isolation, encourage resiliency, and sustain cultural wisdom.

### ***Ethiopian Coffee Ceremonies and Women's Labor, Love, and Hospitality: Investigating a Gendered Social Space Impacted by the Global Economy***

- ♦ *Yamrot Girma Teshome, Arizona State University*  
Traditional Ethiopian coffee ceremonies are a site of communal care for women. While the labor aspect of coffee making provides women with a socially sanctioned time for relaxation, interaction, and the building of social ties, as uniquely gendered social spaces, the ceremonies also provide women with safe places to unpack personal and social issues. In light of this context, this paper argues that as the price of coffee growing increases under global economic forces, women are being deprived of an important social space despite their contribution to the production of coffee in Ethiopia.

### ***Fighting for Power Through Food: Women's Experiences in Post Conflict Settings***

- ♦ *Victoria Flavia Namuggala, Arizona State University*  
This paper examines how women use their socially constructed gender-specific food roles to attain improved status and challenge male dominance in the post-conflict setting. The qualitative data for this paper was collected through focus groups and in-depth key informant interviews, paying specific attention to women's roles as food provisioners, including their food preparation, processing and storage activities. The study's findings indicate that women's strategies include the formation of coalitions, increasing income generation through food (and related) businesses, and improving access to, and control over, productive resources such as land which were male centered prior to displacement.

## **360. Mothering, Love, and Labor: New Feminist Perspectives**

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

**PRCC 209-B (LCD)**

This Motherhood Initiative for Research and Community Involvement (MIRCI) sponsored roundtable builds on recent advances in feminist scholarship on economics, labor, and motherhood. We interrogate love and labor from a variety of interdisciplinary perspectives and institutional locations, including bloggers who write about improving work culture for mothers (askmoxie.org and mitacoach.wordpress.com),

and as well as new scholarship on ideologies of caregiving and labor related to biological motherhood as the only "real" choice for women and in intensive mothering, the invisibility of stepmothers' labor, and needed historical context for the legacies motherhood as profession stemming from the fin de siècle.

## MODERATOR

- ♦ *Jocelyn Fenton Stitt, University of Michigan*

## PRESENTERS

- ♦ *Magda Pecsénye, Tilmor Group*
- ♦ *Jocelyn Fenton Stitt, University of Michigan*
- ♦ *Kirsti Cole, Minnesota State University*
- ♦ *Roksana Badruddoja, Manhattan College*
- ♦ *Melissa Purdue, Minnesota State University*

## **361. Trans/gressive Pedagogies**

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

**PRCC 209-C (LCD)**

## MODERATOR

- ♦ *Tulin M. Levitas, Montgomery College*

## PARTICIPANTS

### ***Lean Forward: Tecno-Feminist Pedagogies Across Borders***

- ♦ *Barbara LeSavoy, The College at Brockport*  
Under the subtheme "Technologizing Futures," this paper examines praxis and post-intercultural outcomes in teaching a global Women and Gender Studies (WGST) course that synchronously links WGST students/faculty at state universities in New York and Russia. The paper draws on the theoretical framework of Haraway's (1988, 1985) cyborg and hooks (2006, 2001) global feminist visions as a lens to consider ways technological advances fused with feminist pedagogies (hooks, 1994) serve to revolutionize cultural/perceptual understandings of WGST-situated knowledge as taught across continents.

### ***Teaching the "Psychology of Women" in Contemporary Russia***

- ♦ *Darryl Hill, College of Staten Island*
- ♦ *Alexandra Novitskaya, Stony Brook University*  
This paper explores the issues faced when a Western-style "Psychology of Women" course was taught in Russia. Russian gender discourse, both popular and academic, is very different than in the West. This paper reflects on Russia's unique history with gender and feminism, and explores how Western feminism is perceived and interpreted by contemporary Russian students. A discourse analysis of student narratives on gender shows the limits of trans-national feminism, and the importance of geopolitical context, when using feminism in a transgressive manner.

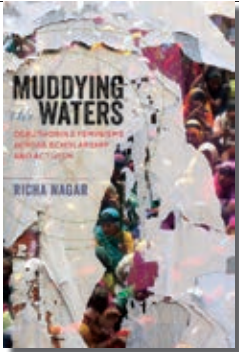
### ***Trans\*forming Pedagogies, Trans\*forming Scholarship***

- ♦ *Lydia McDermott, Whitman College*  
Since Plato, discourse has been bound by a conception of form that is parallel a normative male body. This idealized, whole form influences current pedagogical practices leaving little room for whatever is deemed less-than whole. I argue that it is time to trans\*(-) "form" in the classroom and in our scholarship. Though I believe that feminist and queer theories





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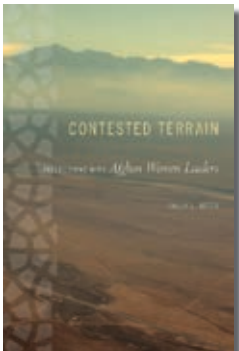
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and pedagogy have made significant headway in destabilizing this normative form, I suggest that trans\*(-) approaches must enter our classrooms and our scholarship. Trans\*(-) experience works as dialectic with queer and feminist theories, stretching them into new forms.

## 362. Fat Studies Interest Group Business Meeting

2:30PM-3:45PM

PRCC 210

This is the business meeting for this interest group.

## 363. Librarians Task Force Affiliation Business Meeting

2:30PM-3:45PM

PRCC 211

This is the business meeting for this task force.

## 364. Social Death: The Stigmatization and Criminalization of Trans\* Experiences and Identities

2:30PM-3:45PM

Sheraton Laguna-1

MODERATOR

♦ *Kathryn Trevenen, University of Ottawa*

PARTICIPANTS

### *Physical Transition\* as Social “Death Sentence”: A Comparative Analysis of the Discourses of Transsexuality, Transability, and Voluntary HIV Acquisition*

♦ *Alexandre Baril, Wesleyan University*  
♦ *Victoria Pitts-Taylor, Wesleyan University*

Transabled people feel that their body does not correspond to their identity and need to transform it to acquire a physical impairment. Although feminist and trans\* communities often criticize essentialist discourses of trans\* identities, these discourses are common in transabled communities. For those who wish to become HIV-positive, essentialist identity discourses are replaced by those of collective identity (being part of a community or accessing social/sexual spaces). The proposed comparative analysis of transition-related discourses explores their differences as well as how members of these marginalized groups experience similar forms of “social death” as they transition\* to stay “alive”.

### *Freezing Gender: Dead Space, Time, and Incarcerated Trans Bodies*

♦ *Paisley Currah, Brooklyn College*

With regard to transition-related health care, most correctional systems in the United States have adopted the “freeze frame” policy: prisoners will be maintained at the level of gender transition they were at when they become incarcerated. One early rationale for the policy was that prison is not “real life,” and so prisoners cannot engage in the real-life test. Prisons, as Solzhenitsyn observed, are islands around which time and civil society flow, but do not penetrate. “Doing time” means immobilizing bodies in place while real life is imagined

as structured around the flows and temporalities of civil society. In this paper, I draw on policy documents, prisoner narratives, the rhetoric of elected officials, and case law to situate the freeze-frame policy as a form of social death.

### *Socially Dead, Yet Full of Life: Reflections on the (over)incarceration of Trans\* People*

♦ *William Hebert, University of Toronto*

The overrepresentation of trans\* and gender non-conforming people in North American prisons remains marginally documented in academic literature. Based on preliminary ethnographic fieldwork among Quebec-based community groups offering support to incarcerated individuals, this paper will make sense of this overrepresentation by framing criminalization and the social ostracization accompanying it as issues central to the “social death” of certain persons, here understood as their exclusion from full participation in social life. As they “transition” in and out of prison walls, people condemned to social death nevertheless strive to live, and this presentation will examine individual and community strategies of resistance.

### *It’s a Matter of Life and Death: Gender Transition and the Neoliberal Workplace*

♦ *Dan Leon Irving, Carleton University*

For many individuals within neoliberal society, employment exclusion and being cast as “surplus population” signifies social death. Undergoing gender transition is a life-saving measure for trans subjects; however, such an act often results in trans individuals being denied employment, being marginalized at work, or undergoing trauma that forces them to flee their job. Drawing from interviews with trans\* subjects who transitioned at work, I discuss (1) the management of visible gender alterity by employers and (2) violence perpetrated by co-workers in order to uncover biomaterial processes emerging from economic, racialized and gendered relations that facilitate social death.

## 365. Undoing the Body as Boundary: Performance, Dissent and the Nation

2:30pm-3:45pm

Sheraton Laguna-2

MODERATOR

♦ *Erin Katherine Kahle, Brown University*

PARTICIPANTS

### *International Sounds, Counter-national Personae: Cold War Politics and Eartha Kitt’s Queer Cosmopolitanism*

♦ *Colleen Kim Daniher, Northwestern University*

The late singer, dancer, and actress Eartha Kitt’s career has been ineluctably defined by travel. This paper both takes up and looks beyond travel as a privileged site to suggest that the entertainer’s cosmopolitan self-image in song mobilized a counter-national critique of both U.S. foreign policy and domestic anti-black racism at the height of the Cold War era. Drawing on black feminist and queer theorizations of diaspora aesthetics, I examine how Kitt’s 1953 recording of “Angelitos Negros” staged a transgressive convertibility between the U.S. Civil-Rights movement and international critiques of U.S. imperialism.

## **Coming Clean: Performing State Violence on the Body in Rebecca Belmore's Vigil**

♦ *Lilian Mengesha, Brown University*  
In 2002, Anishnaabe performance artist Rebecca Belmore transformed a downtown Vancouver street corner into a site of remembrance for hundreds of missing Canadian indigenous women. She slipped on a red dress, nailed it to an electric pole and tore herself from it, turning public bystanders into willing witnesses. The Native Women's Association of Canada (NWAC) has documented over 600 cases of missing and murdered Aboriginal women in recent years. Through a critical examination of Belmore's performance, this paper explores the use of violent aesthetics and spectatorship to challenge biopolitical technologies that mark indigenous women's bodies as disposable.

## **Bare Life: Vietnamese Women Protest Government Land Seizures**

♦ *Patricia Nguyen, Northwestern University*  
"Land is life, we'll die to defend it" proclaims Tran Van Sang, a landowning peasant in Vietnam. As Vietnam shifted from a highly centralized socialist economy to a free market economy, rights to land have dramatically transformed. This presentation focuses on the performance of public protest by a mother and daughter baring their naked bodies in Cai Rang, Vietnam in protest of government land seizures. I analyze how the nation is inscribed on the woman's body and how this performance disrupts and challenges notions of sovereignty, labor relations, and women's roles during a period of neoliberal development in Vietnam.

## **Performing Precarity: Sexual Violence and Sovereign Power in Neoliberal India**

♦ *Lakshmi Padmanabhan, Brown University*  
In July 2004, soldiers from the Indian army raped a young woman and left her bullet-ridden corpse in a field. The Armed Forces Special Powers Act that was put in place during the Partition of 1947 in the region exempted them from being prosecuted for their crimes. From the beginning of the Indian nation-state, women's bodies have been used as the site of boundary-making, and the violent exercise of sovereign power. In the neoliberal moment, I argue that women's labor and women's bodies in public space have become the site of re-configuring the boundaries of public and private. I focus on instances of public dissent in the 2004 case to explore the ways that precarious performances of protest make visible the violence of the nation-state.

## **366. From the Margins, On the Frontlines: Women's, Gender, & Sexuality Studies at "Two-Year" Institutions**

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

**Sheraton Miramar-1**

Community college students come from the margins, but they refuse marginalization. Predominantly women, parents, "non-traditional", "first-generation," working, they negotiate personal, familial, financial, and socio-cultural obstacles to claim their education. As educators, scholars, and administrators in Women's/Gender/Sexuality Studies, our theoretical frameworks often meet our students on the battlefield, challenging the norms they already transgress, both in society and mainstream higher education. This roundtable

aims to demonstrate the transgressive nature of our classes and classrooms, celebrate the deeply personal/deeply political achievements of our students in them, and share in the professional struggle to assert our social justice mission.

### MODERATOR

♦ *Amanda Loos, Harold Washington College*

### PRESENTERS

- ♦ *Genevieve Carminati, Montgomery College*
- ♦ *Sheryl Fairchild, Sacramento City College*
- ♦ *Jacqueline Jones, LaGuardia Community College*
- ♦ *Erica McCormack, Harold Washington College*
- ♦ *Xeturah M. Woodley, New Mexico State University*

## **367. Transnational Feminisms: A Frontiers Special Issue Roundtable**

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

**Sheraton Miramar-2**

This roundtable features contributors and co-editors for the special issue of *Frontiers* on "transnational feminisms." This issue explores how transnational feminisms, as understood and practiced in diverse ways the Global North, have produced differential effects in which some forms have been co-opted to meet the military and political goals of global elites, while other forms have generated significant critiques of late capitalism and (neo)imperialism. We ask: how might theories of women of color, Native feminisms, and feminism generated in the Global South and its diasporas contribute to the formation of just, sustainable feminist alliances across cultural and national borders?

### PRESENTERS

- ♦ *Ann Hibner Koblitz, Arizona State University*
- ♦ *Wairimu Njambi, Florida Atlantic University*

## **368. Academic Publishing in Women's Studies: Journals**

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

**Sheraton Miramar-3**

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.

### PRESENTERS

- ♦ *Monica Barron, Truman State University*
- ♦ *Gail Cohee, Brown University*
- ♦ *Erin Leigh Durban-Albrecht, University of Arizona*
- ♦ *Mary E. Hawkesworth, Rutgers University*
- ♦ *Christine (Cricket) Keating, The Ohio State University*
- ♦ *Ashwini Tambe, University of Maryland, College Park*
- ♦ *Judy Tzu-Chun Wu, The Ohio State University*
- ♦ *Sandra Soto, University of Arizona*

## **369. A Feminism That F#cks with the Grays: Celebrating Fifteen Years of When Chickenheads Come Home to Roost: A Hip Hop Feminist Breaks It Down**

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

**Sheraton Miramar-4**

This roundtable brings together hip hop generation feminist scholars with author, cultural critic, and hip hop feminism pioneer Joan Morgan to discuss the fifteen year legacy of her groundbreaking book, *When Chickenheads Come Home to Roost: A Hip Hop Feminist Breaks It Down*. This text, although not written specifically for academic feminists, emerged as a germinal text in black feminist theory and praxis for a new generation of scholars invested in progressive and percussive racial, gender, class, and sexual politics. Participants will contextualize how and why *Chickenheads* continues to inform innovative and incisive black feminist knowledge production.

#### MODERATOR

- ♦ *Joan Morgan, Emily Jayne Co.*

#### PRESENTERS

- ♦ *Treva Lindsey, The Ohio State University*
- ♦ *Brittney Cooper, Rutgers University*
- ♦ *Kaila Adia Story, University of Louisville*

### 370. The Struggle Within: Women of Color Voices at Women's, Gender Equity and Sexuality Centers

2:30pm–3:45pm

#### Sheraton San Cristobal

Women of color professionals' leadership and work experiences both within women's centers and in institutions of higher education as a whole are often fraught with challenges due to persistent marginalization and microaggressions. This roundtable discussion will address the barriers faced by women of color as they seek to navigate and disrupt the deep-seated white-centrism of women's centers. We will also discuss approaches to building effective anti-racist allyship that decenters white women and maintains the critical importance of women of color's voices, perspectives, and experiences.

#### MODERATOR

- ♦ *Megan Tagle Adams, University of Maryland, Baltimore County*

#### PRESENTERS

- ♦ *Christine (cici) Ambrosio, University of California, Berkeley*
- ♦ *Wanda Burton, University of Alabama*
- ♦ *Anitra Cottledge, University of Minnesota*
- ♦ *Amanda Linsenmeyer, University of Colorado, Boulder*
- ♦ *Amelia Meman, University of Maryland, Baltimore County*

### 371. Mentoring Roundtable: Tenure-Track Positions in W/G/S Departments and Programs

4:00PM–5:15PM

#### PRCC 101-A

This roundtable will explore the realities of applying for tenure track positions and daily life in working at community colleges, regional/comprehensive institutions, liberal arts colleges, and research universities. We will provide an open session that details how to (1) navigate the academic job market from preparing materials to visiting campuses and (2) understand what the expectations are once contracted to work to be successful on the tenure track. Participants will assist audience members in understanding the different routes that Ph.D. candidates might travel and how best to navigate the terrain of the academic job search.

#### PRESENTERS

- ♦ *Barbara Shaw, Allegheny College*
- ♦ *Ann Schofield, University of Kansas*
- ♦ *Heather Rellihan, Anne Arundel Community College*
- ♦ *Deborah Cohler, San Francisco State University*
- ♦ *Sheila Hassell Hughes, University of Dayton*

### 372. Literary Expansions: Imagining the Nation-State Otherwise

4:00pm–5:15pm

#### PRCC 101-B

#### MODERATOR

- ♦ *Ricia Anne Chansky, University of Puerto Rico, Mayaguez*

#### PARTICIPANTS

#### *At Home in the In-Between Places: Contesting Homonationalism from Below in Jaime Cortez's "Sexile"*

- ♦ *Katja Linke, Humboldt-Universität Berlin*  
In this talk I will read Jaime Cortez's graphic novel "Sexile" (2004), which is based on the life of Cuban émigré and trans\* artist and activist Adela Vazquez, as a disidentificatory counter narrative to homonationalist discourses of the U.S. as a sexually exceptional nation providing a safe haven for queer refugees from the Global South. Sexile replaces ideologies of national belonging with a vision of forging a home in the in-between spaces of emigration, precarious survival, and gender transition.

#### *Female Malinchismo in Three Vieques' Romantic Novels: Usmail, Veinte siglos... and Capitan de los dormidos*

- ♦ *Luis Galanes-Valldejuli, University of Puerto Rico, Cayey*  
In this article we explore the role played by women during anti-colonial struggles in Puerto Rico, as it is "imagined" in three romantic novels involving love relations between North American men and Puerto Rican women, all three staged in the island/municipality of Vieques. Inserting these three novels within a long American-wide tradition of romantic novels involving mixture of races allows an exploration of their political implications, insofar as they relate to nation-building processes based on models of mestizaje. Their portrayal of women as malinchistas and traitors, on the other hand, makes them "anomalous" and "perverse" exemplars within the American-wide tradition.

#### *The Nature of Our Nation: Sovereignty, Gender, and the Natural in Puerto Rican Nationalisms*

- ♦ *Anel Mendez Velazquez, Rutgers University*  
Drawing on materials produced by Puerto Rican state agencies between the 1940s and 1970s, this paper argues that the establishment of P.R.'s E.L.A. constitution was facilitated by a state-sponsored nationalism that deployed a Nature/Culture dichotomy to delimit two domains of sovereignty for Puerto Rico. I show how this nationalism hinged on (1) national sovereignty being exercised by adhering to heteronormative sexual practices and family structure, justified by the naturalness attributed to heteronormative sex and gender systems; and (2) the integrity of national identity being understood as naturally given while political status was assumed as external to the naturalized nation.

## 373. Theorizing Transgression: Affects, Intellectual Histories, and Methodological Questions

4:00PM–5:15PM

PRCC 102-A

MODERATOR

- ♦ *Rebecca Martinez, University of Missouri*

PARTICIPANTS

### *Are You My Mother?: Methodological Transgressions Against Our Academic Mothers*

- ♦ *Brooke C. Midkiff, University of North Carolina, Chapel Hill*  
As academics, our currency is research. We trade on our ability to discover and record the “truth” through research. The question is—which truth? or whose truth? While feminist research in has historically used qualitative methods, the space for quantitative inquiry is now vital for furthering knowledge about gender issues in education. Emerging scholars interested in advancing feminism through quantitative methods, however, transgress the sacred ideologies of previous generations of feminists. This paper explores how emerging scholars cross methodological borders, often to the chagrin of their academic mothers, in an effort to redefine feminist politics of knowledge production.

### *Feminist Guilt and Neoliberal Transgressions*

- ♦ *Srirupa Prasad, University of Missouri, Columbia*
- ♦ *Rebecca R. Scott, University of Missouri*  
Our paper explores the notion of feminist guilt as an affect and practice. We argue that for the liberal subject guilt has become indispensable in managing and perpetuating the transgressions of neoliberal globalization that are intimately visible to us through a range of Internet and other communicative technologies. We analyze several popular projects, which have become powerful platforms to ruminate about issues of social justice, knowledge, and freedom: Kristof’s oeuvre of journalistic writings, including the book and film *Half the Sky*, the One Billion Rising campaign run by Eve Ensler, and several feminist TED talks.

### *Feminist World-Making, Contempt, and Incivility*

- ♦ *Ginna Husting, Boise State University*  
Recent feminist research celebrates contempt as a feminist tool for countering oppression and creating justice. Critically reading Arendt’s theory of political action through Ahmed’s work on hatred, I counter that contempt corrodes world-making as it proliferates across contexts and ‘sticks’ to nationalism, sexism, trans/homophobia, racism, and invidious body politics. By contrast, incivility disrupts reactionary politics. Incivility adheres not to bodies/selves but to acts, words, and structural arrangements that stabilize and justify exploitation. Feminists need a politics of incivility, but cannot afford the politics of contempt.

### *The Political Concept of Transgression: Its Previous Lives and Contemporary Limits*

- ♦ *Shannon Winnubst, The Ohio State University*  
I will offer an account of the intellectual history of this concept of “transgression,” especially tying it to its development

in 20th century French theory (Bataille, Levi-Strauss, Lacan, and Foucault) and its subsequent centrality in queer theory, to historicize its contemporary political possibilities and limitations. I will conclude with an argument that it may be insufficient to the totalizing machine of neoliberal social rationalities. The paper will not be situated directly in identity categories, nor will it examine a case-study. I do, however, argue that this kind of work is critical to our ongoing and multi-faceted anti-racist, queer, feminist struggles.

## 374. An Anti-Deficit Approach to Understanding and Supporting Parenting Students

4:00PM–5:15PM

PRCC 102-B

In order to build the body of knowledge on parenting students and provide insight into the impact of existing support programs, this workshop will explore the application of Shaun Harper’s (2012) *Anti-Deficit Achievement Framework* to parenting students. The theory shifts the focus of working with an underperforming student population from one of challenges to that of successes. This workshop will explore how to reimagine institutional cultural and practices in order to advocate for equity for these women, students, and mothers.

PRESENTERS

- ♦ *Ellen Lassiter Collier, Eastern Michigan University*

## 375. Is Justice Served?: Mediation and Restorative Justice for Campus Sexual Misconduct Cases

4:00PM–5:15PM

PRCC 102-C

As colleges and universities explore alternative resolution for student code violations, many are establishing restorative justice and mediation programs as an alternative to typically punitive and legalistic processes. The Association for Student Judicial Affairs (ASJA) established an On-Campus Alternative Dispute Resolution working group in 1997, and offered half-day institutes at their national conference, setting up Restorative Justice programs on campuses. Frequently used for vandalism, academic dishonesty, intoxication and property damage, campuses have begun exploring using these alternative processes to address sexual misconduct. By having these dialogues, we can help shape what needs to be considered from a trauma informed perspective.

PRESENTERS

- ♦ *Erin McGladrey, University of Oregon*

## 376. Disability and Labor: A Contentious Relationship?

4:00PM–5:15PM

PRCC 103-A

MODERATOR

- ♦ *Sarah Rainey, Bowling Green State University*

PARTICIPANTS

### *Compulsory (Re)productivity and Crip Existence*

- ♦ *Cara E. Jones, Hamilton College*

Disability has long been constructed in relation to economic development and (re)productive labor, intersecting with gender, race, class, and sexuality to prohibit upper-middle class white women's participation in the public workforce, while requiring the labor of all other women. This paper reads self-help advice for women with endometriosis, a chronic, gynecologic condition often called "the career woman's disease," through feminist, queer, crip lenses to question the relationship between labor and disability by asking: what might accommodations mean when theorizing reproductive illness? Do rigorous programs of personal maintenance and self-care count as labor? In what ways might this labor require accommodation? How does reproductive illness queer the relationships between self-care, caring for others, and requiring care?

### ***The Ability Contract: The Centrality Labor-Utility-Predictability in the Lives of Women Living with HIV***

♦ *Allyson Day, The Ohio State University*

This paper addresses a question that emerged in my field research working with women living with HIV, 2/3 of whom received Social Security for disability. When asked directly if they understood themselves as a part of the disability community, all of my research participants resisted an identification with disability, justifying their resistance through their anticipation of working for wage labor in the future. Since my research was about identity, citizenship and women living with HIV, I returned to social contract theory, the work of Charles Mills, Carol Pateman, and Shannon Winnubst specifically, putting it in conversation with black feminist legal theory, particularly the work of Dorothy Roberts, to theorize the Ability Contract in light of the lived experience of women living with HIV. This paper presents the Ability Contract, alongside field research with women living with HIV, to deepen our feminist discussion of citizenship, chronic illness, and disability.

### ***Working for Fun: Digital Accessibility and Compulsory Labor***

♦ *Elizabeth Ellcessor, Indiana University*

The accessibility features of digital media are hidden by default; so are the labor, politics, and technical innovation involved. Captions, video description, transcripts, and accessible forms for interaction may all be necessary to the ability of people with disability to enjoy online cultural texts and communities. However, with the rise of user-generated media and the neoliberalism of online business models, there is a concurrent expectation that people with disability will create accessible media, advocate for accessibility, and take responsibility for pursuing it through legal channels. This, in turn, transforms the potential pleasures of online media into mixed contexts of fun and forced labor. Building on disability studies and interviews with accessibility professionals, I argue that labor is a continual part of the experience of digital media for people with disability, complicating any naive notions of pleasure or audienceship.

### **377. Rethinking the Nation through Feminist Critiques of Racism, Zionism and Islamophobia**

4:00pm-5:15pm

PRCC 103-B

In a global context where the power of nation-states is declining but imperial, neocolonial and militarist forces are on the rise, feminist scholars and activists working in and across diverse national settings face enormous contradictions. How do outbursts of sexual and gender-based violence relate to these shifts in power? How do we ourselves—in our discourses, strategies and histories—get caught in conflicts bred by racisms of all kinds and nationalist conceptions of justice? Can feminist intersectional theory and practice point the way to an anti-colonial, anti-militarist politics that moves beyond the nation and its gender and ethnic divides?

#### PRESENTERS

- ♦ *Rabab Ibrahim Abdulhadi, San Francisco State University*
- ♦ *Rupal Oza, Hunter College*
- ♦ *Rosalind Petchesky, Hunter College*
- ♦ *Dina Siddiqi, BRAC University*

### **378. Sexuality, Violence, and Language: Interdisciplinary Perspectives**

4:00PM-5:15PM

PRCC 104-A

#### MODERATOR

- ♦ *Thaddeus Gregory Blanchette, Universidade Federal do Rio de Janeiro, Macaé*

#### PARTICIPANTS

### ***Power Actualized: Accessing the Language of Healing from Gendered and Sexualized Violence***

♦ *Jill McCracken, University of South Florida, St. Petersburg*

The material body is located within gendered and sexualized violence, or the unequal power relations that exist among genders and is often enacted through sex or sexual actions. As the site through which these violent interactions occur, the body is also the location where healing can manifest. This paper provides a discursive analysis of abstract concepts such as agency, power, actualization, empowerment, and healing, i.e., power actualized, in response to gendered and sexualized violence upon the body, and reveals how language and these practices can disrupt and counteract the violence that permeates modern-day society.

### ***"Ain't No Real Pimps Out There No More": Women in Street-based Sex Work Talk about Force and Coercion***

♦ *Susan Dewey, University of Wyoming*

The past two decades of social sciences and public health research with women in street-based sex work is split between those arguing that pimp relationships remain an enduring part of street life and those who contend that crack cocaine addiction has "liberated" women from pimp constraints even as it puts them at increased risk of drug-related and other harms. Based upon interviews and participant observation with 100 street-involved women in a mid-size US city, this paper explores what women's ways of talking about pimps- or their contestation of their existence- reveals about the cultural context in which they live and work.

### ***How Mass Media Semiotics Segregates Women who have Experienced Incarceration***

♦ *Ashley Barbara Jasper, University of South Florida, St. Petersburg*

The percent of women being sent to prison in the United States has more than doubled in the last twenty-five years. Mass media journalism—through the use of visual and verbal signifiers—reinforces the societal brutality towards women who are or were once incarcerated, and thus segregates them from society. Grounded in an ideological rhetorical analysis of articles published from the top fifteen United States news sources on the recent unauthorized sterilizations that happened in California prisons; this paper deconstructs how syntax, specifically through the use of labels, dehumanizes women who have experienced prison.

## 379. *Beyonce in Love: Black Women and the Politics of Transgressive Love*

4:00PM–5:15PM

PRCC 104-B

MODERATOR

- ♦ Chanel Craft Tanner, Emory University

PARTICIPANTS

### *“Dangerously in Love”*: Constructions of Bonnie in Hip-Hop

- ♦ Chanel Craft Tanner, Emory University

This paper utilizes Beyonce’s “Dangerously in Love” to examine the female rap gangstress I term the Bonnie Myth. Using discourse analysis of hip-hop texts, I argue that this cultural phenomenon reveals the dangers of love in a disciplinary-patriarchal state. Although Beyonce is a cultural icon, she is also a Texas native who frequently represents Houston, TX. That Texas is the #1 incarcerator of black and brown bodies further complicates her claims to being “dangerously in love,” one half of “Bonnie and Clyde,” and a seeker of a “Soldier.” This paper further examines the social construct of dangerous, romantic love in a police state.

### *“Crazy in Love:” Sanity, Sexuality, and Black Women’s Love Stories*

- ♦ Diana Louis, Emory University

This paper involves Beyonce’s “Crazy in Love” in a conversation about black women and mental illness. I will look at Ntozake Shange’s *For Colored Girls Who Have Considered Suicide When the Rainbow is Enough* as a text that frames love as a combat zone in which black women struggle for sanity and selfhood. Shange illustrates the ways romantic love insists on women’s silences and suggests self-love as an act of radical healing.

## 380. *Narrating the Nation(s) in Contemporary Latina Caribbean Literature*

4:00pm–5:15pm

PRCC 104-C

MODERATOR

- ♦ Celianny Rivera-Velazquez, New York University

PARTICIPANTS

### *The ‘Loving Ecstasy’ of Struggle: Luisa Capetillo and Transnational Feminist Praxis*

- ♦ Natalie Havlin, LaGuardia Community College

This paper explores the erotic politics of transnational solidarity in Luisa Capetillo’s *Influencias de las Ideas Modernas* (1916). Linking Capetillo’s critiques of U.S. imperialism to her explorations of free love, I argue that Capetillo’s writing provides greater insight into intimacy and affect as components of transnational struggles for structural change.

## *Citizenship and Puertorriqueñidad in América and América’s Dream*

- ♦ Sobeira Latorre

Focusing on Esmeralda Santiago’s first novel, *América’s Dream* (1996) and its film adaptation, *América* (2011), directed by Sonia Fritz, my paper looks at the ways in which the transnational alliances forged by the protagonist and undocumented empleadas evince the complexities of Puerto Ricans’ US citizenship.

## *Queer Time and Place in the Fiction of Ana Menéndez*

- ♦ Ariana Vigil, University of North Carolina, Chapel Hill

This paper uses Jack Halberstam’s theory of queer time to examine Ana Menéndez’s short story collection, *Adios, Happy Homeland*. I argue that understanding Menéndez’s collection as one that inhabits both queer time and place enables a greater appreciation for how gendered and raced bodies move through national and cultural diasporas.

## 381. *Laboring Bodies in Late Capital*

4:00PM–5:15PM

PRCC 201-A (LCD)

MODERATOR

- ♦ Shreerekha Subramanian, University of Houston, Clear Lake

PARTICIPANTS

### *Reconstructing Coolie Women’s Stories: Migration, Labor, and Orality in Contemporary Indo-Caribbean Women’s Writing*

- ♦ Soumitree Gupta, Syracuse University

This paper examines contemporary feminist reconstructions of the much silenced history of thousands of South Asian women who migrated from British India across the Kala Pani/Black Atlantic in order to work as coolies (indentured laborers) in the British-ruled Caribbean islands during the early twentieth century. Specifically, this paper will focus on an emergent genre of Indo-Caribbean women’s writing—the “Coolie Odyssey” literature (Aisha Khan)—in late capitalism. These women’s writings construct a feminist counter-archive, which addresses the erasure of the “coolie woman” from South Asian and Caribbean histories, and recovers trans-generational oral testimonies of coolie women in Caribbean societies.

### *Working Out There: Vulnerability of Cross-Border Labor in World Cinema*

- ♦ Shreerekha Subramanian, University of Houston, Clear Lake

This paper dwells on cinematic narratives of women from the Global South crossing borders in order to labor elsewhere, or work out there, as is signified linguistically in South Asian languages to suggest the ontological condition of migration. I argue that cinematic depictions from U.S., Europe, and South

Asia render the female body invisible and hyper-visible as the women perform what ultimately is read as transgressive in the socio-political setting of Late Capital.

## ***A Culture of Care: Building the Prosperous Workforce of the Future***

♦ *Elizabeth Gregory, University of Houston*

The convergence of automation, controlled fertility, expanding climate change and the de-gendering of tasks combine to require a new ecology of work. This paper offers an initial outline for a new culture and economy of care, not dependent on historical work-stratification based on gender, race, class and immigration status.

## ***A Labor of Love (and Hate): Migrant Women Weaving Networks of Resistance***

♦ *Jennifer Cooley, University of Northern Iowa*

This presentation draws from ethnographic research I conducted over the span of 3 years with undocumented Guatemalan women in the U.S. in the aftermath of a large immigration raid. The event stripped women of their access to the formal labor market, fragmented their families and instilled fear as a defining factor of daily life. As a response to their plight, the women whose stories are featured in this study stitched together a social unit that intertwined individual, familial and community input in the form of labor, materials and other means of support to create objects of Mayan art for sale.

## **382. Doing Social Justice: Creative Feminist Activism for the Classroom**

**4:00PM–5:15PM**

**PRCC 201-B (LCD)**

In this roundtable, undergraduate students will engage in a conversation about how they use creative methods to generate social change. Students will discuss how they utilize creative writing, dramaturgy, and other methods to explore and act on social justice questions. They also will give brief performances to showcase examples of their work. All three students are members of a gender-focused academic program that seeks to bridge classroom-based theoretical material with practical application outside of the classroom, so students also will comment on how the “theory-to-practice” model has helped them deepen their creative practices of feminist activism.

### **MODERATOR**

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

### **PRESENTERS**

- ♦ *Karolina Castro, University of Richmond*
- ♦ *Khatira Darvesh, University of Richmond*
- ♦ *Whitney Paul, University of Richmond*

## **383. Juntillas de Activismo Performático: Otro Tipo de Activismo Feminista**

**4:00PM–5:15PM**

**PRCC 202-A (LCD)**

### **MODERATOR**

- ♦ *Noralis Rodriguez-Coss, University of Washington*

### **PARTICIPANTS**

## ***Organizadora y Fundadora de La Juntilla X***

♦ *Zulnette O. García-Ramos, La Juntilla X*

Esta presentación introduce a La Juntilla X como un colectivo creativo, flexible y democrático que ha logrado alterar la cotidianidad en varios escenarios en múltiples ocasiones, de manera independiente o con colectivos aliados que se unen. Nos presentará la historia de La Juntilla X, el contexto político en el que nace el colectivo y los videos de los diferentes actos organizados por La Juntilla X. Nos hablará de la estructura organizacional de clandestinaje, de las redes y la experiencia del colectivo transgrediendo las “normas”, así como de la inclusión de los hombres en un activismo feminista.

## ***Comunicadora/Periodista y Fundadora de La Juntilla X***

♦ *Carmen Enid Acevedo, La Juntilla X*

Se hablará de la estrategia innovadora que estrenó La Juntilla, una que sirvió tanto al público al que queremos convocar como a los medios que se atienden como multiplicadores del mensaje que queremos llevar ante la opinión pública. Presentaré cómo se propone creatividad y un enfoque impactante, mediante el uso del performance para llamar la atención y alterar de alguna forma la agenda mediática. Logrando esa accesibilidad en medios que tradicionalmente no se mueven a provocar la discusión de temas como el de los derechos de las mujeres, provocamos multiplicar el mensaje con impacto, contenido y multidisciplinaridad.

## ***Colaboradora de La Juntilla X y Activista de Décadas***

♦ *Josefina Pantojas, Organización Puertorriqueña de Mujeres Trabajadoras*

Las marchas, los piquetes, la desobediencia civil, han representado estrategias conocidas durante décadas, que los grupos supuestamente minoritarios, han utilizado para hacer sus reclamos. La sorpresa, el arte, el clandestinaje, son elementos que han provocado sorpresa y redefinición personal y colectiva sobre lo que es el activismo performativo. Esta presentación compartirá la experiencia de una activista de décadas, que se inserta con sus contradicciones y sus miedos a este nuevo tipo de activismo y acepta el reto del cuestionamiento y las propuestas de éstas jóvenes activistas, de esta nueva manera de ser feminista.

## ***Bailarina de Danza Moderna***

♦ *Marielys Burgos-Meléndez, La Juntilla X*

Desde una perspectiva fenomenológica presentaré/ analizaré cómo el cuerpo, en este tipo de activismo, es en sí mismo objeto y sujeto de transgresión, espacio que encarna el contexto y propone nuevas realidades. De igual forma abordaré la maleabilidad del ser y hacerse desde la corporalidad, es decir de las acciones, en este caso el activismo performativo, como espacios para asumir identidades individuales y colectivas simultáneamente. De esta forma se presenta al cuerpo como una entidad compleja que presenta, a la vez que propone contextos, realidades y soluciones desde la experiencia.

## **384. That Nation Which Is Not One: Transcultural Women's Performances**

**4:00PM–5:15PM**

**PRCC 202-B (LCD)**



## MODERATOR

- ♦ Jennifer L Airey, University of Tulsa

## PARTICIPANTS

### **Tutti Frutti Hats: Spectacular Transnationalism, Carmen Miranda, and Who is in the Fubá**

- ♦ Claudia Barbosa Nogueira, University of Tulsa  
Carmen Miranda was famous for her extravagant costumes, especially her hats piled high with fruits. Like the bananas on her head, Carmen Miranda became known as a major Latin American export, a living embodiment of Franklin Roosevelt's Good Neighbor Policy. A frequent presence in the musical comedies of the 1930s and '40s, she was, at one point, the highest paid woman in Hollywood. Employing theories of performativity, this paper analyzes Miranda's songs and dances as performances of intersectional identities of gender, nationality, and race, compounded differently, depending on her audience—for American audiences and Afro-Brazilians, respectively.

### **“What’s Your Nation?” Dancing to the Music in Paule Marshall’s Praisesong for the Widow**

- ♦ Margaret Eva Salifu, University of Tulsa  
In Praisesong for the Widow (1983), Paule Marshall pushes beyond Brown Girl, Brownstones (1959) and The Chosen Place, the Timeless People (1969) in re-performing music and dance to summon blacks of the New World to cycle back to, and through, their ancestral pasts in West Africa. This text imagines thorough transcultural rejuvenation and thence “nation” as a fluid space, traversed by non-geographically fixed peoples and ritual. While critics such as Barbara Frey Waxman and Paulett Brown-Hinds have addressed dance, little attention has been paid to this novel's music or to its ‘congregation’ of music, dance, and ancestors.

### **Foils and Agency: Sexuality in the Works of Shirley Geok-lin Lim**

- ♦ Pauline Newton, Southern Methodist University  
Discussions and portrayals of sexuality in the writings of scholar, writer and migrant, Shirley Geok-lin Lim, underscore her reflections about the postcolonial nation and its practices. Her multiply marginalized female characters and personas facetiously offer their bodies in deliberate challenges to norms of sexual propriety and social customs that undergird the fixed nation-state. This paper analyzes transgressive states of being in a range of genres from 1996 to 2013 by this transcultural, straits-born Chinese-Malaysian/U.S. American writer.

### **What is It about the ‘It Girl’? When Transgressing Nation, Gender, Class, and Race Suits the Cosmopolitan Market**

- ♦ Holly Laird, University of Tulsa  
She wished she were a boy, but the silver screen beckoned, so she passed as a woman. Success finally came with Clara Bow's starring role in the 1927 silent film *It*. Defined by Elinor Glyn for *Cosmopolitan* as “that quality possessed by some which draws all others with its magnetic force,” how did the “carrot-topped” Clara Bow get “it”? This paper considers varying pop-cultural usages of “It” by Kipling (1904), Glyn (1927), Clara Bow, Stephen King (1986), Cecily von Ziegesar (2005), and Alexa Chung (2013), from transforming a multiply marginalized intersectional status into a spectacle of self-fashioning, to buying into elitist cosmopolitan mystique.

## 385. Shaping Technological Literacy for Feminist Science Studies

4:00PM–5:15PM

PRCC 202-C (LCD)

Abstract: Co-editors of *Women, Science and Technology* (Routledge 2001, 2014) offer an overview of current trends in feminist technoscience scholarship and discuss their individual work in light of these trends. The goals to distill, highlight, and discuss major emerging themes and their implications for teaching and learning within feminist content and contexts.

## PRESENTERS

- ♦ Mary Wyer, North Carolina State University
- ♦ Marta L. Wayne, University of Florida
- ♦ Mary Barbercheck, Pennsylvania State University
- ♦ Hatice Orun Ozturk, North Carolina State University

## 386. Feminist/Womanist Considerations of Health and Care

4:00PM–5:15PM

PRCC 203 (LCD)

## MODERATOR

- ♦ Helena Maria Squier, Northern Arizona University

## PARTICIPANTS

### **Spiritual Eroticism: A Use of the Erotic, a la Audre Lorde**

- ♦ Loron Bartlett, University of California, Los Angeles  
This paper challenges the monolithic association of the erotic with sexual pleasure by remapping the connective tissue between the erotic and everyday, unexpressed feeling. Spiritual eroticism, then, is an ethics of love and care that compels a person to look inward, rather than away, at the power of the unexpressed to be a source of social change and personal pleasure. I argue that black women and mothers in the twenty-first century use this form of the erotic to labor and long for justice in the face of the public murders of black children from Oakland to Chicago to Sanford.

### **Where is MY Starry Crown?: Analyzing Care Work in African and Latino American Cultures Among Women**

- ♦ Kitsy Dixon, Southern Connecticut State University  
Much research has contributed to examining care work within families, but there continues to be a growing body of work that examines the cultural expectations of care work within families and how those cultural expectations predominantly fall upon the shoulders of women in the family. Based on narrative as data, this paper lends a feminist perspective of care work, within culture, in relation to women who have been deemed leaders of their family.

### **Womanist Interventions: The Role of Love in Improving Black Women’s Health Status**

- ♦ Tracey Ferdinand, Clark Atlanta University  
The intersection of race and gender create a unique set of circumstances impacting Black women's health. This research explores the importance of love in improving Black women's health status. Specifically, it argues that self-love and social-love both play an important role in the eradication

of health disparities in the United States of America because they promote an ethic of care. Using bell hooks' works *All About Love* and *Salvation: Black People and Love* and Dr. Layli Maparyan's work *The Womanist Idea*, I argue that love encourages both patients and medical professionals to transcend the limitations of the health care system.

## “We Can Speak for Ourselves”: Parental Ideologies of Black Mothers in an Urban Community

♦ *Billye Sankofa Waters, Northeastern University*  
This work is an intervention of self-representation that explores experiences of five Black mothers of the same Chicago elementary school with respect to their relationship with the author—a qualitative researcher—over a period of two years. Black feminist epistemology (Hill-Collins, 1995) is the framework that directed this project, fieldwork, and interpretation of the findings. Additionally, this work employs tools of poetry (Lorde, 1977) and counternarratives, a widely understood component of Critical Race Theory which “aims to cast doubt on the validity of accepted premises or myths, especially ones held by the majority” (Delgado & Stefancic, 2001, p. 144).

## Who’s Dangerous? Who’s Mad? The Racialized & Gendered Predictors of Solitary Confinement

♦ *Traci Schlesinger, DePaul University*  
♦ *Meggan Lee, University of Illinois*  
While serving time, fully half of all county and state inmates and 20 percent of all federal inmates are written up for breaking a prison rule. Among inmates who are written up, 85 percent are disciplined in some way. Short of prosecution for a new crime, the most serious form of discipline is solitary confinement. This study examines the predictors of an inmate’s likelihood of spending time in solitary confinement and asks, if gendered-race is one of these predictors, does controlling for the inmates behavior, mental health, criminal history, or social support reduce or eliminate the role of gendered-race?

## 387. Transgressions of the Heart: Queer Bodies, Affective Ties, Transformative Community

4:00PM–5:15PM

PRCC 204 (LCD)

### PARTICIPANTS

#### *On the Borders of Time: Ghosts, Dance, and Drag*

♦ *Aimee Carrillo Rowe, California State University, Northridge*  
Queer Xicana performances stage “vexed affects” within woman-centered, indigenous sacred practices, to critique of imperialism and envision healing alternatives. Dissident crossings of the U.S./Mexico border queer dominant Anglo understandings of time: time is endless, even as “reality” is often interspersed with dreams, ghosts, and visions. I place interviews with queer, undocumented Dream Activists in conversation with border performance and fiction: Josephina López’s *Detained in the Desert* and Reyna Grande’s *Dancing With Butterflies*, as well as an interview with Grande. Their stories reveal the connections between queer sexuality and border crossing as struggles for citizenship are bound to sexual expression.

## Cancer Dancers

♦ *Sheena Malhotra, California State University, Northridge*  
Drawing on my personal experience as a cancer survivor, this paper theorizes the communal nature of cancer. While the disease takes up residence in the body of one person, it “happens” to a community. When I got cancer, my community struggled and carried it with me. And when I healed from cancer, my community healed with me. This paper is part of my larger memoir, *Cancer Dancers*, which weaves my personal experience with recent feminist theories of relationality to reveal the profound ways that “disease” and “healing” cannot be contained within the body.

## Party of One: Black Autoerotic Performance and Self-Love as Feminist Transgression

♦ *Francesca Royster, DePaul University*  
What might the examination of the black body alone and in public tell us about the limits of the ways that we conceptualize black eroticism, community and pleasure in theorizations of post-soul queer performance? Turning away for a moment from the polyamorous perversity of the black and brown space of the disco, the supportive family of the Ballroom scene, or the camaraderie of the lesbian bar, I’m interested here in those moments of singular pleasure in black queer nightlife. In this move, I return to the “not yet here” of queer utopia posited in the work of Jose Esteban Munoz. Might the figure of Michael Jackson dancing alone in *Studio 54*, Grace Jones, dancing with herself (or facsimiles of herself) in her *One Man Show*, and Donna Summer, all hot and bothered in “I Feel Love” offer us a glance at queer futurity, the meeting of the world as we wish it should be and the world as we experience it, in the flesh?

## Cultivating Brokenheartedness in Queer Movement Building

♦ *Ann Russo, DePaul University*  
Beginning with Mab Segrest’s “The Souls of White Folks” (2010) where she explores the “anesthetic aesthetic” of whiteness that avoids, minimizes, distances, and evades pain and suffering in order to maintain its dominance and entitlement, I will look at the entrenched divides between LGBT and queer/trans movement building. As a way to break up these divides constructed through the power lines of race, class, gender and ability, I will explore potential paths of brokenheartedness as practice of queer movement building. Set against the homonormative neoliberal framework of LGBT activism that erases, distances, and evades queerness, I’m interested in exploring practices that offer interventions that cultivate “bleeding hearts” as a path toward empathy, mutuality, interconnectedness, and accountability across power lines within queer organizing. Here I’ll be drawing from the work of Aurora Levins Morales, *Medicine Stories* (1998), Audre Lorde, *Sister Outsider* (1994), and Tema Okun, *The Emperor Has No Clothes* (2010).

## 388. Troubling Cisnormativity and the Gender Binary

4:00PM–5:15PM

PRCC 207 (LCD)

### MODERATOR

♦ *Scott Ritchie, Kennesaw State University*

## PARTICIPANTS

### ***Mommy, Is She a Boy? Intelligibility and Eluding the Gender Binary***

♦ *Jo Trigilio, Simmons College*

The binary sex/gender system dictates not only which forms of gender are institutionally recognized, but which forms of gender are even intelligible. Forms of gender transgression in which persons can still be understood with reference to a stable anchor in the binary system are most intelligible. Transgressions that elude binary sex/gender categories [genderqueerness, gender ambiguity, complex gender variance] are least intelligible. Facilitating the intelligibility of these transgressions, I propose three strategies: challenging the hegemony of the wrong body narrative; challenging institutionalized regulatory systems allowing only binary gender transitions; and giving voice to those whose experience of gender eludes the binary.

### ***Not Born in the Wrong Body: How Cisnormativity Lies and Elides***

♦ *Scott Ritchie, Kennesaw State University*

The overuse of representation as the dominant image of thought relies on regimes of false signifiers and elides the materiality and affect of bodies, particularly bodies whose gender identities are rendered illegible or unintelligible by essentialist, assimilationist categories and hierarchies. Drawing upon data from mainstream media and transgender children's literature, this paper analyzes and critiques cisnormative, genderist discourses and pushes us to retheorize gender.

### ***“But You Don’t Have a Gender, Do You?”: Teaching Gender Without a Gender***

♦ *E. Simon Ruchti, West Chester University*

Using my own gender queerness as a model, I challenge students to question the rigid binary systems that lead to and maintain the oppression of women. While this approach has proven effective, I now find that the increasing obviousness of my non-binary gender identity provides some students with a convenient way back into static binaries. Namely, they claim I have NO gender, thus leaving the binary intact. In this paper, I consider how using my own gender works for and against my efforts to counter students' reification of the gender binary while still making clear the reality of women's inequality.

### ***B2G Children’s Storybooks: A Relevant Cultural Resource***

♦ *Danne E Davis, Montclair State University*

Recent school incidents necessitate elementary educators' (re)viewing their conceptions of boys and girls to recognizing boy-to-girl (B2G) transgenders. Increasing numbers of children assigned male at birth are professing female identity and sensibilities. Moreover, claims occur at younger ages. In addition to the increasing B2G visibility, elementary educators' need for refocus is due in part to peer harassment, intimidation, and bullying. Insensitive B2G school-based lavatory use and physical education dressing policies also make B2G cultural responsiveness critical. B2G children's storybooks exist. The literature can serve as a culturally relevant resource that conveys B2G perspectives, facilitates culturally responsive pedagogy, and fosters empathy.

## **389. “I Am Not an Animal!” Resisting Society’s Attempt to Trans-Form Aging Women into Cast-off Subspecies**

**4:00PM–5:15PM**

**PRCC 208-A (LCD)**

### MODERATOR

♦ *Melanie Cattrell, Western Carolina University*

### PARTICIPANTS

#### ***Is that Processed or Free-Range? Choices Faced by an Aging Female Academic***

♦ *Sue Myllykangas, Northwest Missouri State University*

Animals chosen for “production” live very different lives than those that roam freely. Differences include falling in love vs artificial insemination, choice of responsibilities vs determined ones, and a long healthy life vs one cut short due to stress and illness. Questions arise regarding ethical treatment and management decisions related to resource allocation, costs vs. benefits, and when to trade or “let go” of an animal. This presentation will share how an aging academic burned out female came to realize the unspoken expectations of others, and made a choice to break free from the academic production line.

#### ***Aging Bodies, Social Evolution, and Women’s Rights: Late Nineteenth-Century Protests Against the Denigration of Old Women in the U.S.***

♦ *Corinne Field, Columbia University*

Women's rights activists in 1890s US first promoted the idea that pre-historical societies were matriarchal. Elizabeth Cady Stanton and Matilda Joslyn Gage argued that men's revulsion towards aging female bodies was rooted in an ancient struggle through which Old Testament patriarchs and early Christian fathers asserted their own power by denigrating, segregating, and murdering old women. Frances Harper, meanwhile, criticized her white allies for their own tendency to denigrate and segregate aging black freed women. From very different vantage points, these activists developed arguments about the intersections of age, gender, and race prejudice that still resonate today.

#### ***Cast-off Creatures in a Throwaway Society: The Kinship of Disabled Elders and Disposable Dogs***

♦ *Carol A. Gosselink, Missouri State University*

In a Big Mac culture where rapidity, productivity, and profitability inform the current ethos, that which no longer holds value is pitched into figurative or literal refuse heaps on the peripheries of society. Such is the fate of institutionalized older adults and puppy-milled or relinquished canines. For the benefit and plausible deniability of the general populace, both humans and dogs are relegated to the fringes of social congress to avoid public scrutiny of their plights. Using Whitehead's process thought philosophy, I argue that these two groups, one the victim of ageism, the other, of anthropocentric speciesism, have been denied full participation in the interrelated, organic whole of the cosmos (Pawar).

## 390. Roll Up (and around) the Partition: Beyoncé, Boundary-Pushing, and Feminist Debates

4:00PM–5:15PM

PRCC 208-B (LCD)

### MODERATOR

- ♦ *Michele Tracy Berger, University of North Carolina, Chapel Hill*

### PARTICIPANTS

#### **(Dis)Gracing the Cover of Ms. Magazine: The Fierce Debates over “Beyoncé’s Fierce Feminism”**

- ♦ *Janell Hobson, State University of New York, Albany*  
This paper explores how Beyoncé’s “fierce feminism” (the featured Ms. Spring 2013 cover story) presented an interesting challenge and ignited heated debates. The self-identified feminist pop star is often derided more than she is celebrated by other feminists, some who object to a number of personal and professional choices that she engages: from her sexualized performances to her conspicuous celebration of wealth to her so-called simplistic “girl power” message. Examining the various comments on Ms. Magazine’s Facebook and blog, I will utilize an intersectional feminist analysis to unpack the tensions that emerge when invoking Beyoncé in millennial feminist discourse.

#### **“Lean in”, “Bow down”, “Get Up”: New Positionings of/for Feminisms**

- ♦ *Zillah Ruth Eisenstein, Ithaca College*  
This paper will enlarge discussions on what Beyoncé opens “us” to rethink further about the varied meanings of feminisms. Beyoncé imbibes several feminisms—from “lean-in” to “get-down”. Race, class, sex, gender and their mixings and border crossings require new revisions and revolutions in anti-racist feminist imaginings. Some of the original theoretical categories, like liberal feminism, radical feminism, Black feminism, Latina feminism, and socialist feminism no longer hold. Constructions that were initially white-derived have been loosened and deepened—so feminist theory needs new categories for seeing and thinking and acting. Beyoncé helps insist on what is new and old.

#### **“The Booty Don’t Lie”: Beyoncé, Janelle Monae, and New Black Feminism**

- ♦ *Jennifer D. Williams, Morgan State University*  
In this paper I juxtapose the 2013 releases of Janelle Monae’s *The Electric Lady* and Beyoncé’s *BEYONCE* as a way to discuss the politics of pleasure. It is far too easy to imagine that Monae and Beyoncé represent two opposite poles because of the different ways they perform their sexualities. I want to disrupt perceived oppositions between “respectable” versus “hypersexual” black femininity and instead emphasize ways that both artists illuminate the possibilities of a feminist politic that is embodied and sexual. I especially want to think about the “booty” as a primary signifier of—despised and praised—black female sexuality.

#### **This Kink? My Kink!: Submissiveness, Black Feminisms and the Black Pop Diva...**

- ♦ *Gwendolyn Deloris Pough, Syracuse University*  
This paper examines how the themes of kink, sexual submissiveness and BDSM in songs by Beyoncé, Destiny’s Child and Rihanna push against the politics of respectability

that typically police black women’s sexuality. Despite hauntings of the hypersexual coloring how they are read, when these artists push the boundaries by bringing in kinky themes, fetish-wear, sexy stripteases, lap dances and Las Vegas showgirl-inspired dance routines, they move the conversation beyond simply: “Can a black woman be sexual in public?” This paper explores how playing with sexual submissiveness in these very public ways opens the partition for multiple black female sexualities.

## 391. Performing Latina Excess: Unruly Gestures

4:00PM–5:15PM

PRCC 208-C (LCD)

### MODERATOR

- ♦ *Juana Maria Rodriguez, University of California, Berkeley*

### PARTICIPANTS

#### **Embodying Grotesque Neoliberalism: The Corporeal Excess of Entrepreneurship in “Cubalandia”**

- ♦ *Jillian Hernandez, University of California, San Diego*  
This paper centers on Yara La China, the protagonist of “Cubalandia,” a one-woman play produced by the Havana-based theatre collective El Ciervo Encantado. She is a street entrepreneur who pitches vacation packages to Cuba, and devises intricate schemes to ensure that her clients find ways to recoup their money. Yara, who is loud and animated, dons extremely tight and revealing clothing, gold metallic heels, layers of cheap jewelry, and a thick mask of face makeup. I examine how Yara’s body maps the contours of contemporary economic realities on the island to expose the grotesqueries of neoliberalism.

#### **Sacar el Cuerpo: Transformista and Miss Embodiment in Venezuela**

- ♦ *Marcia Ochoa, University of California, Santa Cruz*  
“Sacar el cuerpo” is a phrase used in Venezuela by both transgender women and participants in beauty pageants to describe the process of “bringing out” one’s feminine body. Through the use of available somatechnologies, both groups of women, and those who collaborate with them, employ this logic to reveal the imaginaries of modernity and nature that facilitate the emergence of the feminine body. Employing feminist theories of corporeality and embodiment, I present an extended meditation on this concept as articulated in these self-making projects, as well as in the production of femininity through hormone use, plastic surgery, and imaging technologies.

#### **“For All We Know We Might Not Get Tomorrow”: Women’s Bodies and Anti-Capitalist Models of Success in Pitbull’s Music**

- ♦ *Kristie Soares, University of California, Santa Barbara*  
This paper examines the liminal space between progress narratives that culminate in the ownership of women’s bodies, and the anti-capitalist modes of linear time that refuse such future-oriented frameworks. Looking at rapper Pitbull’s 2013 number-one single “Give Me Everything,” I argue that the artist combines narratives of Latino upward mobility that rely on the commodification of women’s bodies with a non-teleological understanding of success that exists in a radical present. Pitbull’s brand, I posit, pushes us to think of women’s bodies as always already occupying the juncture between the now and the not-yet-here.

## 392. Women in Conflict Zones: Struggles for Justice, Transgressions, and the Promise of Transnational Feminisms

4:00PM–5:15PM

PRCC 209-A (LCD)

### MODERATOR

- ♦ *Elora Halim Chowdhury, University of Massachusetts, Boston*

### PARTICIPANTS

#### ***The Story of Kashmiri Women: Dialectics of Resistance and Accommodation***

- ♦ *Nyla Ali Khan, University of Oklahoma*

After an overture on researcher positionality, the presentation will recount a peregrination that is ongoing through the agency, volatility, turmoil, conflict, politics and history of becoming Kashmiri. The focus is on attaining justice in the face of atrocious human rights violation as well as the resultant fragmentation of Kashmiri society. At the heart of the presentation is an attempt to decolonize the figure of the Kashmiri woman as deployed by various iterations of nationalism and reinscribe her as heterogeneous, engaged in dialectics of resistance and accommodation in the service of self-determination and the building of a pluralistic polity and society. The presentation concludes with analyses on the viability of transnational feminism for the Kashmiri context.

#### ***Women Redefining Empowerment: Gendered Violence and Conflict in Afghanistan***

- ♦ *Huma Ahmed-Ghosh, San Diego State University*

In 2009 the Council of Cabinets in Afghanistan approved legislation entitled “Elimination of Violence Against Women Law” (EVAW) amidst increased national and international pressures to improve women’s rights. Afghan women, and their international allies, continue to fight for the effective implementation of these laws at a time when the ongoing War on Terror defines the sociopolitical context of the country and national resistance movements continue to connect women’s empowerment with foreign occupation. The presentation shares a footnote on the researcher’s background, the history of EVAW, and the challenges faced by Afghan women as they redefine empowerment in the face of traditional practices as well as conflict-generated violence.

#### ***Women’s Multi-Faceted Transgressions: On Struggles for Justice in Swat Valley Pakistan***

- ♦ *Lubna N. Chaudhry, Binghamton University*

The presentation has three parts. The first centers on women’s diverse stands in the Swat conflict. Numerous women supported the Taliban because they were dissatisfied with state justice systems. Others from lower caste communities sided with the Taliban against powerful feudal lords because the Taliban claimed they would ensure land rights for all. Still, other women resisted the Taliban because they saw Taliban policies as unjust. The second part will highlight how the present study produces knowledge that serves to decolonize representations of Swati women. The final part will focus on how the study informs transnational feminist thought, and how in its turn transnational feminisms can facilitate Swati women’s struggles for justice.

## 393. Mothers Laboring for Social Justice

4:00PM–5:15PM

PRCC 209-B (LCD)

### MODERATOR

- ♦ *Kryn Freehling-Burton, Oregon State University*

### PARTICIPANTS

#### ***Laboring with the Midwife: Working to Decriminalize Midwifery in Alabama***

- ♦ *Emma Bertolaet, Purdue University*

Drawing on feminist anthropological theories and methods, including those of Davis Floyd, Craven, and Cheyney, this presentation will explore the obstacles the Alabama Birth Coalition faces as it advocates for the legal recognition of midwifery in Alabama. Qualitative data will come from public hearings, fundraising events, letters to the editor, and the presenter’s own field work. Specific challenges include professional and gender stereotypes, geography, political (dis) interest, and the misunderstanding of what kind of care a midwife provides. This presentation also will consider how the midwives and mothers that make up the ABC work together to overcome these challenges.

#### ***Teen Moms, Non-Parenting College Women, and Transgressive Theatre of the Oppressed Activism***

- ♦ *Deborah Byrd, Lafayette College*

Theatre of the Oppressed, developed by Brazilian director and activist Augusto Boal, grows out of a conviction that members of oppressed groups are empowered when they have opportunities to share their stories amongst themselves and with allies, critically reflect on these experiences, then script and enact scenes in which oppressive behaviors and ideologies are exposed and resisted. This paper recounts how teen mothers and their young, non-parenting allies came together to script and perform a “Day in the Life of a Young Single Mom” play in which young mothers challenge the negative stereotyping and discrimination they experience on a daily basis.

#### ***Invoking the Mantra of Motherhood to Foster Social Justice Locally and Globally***

- ♦ *Regina M. Edmonds, Assumption College*

Maternal theory, particularly as articulated by Sarah Ruddick, stresses the interface between the work of mothering and efforts for peace and justice. As groups of mothers become socially active, they often learn that invoking powerful images of motherhood’s life-giving and sustaining functions can be a highly effective tool to mobilize others and to influence public discourse. This paper, using the work of several scholars who have written on the impact of bringing forward images of maternal loss, will address how two groups of mothers—the Argentine Mothers of the Plaza de Mayo and the U.S.-based Moms Demand Action against Gun Violence—have invoked the maternal to strengthen their activist voices.

## 394. What is the Place of Women’s Own Stories in the Undergraduate Experience?

4:00PM–5:15PM

PRCC 209-C (LCD)

Our purpose is to discuss initial research on the impact of the Women's Narratives Project, a program of the Wurtele Center for Work and Life at Smith College in Northampton, MA. Students in this program excavate, talk about and write narratives relating their intersecting identities to their multiple and sometimes conflicting life goals as they unpack received notions of success. The curriculum is grounded in feminist theory, as well as in developmental and narrative psychology. After introducing the work and guiding participants through a short activity, we will pose questions as a catalyst for conversation with colleagues.

## 395. Graduate Student Caucus Business Meeting

4:00PM-5:15PM

PRCC 210

This is the business meeting for this caucus.

## 396. Jewish Caucus Business Meeting

4:00PM-5:15PM

PRCC 211

This is the business meeting for this caucus.

## 397. Decolonial Trans-Feminisms: Alternative Gendered Ontologies in Transnational Perspective

4:00PM-5:15PM

Sheraton Laguna-1

MODERATOR

♦ *Jocelyne Scott, Indiana University*

PARTICIPANTS

### *The Politics of Respect in Queer India and its Diaspora*

♦ *Shireen Roshanravan, Kansas State University*

In *With Respect to Sex*, Gayatri Reddy details hijra constructions of "respect" that disparage individualist pleasure and prioritize participation in the interdependent constitution of the social. The collectivist underpinnings of this conception of "respect" clash with the individualist ideology of a liberal rights-based global sexual minority movement in India and its diaspora. In this paper, I explore how this epistemic dissonance contributes to unwitting colonial erasures in queer South Asian diasporic movement that exclude legal recognition of hijra family structures and demand social acceptance of queer sexual subjectivities that cannot translate within ethno-religious Indian familial rituals and kinship hierarchies.

### *Living Sideways, Transversal Selves: Embodiment and Ontological Pluralism in Gloria Anzaldúa's "the coatlicue state"*

♦ *Pedro Di Pietro, Syracuse University*

In "The Heteronormativity of Settler Colonialism" (2011), Andrea Smith charges Gloria Anzaldúa's "the new mestiza" (*Borderlands* 1987) with performing a "genocidal" work against Native identity. More precisely, Smith states that the new mestiza's hybridity "relegates" Native identity "to a primitive past, a premodern precursor to the more modern, sophisticated

mestizo identity" (49). Her critique dubs the new mestiza as a settler colonialist queer subject. By retrofitting the archive of ethnic studies and queer of color critiques, this presentation examines Smith's claim as an iteration of epistemic injustice against Chicana feminism. Moreover, this paper unsettles Smith's critique by presenting "the new mestiza" as an impure hybrid able to decolonize the queer subject. This argument introduces the notion of "transversal self" to foreground the queer embodiment produced through *Borderlands/La Frontera's* the coatlicue state. Embodiment thus produced remains disloyal to the genocidal logic of settler colonialism.

## *Biohacking Gender: Ontological Entanglement in the Pharmacopornographic Era*

♦ *Hilary Malatino, East Tennessee State University*

In *Testo-Junkie* (2013), Beatriz Preciado suggests that contemporary genders (cis, trans\*, and otherwise) are irrevocably enmeshed in a network of biomolecular and semiotic-technical processes that govern the formation of gendered and sexualized subjectivities; s/he thus names this epoch the "pharmacopornographic era." I investigate the deeply eugenicist and colonialist roots of this era of biomolecular control, examining the ways in which (neo)colonized peoples have been made to serve as test-subjects for pharmaceutical products designed to regulate gendered embodiment, reproductive function, and orgasmic potential. Given these complicit entanglements, how can contemporary gendered subjects resist and subvert pharmacopornographic control?

## 398. Tough Love: The Role of Love in Social Movements

4:00PM-5:15PM

Sheraton Laguna-2

PARTICIPANTS

### *Unrequited Love: The Refusal of Affect, from Wages for Housework to the Human Strike*

♦ *Maya Andrea Gonzalez, University of California, Santa Cruz*

The Wages for Housework movement demanded remuneration for unpaid domestic work. Refusing work at home established public recognition of housework's economic role in social reproduction. The demand was wages; the strategy denied love. Today, this demand can shift from that of wages—an affirmation of housework as such—to the refusal of the wages won. Feminization, the exploitation of low-waged female labor which specializes in affect and care, can be a focal point for feminist struggles today. My paper discusses the invaluable contribution of Wages for Housework in the fight to improve unfair working conditions for feminized workers.

### *On 'Free Love' Utopias*

♦ *Madeline M. Lane, University of California, Santa Cruz*

In this paper, I will develop a feminist-spatial analysis of rural hippie communes from the American 1960s. As enclosures of domestic space, the communes engage particular utopian problematics in the attempt to produce social relations outside of the wage system, and to re-imagine domestic labor through 'free love' as a social practice. However, the vast majority were organized by a sexual division of labor and conditions of patriarchy. From a systemic critique, this paper will locate in different separatist feminist communes a set of unexplored possibilities in the communalist phenomenon, specifically in its engagement with a post-capitalist imaginary.

## 399. Transgressive Leadership

4:00PM–5:15PM

Sheraton Miramar-1

In the academy, intentional feminist leadership is a transgressive act that challenges institutional norms and practices. Often feminist academics eschew leadership beyond the department, but feminist leaders throughout an institution can exert influence and make significant change. In this roundtable, feminist leaders in academic institutions discuss their journeys into leadership and the ways they implement feminisms in their leadership.

### MODERATOR

- ♦ *Susan Shaw, Oregon State University*

### PRESENTERS

- ♦ *Sue V. Rosser, San Francisco State University*
- ♦ *Bonnie Thornton Dill, University of Maryland, College Park*
- ♦ *Maria Bevacqua, Minnesota State University*
- ♦ *Mary Margaret Fonow, Arizona State University*
- ♦ *Rebecca L. Warner, Oregon State University*
- ♦ *Tracy Butts, California State University, Chico*
- ♦ *Johnnella Butler, Spelman College*

## 400. Creating Justice: Interrogating Reproduction and Health Policies

4:00PM–5:15PM

Sheraton Miramar-2

### MODERATOR

- ♦ *Chloe Diamond-Lenow, University of California, Santa Barbara*

### PARTICIPANTS

### *Policies of Peer Policing: Abjecting the Teenage Mother*

- ♦ *Laura Christine Tanner, University of California, Santa Barbara*

I analyze a sample of the burgeoning number of anti-teenage pregnancy videos created by students in high school classrooms and posted to youtube.com. I argue that these videos are saturated with sexual shaming, victim blaming, and unquestioned reproduction of neotraditional gender roles. Drawing on theories of Sara Ahmed and Imogen Tyler, I explore how these videos abject the figure of the teenage mother and circulate to create an affective economy of shame. I argue that the policies authorizing this practice recruit high school students into disciplinary regimes to police the boundaries of acceptable sexuality and motherhood.

### *HIV Prevention Protocols in Rural Haiti: Questioning Humanitarian Policies*

- ♦ *Rachel Denney, University of Kansas*

I examine the transmission of HIV from mother to child in rural Haiti in light of the recommended preventative policies set forth by the World Health Organization and various multilateral institutions. I demonstrate that the policies recommended by such institutions interact poorly with—and often deny—the lived experiences of poor, rural Haitian women as well as the structural, political, and economic realities of daily life in Haiti. Utilizing a postcolonial feminist framework, this analysis contributes to the discussion of how best to respond to the needs of women living in poverty while also respecting their agency.

## *Working to Ban BPA: Demanding Policies for Protection*

- ♦ *Kristen Abatsis McHenry, University of Massachusetts, Dartmouth*

Bisphenol A (BPA) is one of the most common household chemicals, and has been declared a reproductive hazard by some states. I examine U.S. environmental organizations' work to ban BPA from baby bottles, and infant formula due to links to breast cancer, early puberty, and other health concerns. Currently environmental and women's health organizations are working toward banning the use of BPA in food packaging. Using political science literature on advocacy organization framing I analyze the factors that have led to the successful ban of BPA in infant products and investigate the barriers to removing BPA from food products.

## 401. Our Voices, Our Struggles: (Re)Centering Justice in the Chicago Abortion Fund's Mission

4:00PM–5:15PM

Sheraton Miramar-3

### MODERATOR

- ♦ *Sekile Nzinga-Johnson, University of Illinois*

### PARTICIPANTS

### *Building a Movement from Within: The Creation of a Reproductive Justice Toolkit for Abortion Funds*

- ♦ *Gaylon Alcaraz, Chicago Abortion Fund*

Women who have had abortions should be heard and valued beyond notions of victimhood. CAF's "How to Engage the Women You Serve: A Toolkit for Abortion Funds" re-centers women as active agents in their lives. This paper chronicles the impetus and rationale for creating the toolkit, which utilizes an organic reproductive justice practice model developed within CAF. In the spirit of movement building, the toolkit provides a guide and framework for abortion funds nationwide to dismantle their patriarchal practices of "helping women" and asserts that they engage and involve the women they support in their leadership and organizational and practices.

### *The Creative Practice and Promise of CAF's "My Voice, My Choice" Leadership Group*

- ♦ *Cynthia Gisel Zepeda, Chicago Abortion Fund*

This paper explores how CAF's "My Voice My Choice Leadership Group" and the women who participate in it are influencing local reproductive justice struggles in Chicago. I argue that this group's effectiveness can be defined by its intentionality in creating a space for former grantees to actively engage and mobilize others in their communities. I will demonstrate the multitude of ways that they creatively and boldly share their own abortion stories and life journeys, which directly confront the stigma attached to their decisions due to sexism, social conservatism, religious fundamentalism and systemic failures of the state.

## 402. Women of Color Caucus Business Meeting

4:00PM–5:15PM

Sheraton Miramar-4

This is the business meeting for this caucus.

## 403. Creating Opportunities for Outside Partners to Provide Love and Labor to the Women's Center

4:00PM-5:15PM

Sheraton San Cristobal

This panel will address the work individuals who have a passion around women's and gender issues on campus partner and collaborate with established centers and student groups. A variety of perspectives will be presented, including a Director, Executive Director, collateral partner and graduate student.

### PRESENTERS

- ♦ *Colleen Bunn, Miami University*
- ♦ *Jane Goetsch, Miami University*
- ♦ *Crystal Ann Harris, St. Louis University*
- ♦ *Jocelyn Briddell, Scarritt-Bennett Center*

## 404. MA/PhD Reception

5:00PM-6:00PM

Sheraton Miramar Corridor

Representatives of the following graduate programs invite all conference participants to attend a sponsored reception:

- ♦ *Department of Feminist Studies, University of California, Santa Barbara*
- ♦ *Department of Gender, Women, and Sexuality Studies, University of Washington, Seattle*
- ♦ *Emory University, Department of Women's, Gender, and Sexuality Studies*
- ♦ *Indiana University, Bloomington, Department of Gender Studies*
- ♦ *Pennsylvania State University, Department of Women's Studies*
- ♦ *Rutgers, The State University of New Jersey, School of Arts and Sciences, Department of Women's and Gender Studies*
- ♦ *Texas Woman's University, Department of Women's Studies*
- ♦ *The Applied Women's Studies Program at Claremont Graduate University*
- ♦ *The Feminist Studies Department at the University of California, Santa Cruz*
- ♦ *The Ohio State University, Department of Women's, Gender, and Sexuality Studies*
- ♦ *UCLA Department of Gender Studies*
- ♦ *Union Institute & University Ph.D. in Interdisciplinary Studies*
- ♦ *Women's, Gender, and Sexuality Studies Department at the University at Albany*
- ♦ *University of Arizona, Department of Gender and Women's Studies*
- ♦ *University of Kansas, Department of Women, Gender and Sexuality Studies*
- ♦ *University of Kentucky, Department of Gender and Women's Studies*
- ♦ *University of Maryland, College Park, Department of Women's Studies*
- ♦ *University of Michigan, Ann Arbor, Department of Women's Studies*
- ♦ *University of Minnesota - Twin Cities, Gender, Women, and Sexuality Studies*
- ♦ *Women and Gender Studies Program, School of Social Transformation, Arizona State University*
- ♦ *Women's Spirituality Program, The California Institute of Integral Studies, MA & PhD in Women's Spirituality*

## 405. Pedagogies of Transgression: Disciplining Feminist Activism in the Women's Studies Classroom

5:30PM-6:45PM

PRCC 101-A

This roundtable addresses the practical concerns involved in teaching introductory level Women's, Gender and Sexuality, and Feminist Studies courses. Although the discipline emerged from feminist activism, not every women's studies classroom is necessarily a feminist classroom. How are these tensions uniquely experienced in the introductory level classroom, especially in a climate shaped by academic capitalism? How have feminist insubordination and transgression been "disciplined" in the space of the introductory course? What kind of stories do we, as instructors, tell to introduce students to Women's Studies as a body of knowledges and feminism as a body of theory and politics?

### MODERATOR

- ♦ *Elizabeth Currans, Eastern Michigan University*

### PRESENTERS

- ♦ *Eve Grice, University of Maryland, College Park*
- ♦ *Amanda Healy, University of Michigan*
- ♦ *Michelé Prince, University of Maryland, College Park*
- ♦ *Lynn Verduzco-Baker, Albion College*

## 406. Transgressive Feminist Pedagogies: Bridging Research and Teaching to Rethink the Nation in the Feminist Classroom

5:30pm-6:45pm

PRCC 101-B

### MODERATOR

- ♦ *Emerald L. Christopher, University of Maryland, Baltimore County*

### PARTICIPANTS

### ***Rethinking the Nation through a Freshman Course on U.S. Orientalism***

- ♦ *Autumn Reed, University of Maryland, Baltimore County*

This paper explores the creation of "U.S. Orientalism," a course that invites students to rethink the boundaries of the U.S. nation by analyzing its representations of the Middle East. The presentation details the ways in which the instructor uses material from her dissertation on U.S. representations of "honor killings" and embeds feminist pedagogy into course design and delivery to model for students how taken-for-granted discourses of globalization, nationhood, culture, religion, gender, race/ethnicity, sexuality, and class produce a complex and shifting range of subjectivities and geographies. The paper concludes with a discussion of student assessment of the course.

### ***A Feminist Pedagogy of Research-Inspired Teaching: Transnational Feminist Solidarities***

- ♦ *Emek Ergun, University of Maryland, Baltimore County*

This paper will discuss the design of an undergraduate course called "Transnational Feminist Solidarities," which is born directly out of the presenter's dissertation research on transnational interconnectivities. The presenter will address the ways in which she has incorporated her research findings



as inspirational learning tools in the design of the course. The course, similar to the presenter's research, seeks to explore the formations and operations of transnational feminist solidarities in the contemporary world. Rather than taking a comparative approach to women's realities and activism, it pursues a relational/connectionist framework, which is prompted by the lessons learnt in the research process.

## ***Transnational Latin American Feminism and Pedagogical Methodologies***

- ♦ *Viviana MacManus, University of Maryland, Baltimore County*

This paper centers on how the presenter's transnational feminist research practices inform her pedagogical approaches to the university classroom. She centers on her course—"Transnational Feminist Film"—which uses a feminist lens to analyze representations of gender, race, class, nationality, and sexuality in documentary and feature films. The course examines the politics of gender in films produced in the West and the Global South and the flows between "first world" and "third world" cinematic traditions. Based on her experiences conducting research in Latin America, the presenter illustrates how transnational feminisms and Latin American cultural studies have transformed her teaching methodologies.

## ***Imagining Otherwise: Autoethnography as a Pedagogical Tool of Social Action***

- ♦ *Rachel Leigh Carter, University of Maryland, Baltimore County*

This paper describes the presenter's redesign of a social justice course as part of a research project that pairs feminist pedagogy with autoethnographic writing to place both students and instructor in the role of ethnographer of their lives. Students learn basic tools of autoethnographic investigation to uncover the multiple, complex, and contradictory ways that race, class, gender, sexuality, and nationality converge to form their social location and self-identity. Such reflexive writing encourages self-interrogation and allows students to re-examine and reposition their knowledge of the world, while simultaneously guiding them to "imagine otherwise" and articulate their role in creating change.

## **407. The Experiences of Women of Color in WGSS Graduate Programs: An Open Discussion**

**5:30pm–6:45pm**

**PRCC 102-A**

At NWSA 2013, The Ohio State University's Department of Women's, Gender, and Sexuality Studies began to discuss recruiting and retaining women of color in WGSS programs across the United States. This roundtable continues that conversation with junior faculty and graduate students of color and their allies, who will discuss their strategies to negotiate what it means to be women of color in WGSS departments/programs and how to effectively support women of color as colleagues/peers. We invite other women of color to share best practices and encourage departments/programs to share their strategies of support.

**MODERATOR**

- ♦ *Judy Tzu-Chun Wu, The Ohio State University*

**PRESENTERS**

- ♦ *Tay Glover, The Ohio State University*
- ♦ *Sierra Austin, The Ohio State University*
- ♦ *Krista Benson, The Ohio State University*
- ♦ *Denise Ann Fuller Delgado, The Ohio State University*
- ♦ *Kimberly McKee, Grand Valley State University*

## **408. Women Loving and Laboring as Mothers in Literary Texts**

**5:30PM–6:45PM**

**PRCC 102-B**

**MODERATOR**

- ♦ *Catherine Orr, Beloit College*

**PARTICIPANTS**

### ***"Failed" Mothers in Two Late Sixteenth-Century Japanese Novels***

- ♦ *Susan Westhafer Furukawa, Beloit College*

Ariyoshi Sawako's novel *Izumo no Okuni* and Nagai Michiko's novel *ja no tsuma: Hideyoshi no tsuma Onene* manipulate the often male-centric genre of Japanese popular historical fiction by portraying the lives and struggles of women directly impacted by the actions of samurai leader Toyotomi Hideyoshi. Focusing on constraints placed on these women protagonists by the patriarchal social structure, and particularly on their inability to bear children, these novelists point to an increasingly public discourse on gender roles sparked by the growing women's liberation movement and challenge the notion that Japan's great men of the past are heroes to be emulated.

### ***Redefining Motherhood in Cherríe Moraga's Heroes and "Saints"***

- ♦ *Yolanda Flores, University of Vermont*

This study centers on how Cherríe Moraga's play *Heroes and "Saints"* redefines and expands the traditional concept of "motherhood" to include other non-traditional forms of mothering—such as birthing political and social resistance movements or community activism. In short, I analyze how this play offers various models of mothering and how each one of them is very much connected to the social, racial, class, and linguistic markers of each character. Moreover, I argue that the role that "employment" or labor plays in each of these representations is crucial to the alternative models of motherhood exemplified in this play.

### ***Loving and Laboring as Mother in Vanessa Vilches Norat's Crímenes domésticos***

- ♦ *Sylvia Lopez, Beloit College*

In a series of short stories found in her 2007 collection *Crímenes domésticos*, Vanessa Vilches Norat exposes and subverts the ideology of woman as instinctually and biologically programmed for motherhood. I discuss how many of the women portrayed in these stories suffer, struggle, and/or go "bad" or "mad" while mothering and therefore fall short as ideal mothers. More specifically, in the homes to which Vilches Norat invites us, we see the consuming effects of mothering, the guilt-ridden repercussions of single mothers who attempt to juggle child-rearing and a career, and the pernicious impact that obsessions have on mother and child.

## 409. New Directions Combating Inequality and Violence on College Campuses

5:30PM–6:45PM

PRCC 102-C

MODERATOR

- ♦ Dawn Rae Flood, University of Regina

PARTICIPANTS

### ***Injustice and Incompetence on American Campuses: Administrators Look on As Workplace Bullying Explodes. No End in Sight?***

- ♦ Gesa Zinn, University of Minnesota, Duluth  
Cindy M. Christian, University of Minnesota, Duluth

Our paper addresses and interrogates verbal and psychological aggression, the distinction between harassment and bullying as well as the role gender and minority-status plays in all of these. Furthermore, it sheds light on the difficulty of especially female victims to seek help from administrators who are not willing to put their college or university in legal jeopardy at a time where few laws against bullying exist. We will conclude with examples of moving towards 'justice' on the personal level through art exploration, and on the 'communal' level by making bullying a political rather than a human problem.

### ***Strategies for Change: Practices to Increase Inclusion and Representation of Persons of Color in GBLTQA Programming, Spaces and Resources***

- ♦ Jennifer Marie Money, Wright State University

My paper explores the inclusion of racial and ethnic minorities in Gay, Bisexual, Lesbian, Transgender, Questioning and Ally (GBLTQA) organizations at predominately white universities (PWU). I will discuss strategies to meet the needs GBLTQA persons of color (POC) and increase representation and inclusion within in programming, resources and spaces. The main goal of this study is to discuss strategies GBLTQA organizations can incorporate into their future planning to increase representation of POC within spaces and create programming that is mindful of the needs of GBLTQ POC.

### ***There's A Leader In You!: Producing Leadership in the Neoliberal University***

- ♦ Nicole Capriel Ferry, Washington State University

This paper interrogates trending leadership programs in the neoliberal university that propose that regardless of one's social location everyone can be a leader with the proper training and skill development. Thus, it is argued that contemporary leadership relies on a meritocratic discourse, as well as post-racial, post-feminist rhetoric. This everyone-can-be-a-leader rhetoric disappears the structural inequalities laden within institutions, including higher education. Accordingly, this myth has also shaped most leadership books into covert forms of self-help by participating in the processes of self-making. This presentation concludes that this strong focus on individualism diminishes opportunities for community building and collaborative practices.

## 410. Yoga and Feminist Justice: Transgressing Norms, Teaching Transformation

5:30PM–6:45PM

PRCC 103-A

MODERATOR

- ♦ Betsy Jones Hemenway, Loyola University, Chicago

PARTICIPANTS

### ***Intersectional Feminism Never Sleeps: The Politics of the Yoga Studio***

- ♦ Victoria Bolf, Loyola University, Chicago

While the invisibility in the dominant culture of the U.S. of people of color, queer folks, and non-normative bodies—not to mention the poor and incarcerated—is nothing new, the modern yoga studio provides a rich space to examine the intersection of exercise culture, racism, colonialism, and fat-shaming—all of which are feminist issues. Drucilla Cornell's theory of the imaginary domain can help us find ways of pursuing social justice even within the highly compromised space of the modern yoga studio.

### ***Yoga and Feminist Ontology: Rethinking Embodiment, Awareness, and Community***

- ♦ Suzanne Bost, Loyola University, Chicago

While there are as many ways to practice yoga as there are to practice feminism, I experience yoga as an exploration of being that is profoundly feminist. Yoga merges self-analysis with communal movements, encourages appreciation of embodied difference, and erodes the boundaries between mind and body, thought and action, self and surroundings. I wouldn't say, as some yoga teachers and scholars do, that there is something specifically female about this, but yoga does shed altering light on feminist theories of performativity, trans-corporeal materiality, sensory communication, and shared vulnerability (as theorized by Judith Butler, Stacy Alaimo, Eve Sedgwick, and Margrit Shildrick).

### ***"Off the Mat": Feminist Pedagogy Beyond the Classroom***

- ♦ Janelle Leigh Jones, Loyola University, Chicago

Expanding notions of the "classroom" and examining the purpose of education are primary goals of feminist pedagogy; yogic investigations of "the mat" grapple with similar issues. Like all critical pedagogies, feminist pedagogy foregrounds a desire for social transformation that begins with empowering the individual and then moves towards social change. Yoga likewise encourages students to take the inwardness of postures and meditation outward into the world. Drawing on a yogic understanding of taking practice "off the mat," we can work toward pedagogies that critically examine not only what we teach but also how we teach and where it goes.

### ***Response: Yoga Teacher/Embodied Professor: Feminist Practices, Colonial Histories, and Contemporary Classrooms***

- ♦ Narin Hassan, Georgia Institute of Technology

Our respondent will draw on her own experiences as a yoga teacher and a feminist professor, as well as her historical research into the circulation of yoga between colonial India and the West, to offer some concluding remarks and questions for the audience.

## 411. Rethinking the Nation, Rethinking the Corporate University: A Feminist Critique

5:30PM–6:45PM

PRCC 103-B

### MODERATOR

- ♦ Terri Jett, Butler University

### PARTICIPANTS

- ♦ *Study Abroad in the Neoliberal Academy: Shifting Geographies*
- ♦ Terri Carney, Butler University

In the corporate university, study abroad is no longer primarily understood as the transformative experience central to the disciplines of the Modern Language department: it is now a business that has migrated from an academic home to an administrative one, which oversees the budget and establishment of new programs. Faculty dedicated to the teaching and learning of languages, literatures and cultures of the non-English speaking world are no longer essential to that business. Student demand for shorter trips to English-speaking places shapes institutional support for the most “viable” programs. Diversity and commitment to a truly global education are sidelined.

### *The Price of Feminist Affiliation: The Feminization of Academic Labor and the Loss of Masculine Privilege*

- ♦ Lee Garver, Butler University

In examining the misuses that attend the employment of the language of diversity in the academy, it is important to remember that the feminization of academic labor, and the concomitant privileging and de-privileging of different communities in academia, has reshaped in important ways the meaning of masculine privilege. Drawing upon my own experiences as director of a gender, women, and sexuality studies program at a small midwestern university, I will reveal how feminist affiliation can undermine the status of male faculty whose commitment to diversity goes beyond mere neoliberal window-dressing.

### *Undesirable Geographies: Navigating Spaces of Invisibility, Academic Imperial Territories, and Treacherous Seas of an Exoticized “Diversity”*

- ♦ Ageeth Sluis, Butler University

Drawing on a framework of spatiality, this paper examines the ways in which positionings of Gender Studies within the neoliberal academy interrogate the workings of empire at institutions of higher learning and re-imagine the meanings of “the national.” Using a GWSS program at a small Midwest university as a case study—especially top-down efforts to curtail free speech, contain diversity issues in fragmented and exotic realms, and relegate GWSS curricular activities to spaces of invisibility—the paper aims to shed light on the liminal spaces of “undesirable geographies” as a metaphor to de-center/problematicize perceptions/notions of inclusion, diversity and feminist transgression.

## 412. Global Trans-Actions: Theorizing Empowerment in a Transnational Context

5:30PM–6:45PM

PRCC 104-A

### MODERATOR

- ♦ Nancy Staton Barbour, Oregon State University

### PARTICIPANTS

#### *Re-Envisioning Empowerment: From Rhetoric to Transnational Feminist Action*

- ♦ Mehra Shirazi, Oregon State University
- ♦ Nancy Staton Barbour, Oregon State University

The term “empowerment” was claimed by feminists to signify the challenging task of shifting social power in favor of marginalized populations. But the rhetoric of empowerment has also come to serve a range of neoliberal agendas. In this work we critically assess the concept of women’s empowerment, exploring how and why the term has been co-opted and divested of meaning and political content by governments, NGOs, donors and the media. Conceptualizing the ways empowerment translates across histories, contexts and cultures, we ask how empowerment might be more responsibly localized, taking into account non-hegemonic knowledges and diverse experiences of power and oppression.

#### *Microfinance, Entrepreneurship, and the Feminist Empowerment Industry*

- ♦ Heather Montes Ireland, Indiana University

Trumpeted as “empowering women” to rise out of poverty, microfinance is a normalized aspect of development programs in the global South which has largely escaped feminist critique. Efforts to depict and attend to women’s oppression worldwide often ignore the impact of neoliberal globalization on women’s lives, further contributing to marginalization and regulation of gender and sexual minorities. This paper examines how discourses of women’s empowerment and entrepreneurship sensationalize sexuality as the site of the ultimate gender oppression, displacing analyses of women’s labor, particularly within a system that devalues feminized bodies and women’s work.

#### *Contested Liberation: Transnational NGOs and Indigenous Organizing*

- ♦ Kaitlin Noss, New York University

This paper considers the strategies of Maasai activists in southern Kenya as they monitor, challenge and transform the infrastructure of transnational NGOs aimed at empowering women and girls in their communities. It argues that a US-based framework of empowerment is rooted in racialized and neoliberal capitalist notions of individual sexual liberation, and explores Indigenous-led efforts to retool the notion of feminism toward land rights, access to water and education.

## 413. What the End of the World Tells us about Race, Gender, Sexuality and Nation

5:30PM–6:45PM

PRCC 104-B

## MODERATOR

- ♦ *Stacy Missari, Quinnipiac University*

## PARTICIPANTS

### **Gender in the Aftermath: Re-imagining the Nation in the Television Series *Battlestar Galactica***

- ♦ *Michelle Meagher, University of Alberta*
- ♦ *Tracey Raney, Ryerson University*

In this paper, we read the post-apocalyptic science fiction television show *Battlestar Galactica* (Syfy 2004-2009) as a critical meta-narrative within which constructions of the Nation rely upon and reproduce conservative representations of social identities (e.g. gender, sexuality, and race). Despite BSG's sometimes resistant—and arguably feminist—portrayals of a post-apocalyptic civilization, at its conclusion, the narrative retreats to an imagined postfeminist future marked by a conservative, heteronormative, and patriarchal model of the Nation. We argue that the show's ending functions as an allegory of nation-building that is grounded in hegemonic understandings of both the form and function of social relations.

### **Bread and Circuses: Oppression and Resistance in the *Hunger Games***

- ♦ *Maura Kelly, Portland State University*
- ♦ *Mary Burke, University of Vermont*

In the post-apocalyptic world of the Young Adult series the *Hunger Games*, the nation of Panem (located in the former U.S.) is deeply stratified by class and race. The story's teenage protagonist, Katniss Everdine, becomes a reluctant hero as she survives the fight-to-the-death "hunger games" and struggles against the injustices of the oppressive government. We examine depictions of nation, race, class, gender, and sexuality in the *Hunger Games*, drawing on feminist, queer, and critical race readings of both the books and film adaptations.

### **Masculinity, Race, and the (Re?)Imagined American Frontier**

- ♦ *Barbara Gurr, University of Connecticut*

I argue that the reliance of post-apocalyptic narratives on the mytho-history of the American Frontier reflects dominant culture anxieties about hybridity, heterogeneity, and fluidity. "Falling Skies" (TNT 2009 -) and "Jericho" (CBS 2006-2008) validate white masculinity as centrally indigenous in the Nation's future, displacing prior race and gender claims and asserting a teleological erasure of heterogeneity. Through the conscious absence or carefully narrated presence of Native America, these narratives open the mythic Frontier once again for (predominantly white, heterosexual, able-bodied) men to carve out the future of the human race in a political, social, and military fulfilment of Manifest Destiny.

### **414. Advancing Academic Justice: Assessment and Change Toward Feminist/ Multicultural Departmental Climates**

5:30PM-6:45PM

PRCC 104-C

This hands-on workshop will offer participants the opportunity to assess their departmental cultures with attention to gender and race/ethnicity, and explore characteristics of feminist/multicultural departments. We will facilitate dialogue about how to strategize movement away from "chilly climates" and toward more inclusive and diverse departments or academic units. Through small group discussion and sharing, participants will develop action steps for their own departments. Facilitators will provide strategies and resources to guide our work towards advancing academic justice and reducing other forms of oppression (e.g., sexual orientation, age).

## PRESENTERS

- ♦ *Abby Ferber, University of Colorado, Colorado Springs*
- ♦ *Andi Stepnick, Belmont University*
- ♦ *Kristine De Welde, Florida Gulf Coast University*

### **415. Performing Queer Transgressions of Dominant Paradigms: "Daddy" Relationships, Leather Community, and Queer Academic Identity**

5:30PM-6:45PM

PRCC 201-A (LCD)

## MODERATOR

- ♦ *Mia Victoria Lawrie, University of Cincinnati*

## PARTICIPANTS

### **Who's My Daddy? Using Multi-vocal Narratives to Traverse Perceptions of "Daddy" in American Culture**

- ♦ *Kimberly Dark, California State University, San Marcos*

This "paper" excerpts from a hybrid-narrative manuscript: *The Daddies*. This arts-based research presents an engaging analysis of "Daddy" in three voices. This excerpt focuses on the first two: an adult narrator reflecting on events in which "Daddy" is conjured: Daddy as father, Daddy as lover, Daddy as president, Daddy as God, etc. The second voice is the "mythic girl." In these dream-like sequences, the girl tries to reconcile her role with a Daddy who is invested in her not growing up, despite her desire to do so. This presentation explores feminist views on family, sexuality and gender dominance, along with creative uses of narrative to create justice around themes most find challenging.

### **I, Rhizome: Queer Academic Somatographic Storytelling**

- ♦ *Ednie Kaeh Garrison, University of California, Santa Barbara*

This presentation explores the often conflicted, usually doubting, and occasionally defiant subject position at the nexus of the impulse to combine creative and scholarly writing, the costs of academic institutionalization on one's commitments to social justice education, and the disciplining of a fat, poverty-marked queer body to meet the normative expectations of the neoliberal university. I (a fixed and unchanging identity?) use autotheoretical, performance-based storytelling to articulate the rhizomatic "I"—the experience of subjectivity as always already becoming, which challenges the notion of a static "academic." The subject as rhizome exists in spaces in-between the forms recognizable by the institution.

## 416. Queer Madres y Tias: Palabra y Poesía

5:30PM–6:45PM

PRCC 201-B (LCD)

This workshop brings together the academic and professional expertise of three queer and feminist parents. As poets, writers, filmmakers, and academics they offer personal testimonios about journeys from childhoods in Chicago, San Antonio, and the Mission to Phoenix, Las Vegas, and Oakland where the desert and the bay swallowed their Puerto Rican, Central American, and/or Tejana roots and gave life to their politics and radical feminist queer parenting. This workshop offers poetry, film, and feminist theories as ways to talk about and share strategies for feminist parenting pedagogy, as well as to be rooted in self-love, growth, and individual manifestation.

### PRESENTERS

- ♦ *Anita Revilla, University of Nevada, Las Vegas*

## 417. Tracking Queerphobias Transnationally

5:30PM–6:45PM

PRCC 202-A (LCD)

### MODERATOR

- ♦ *Pascha Bueno-Hansen, University of Delaware*

### PARTICIPANTS

### **Comparing Indigenous Homophobias: Grassroots Mobilization against LGBT Rights in Côte d'Ivoire and Liberia**

- ♦ *Ashley M. Currier, University of Cincinnati*  
Much attention to anti-homosexuality campaigns in sub-Saharan Africa emphasizes the influence of evangelical Christians from the United States on African antigay campaigns. Although it is important to trace the vectors affecting the transnational diffusion of queerphobia, focusing exclusively on the export of U.S. religious homophobia to different African contexts discounts indigenous mobilization against gender and sexual diversity. Drawing on 70 interviews I conducted with anti-LGBT and pro-LGBT activists in Côte d'Ivoire and Liberia in 2013, I compare indigenous mobilization against gay rights in two postconflict African societies.

### **Politics, Gender, Sexuality and Irony in Costa Rica: A Misogynist Candidate Feels the Pain**

- ♦ *Gabriela Arguedas, Universidad de Costa Rica*
- ♦ *Montserrat Sagot, Universidad de Costa Rica*  
This paper analyzes the discourse and political practices of Otto Guevara, Libertarian Party presidential candidate in Costa Rica. Guevara made close alliances with the Roman Catholic hierarchy and the Pentecostal movement by using a discourse against LGBTTTQ rights and women's sexual and reproductive rights. While this strategy was successful for former President Laura Chinchilla, it was not for Guevara: He was punished by the electorate and placed at the center of a massive ironic social reaction. This paper analyzes the use of irony as a political instrument in cultural battles.

## **Plurinationalist Feminisms and the Politics of Coalitional Resignification in Ecuador**

- ♦ *Christine (Cricket) Keating, The Ohio State University*
- ♦ *Amy Lind, University of Cincinnati*

A key component of the 2008 Constitution is a new definition of Ecuador as a "plurinational." Although grounded in indigenous struggles, the term has also been used by the Afro-Ecuadorian, LGBTQ, feminist, and migrants rights' movements since 2000. We assess the potential for such a coalitional notion of plurinationalism to allow for modes of collective decision-making that extend beyond identity politics. What might be entailed in working towards a feminist or queer plurination? We draw from transnational feminist theory and argue that an open-ended notion of plurinationalism can serve to link struggles and concerns that are all too often fragmented.

## 418. Teaching, Learning and Activating Love: Revolution in the Classroom and Community

5:30PM–6:45PM

PRCC 202-B (LCD)

In the wake of the restriction of reproductive and voting rights to the defunding of education, grassroots protests and marches have moved across the southern United States. Facilitators from a historically Black college in North Carolina, will share how they foster scholar-activism utilizing hooks' practice of liberatory pedagogy. Participants will discuss how we resist societal restrictions, challenge mainstream manifestations of love and progress, engage in intergenerational connection and embody intersectional pedagogy in and outside of the classroom. Lastly, participants will collaboratively strategize feminist transgressions that create more space for learning, loving and mobilizing.

### PRESENTERS

- ♦ *Jennifer Scism Ash, University of Chicago, Illinois*
- ♦ *Cristina Maria Dominguez, Bennett College*

## 419. Transgressing to Teach: Destabilizing Contemporary Understandings of Identity through Embodied Performance

5:30PM–6:45PM

PRCC 202-C (LCD)

### PARTICIPANTS

### **Complicating Culture: Interventions in Textbook Pedagogy in the Professional and Technical Communication Classroom**

- ♦ *Elise Verzosa Hurley, Illinois State University*  
Contemporary professional/technical communication textbooks have incorporated instruction about negotiating difference through an information-acquisition model guided by heuristics that aim to identify important dimensions of culture due to calls in recent scholarship to attend to increasingly globalized professional contexts. Although well-intentioned, such an approach can lead to a "flattening" of difference and may inadvertently promote essentialized understandings of cultural relations and identities. Because textbooks both shape and normalize instructional content and its perceived value, I explore how teachers can intervene in essentializing discourses and provide strategies for potentially transformative models that acknowledges the complexities of difference in the service of social justice.

## ***Be a Ni&er Too: Relocating Racial Identity in the Classroom***

♦ *Derek Adams, Ithaca College*

Through a 1993 Call and Response, Vince Nabile asks whether white professors should teach African American history in an age of multiculturalism. Molefi Kete Asante replies that any instructor with “proper orientation” can establish their “location” within the discourse and effectively teach racially-invested subject matter. This presentation applies Asante’s understanding of “location” to the post-racial classroom where popular attitudes toward the meaninglessness of race have greatly diminished conversations about social injustice in the 21st century. It will investigate how postracial considerations of racial identity by instructors and their students shape discourse in the classroom.

## ***“I Didn’t Even Notice You Weren’t White”: Queering Colorblindness in the “Post-Racial” Classroom***

♦ *Anne Jansen, University of North Carolina, Asheville*

Conversations about racial justice in my classroom are often stunted because students are so worried about “colorblindness” that they’re reluctant to talk about race with an instructor who is neither black nor white, but something in between. This paper explores how intersectionality between feminist thought, queer theories, and racial discourse can be used to help students understand social justice by building on their personal understandings of race, gender, and sexuality. Reframing “post-race” political correctness in this way, students can begin to think critically and move past entrenched viewpoints of social justice.

## ***Embodied Risks and Lived Practices of Performing Social Justice Pedagogy***

♦ *Amanda Wray, University of North Carolina, Asheville*

Drawing on interview and survey data collected from faculty in a wide array of institutional settings and disciplines, this presentation will explore perceptions of and embodied practices for delivering a consciousness-raising, social justice oriented pedagogy. Taking a praxis-oriented lens, this research elucidates the perceived (and materially embodied) risks involved in teaching in radicalized social contexts; effective classroom strategies for teaching about social (in)justice; and the potential for using creative language practices such as multilingualism or personal writing as a pedagogical tool. This paper aims to map how the particularities of enacting social justice pedagogies shift across time and space.

## **420. Outlawed Emotions: Teaching Justice through Transgressive Affect**

5:30PM–6:45PM

PRCC 203 (LCD)

The US educational system indoctrinates students and teachers alike to believe that emotion and reason are antithetical and that affective responses have no place in the classroom and best avoided even when engaging in political activism. Alison Jaggar offers the concept of “outlaw emotions” to legitimize the perspective of marginalized groups in their response to injustices. Jaggar’s paradigm complements the reforms that bell hooks advocates in *Teaching to Transgress*.

This round table will explore the uses of outlaw emotions—empathy, anger and ambivalence—as a tool for an “engaged pedagogy” that facilitates exploration of justice across disciplines and for political engagement.

### MODERATOR

♦ *B. Simerka, Queens College*

### PRESENTERS

♦ *Alyson Cole, Queens College*

♦ *Vivian Rivas, New York University*

♦ *B. Simerka, Queens College*

♦ *Amy R. Williamsen, University of North Carolina, Greensboro*

## **421. Out of Here, Feminist Transgressions**

5:30PM–6:45PM

PRCC 204 (LCD)

### MODERATOR

♦ *Helen R. Klebesadel, University of Wisconsin System*

### PARTICIPANTS

### ***Feminist Mapping Out of Here Cakes***

♦ *Karen T. Keifer-Boyd, Pennsylvania State University*

Feminist mapping of knowledge and power is not additive, dualistic, or linear traces. Instead feminist cartographies are relational, spatial creations that foreground questions of intersubjectivity and collective responsibility toward social justice. A visual map “out of here” grew and changed over the course of five weeks in spring 2014 from the performative feminist art activism at a large university. This presentation introduces the “out of her” transgressions of closet ethnographies and cake metaphors.

### ***Panetela: Layer It, Smother It, or Plain; the Result is a Delicious Caribbean Cake with Many Variations***

♦ *Leslie Christina Sotomayor, Pennsylvania State University*

As a feminist artist, in my studio space, I spend hours layering paints, words, drawings and materials to create works of art. They are cut, pieced, torn, burned, soaked, and stretched in order to make artwork, to find my voice, to sift, to beat, to liquefy, blend, and separate. How do gender and identity politics create our own unique experiences as we map our lives and create our own cake? I invite you to come, sit, converse and have a piece of cake with me...what’s your flavor?

### ***Comfort Cake***

♦ *Hyunji Kwon, Pennsylvania State University*

From abduction to power: This visual feminist historiography of Kang Duk-kyung’s life, a “Comfort Woman” (sex slave) survivor, interprets her painting, “Lost Virginity.”

## **422. Translating Justice: Taking it to the People**

5:30PM–6:45PM

PRCC 207 (LCD)

### MODERATOR

♦ *Jeannie Ludlow, Eastern Illinois University*

## PARTICIPANTS

### **Revolutionary Spirits: Fighting for Social Justice**

- ♦ *Yolanda Vivian Williams, Eastern Illinois University*  
“Black Power...was not a call for Black isolation, nor was it anti-White. Black Power was a response to the shared experience of racial oppression and discrimination” (Claybrook, 2013, p. 3). This paper will describe the events that led NAACP and Zeta Phi Beta Sorority, Inc., to create a platform for the intersection of race, gender and sexual orientation and analyze each group's fight for social justice on our campus in the Spring of 2013.

### **Talking about Justice, Building a Culture of Inclusion**

- ♦ *Sace Elizabeth Elder, Eastern Illinois University*  
This paper examines the efforts of students, faculty, and community members in one small university town to build a grassroots movement to change the culture of white, middle-class, heteronormative exclusivity. The group provides safe spaces in which diverse members of the community engage in dialogue about social justice and simultaneously work to expand the scope of that conversation. The paper compares and contrasts the group's work with that of institutional diversity initiatives.

### **Students' Hate Free Forum: 'Journey to Hate Free Communities'**

- ♦ *T. M. Linda Scholz, Eastern Illinois University*  
This presentation focuses on how students in two communication classes collaborated on a semester project that culminated into a campus and community event that they titled “Journey to Hate Free Communities.” The students learned how to use critical theoretical concepts as lenses to analyze problematic constructions of race, ethnicity, gender and sexuality. Simultaneously, they identified empowering enactments of agency that challenged dominant structures. Heeding a critical interventionist call, through poetry, a feature documentary, personal narratives, and break-out groups the students used collaborative dialogue to create an environment where concerns about racism and homophobia were addressed, and proactive strategies were discussed.

### **Reacting to the Past and Present: Role-Playing for Justice**

- ♦ *Jonathan Coit, Eastern Illinois University*  
This paper examines my use of Reacting to the Past (RTTP) educational role-playing games to teach students about US social movements. RTTP transforms the classroom into a site of conflict for five weeks, as students role-play historical figures at turning points in struggles against oppression. By immersing students deeply in critical debates and difficult choices within social movements, RTTP empowers students to re-create history. Turning the “game” into a public event, through open class sessions and the use of social media, brings these debates and experiences to a broader audience.

## **423. Using Art to Resist: Three Illustrations from the San Francisco Bay Area**

5:30PM-6:45PM

PRCC 208-A (LCD)

## MODERATOR

- ♦ *Sang Kil, San Jose State University*

## PARTICIPANTS

### **Queer Qumbia: Insurgent QTPOC Spaces as an Antidote for Gentrifying, Hipster Times in San Francisco**

- ♦ *Sang Kil, San Jose State University*  
We are a collective of DJs, activists, academics, and artists who are committed to fostering queer insurgent spaces. We focus our organizing on grassroots fundraising, supporting groups that do intersectional work that resonate with our politics. We hold a DJed event each month to promote activism and create insurgent community spaces that resist whiteness, co-optation, model minority politics and heteronormativity.

### **Improvising While Black (IWB)**

- ♦ *Mary Ann Brooks, University of California, Davis*  
IWB is an interdisciplinary dance project and dance improvisation experiment of artist, mayfield brooks. The seed for IWB sprouted out of mayfield's personal experience of being racially profiled when driving while black/DWB in San Francisco, California. The project is a multifaceted inquiry into dance improvisation, blackness, and survival, and lives in The Wreck of collective dreams and desires for some kind of real or imagined future. IWB is also a series of Creative INterventions that rupture settler colonial logic, anti-black violence, and multiple sites that perpetuate industrial complex mentality. IWB finds futurity in the hustle, the fugitive, the ancestor, the queer outlaw, the flesh and improvisatory modes of dance as resistance.

## **424. What is Just: The Politics and Embodied Experience of History, Justice, Interventions and Incarceration**

5:30PM-6:45PM

PRCC 208-B (LCD)

## MODERATOR

- ♦ *Linda Stewart Kroon, University of Iowa*

## PARTICIPANTS

### **The Atonement Project**

- ♦ *Ashley Lucas, University of Michigan*  
The Atonement Project seeks to begin community dialogues around issues of reconciliation, atonement, and healing after suffering the harm caused by crime and incarceration. This new program at the Prison Creative Arts Project offers arts workshops to prisoners, reentrants, crime victims, and family members of these groups, then uses the artistic products of these collaborations to engage with internet users through the Atonement Project website. The collaborative process of art making enables people whose lives have been shaped by crime and incarceration to engage in difficult dialogues and work together towards reconciliation and atonement.

### **Invisibility, Guilt, and Shame: A Journey with Incarcerated Women Convicted of Sex Offending**

- ♦ *Rachel Marie-Crane Williams, University of Iowa*

This paper is an auto ethnographic narrative exploration of my experience working with female sex offenders. Most of the literature related to sex offenders is about males. All of the therapeutic models and educational interventions available to people working in corrections are centered on male serial sex offenders. Using these models for women is ineffective and in some cases traumatic. For the past two years I have been interviewing, teaching, and supporting a community of incarcerated women charged with sex offending. This paper will chronicle that journey which was incredibly personal, very political, and eye opening with regard to the needs of these women. The experiences of trauma, substance abuse, mental health, poverty, race, sexuality, sexual abuse, and assault intersect in various and vicious ways in the lives of these women. Through writing, poetry, art, group support, cognitive behavioral methods, and mindfulness we tackled some difficult issues and created tools to help us recognize negative cycles of behavior and unhealthy relationships with others. The outcome is an educational intervention named by the participants *Breaking Free*. In addition I worked to create a new model of assessment which in many ways is counter to the traditional models of correctional sex offender treatment. This model uses multiple interviews and collaborative goal setting with individuals enrolled in the program. Overall I hope that this may offer scholars a new understanding of the ways that women convicted of sex offending recover from their past and develop and understand of their pathways to prison with implications for education and "treatment".

## ***(Re)writing Lila: Stories from the New York Training School for Girls, 1920-1935***

♦ *Tobi Jacobi, Colorado State University*

Using feminist rhetorical inquiry and analysis, Speaker xx will explore newly archived materials that tell the story of girls incarcerated at the New York State Training School for Girls in the 1920s and early 1930s. This archival and ethnographic project examines the tensions between institutional and personal narratives of justice through a critical look at texts ranging from the training school's 1904 handbook and intake narratives to personal letters, institutional postcards and guard logs. This work offers critical perspectives on linguistic and visual representations of female deviance as well as historical and contemporary attitudes towards justice in the United States. Such work offers contemporary scholars and incarcerated women models for reclaiming identities that are too often co-opted and rewritten through institutional rationales, procedures and bureaucracies.

## ***Well Contested Sites***

♦ *Amie Dowling, University of San Francisco*

This paper describes the development and evolution of *Well Contested Sites*, a 13-minute dance/theater film that explores the issue of mass incarceration and the complexity of experience faced by those who are incarcerated. The film is a collaboration between cast members who were previously incarcerated and choreographer/scholar XX. The title stems from the idea that a prisoner's body is a 'contested site'; its presence or absence, its power and its vulnerability are all intensely realized in prisons—institutions that emphasize control, segregation, solitude and physical containment.

## **425. "It's Complicated": Leading with Technology in our Centers and Programs?**

**5:30PM-6:45PM**

**PRCC 208-C (LCD)**

This workshop focuses on the use of technology and social media in women's centers and women's and gender studies (WGS) programs. We posit that our centers and programs cannot afford NOT to develop capacity and leadership in technology when so many of our constituents are receiving information that way. Which then raises the question of "How?"—how do we add the use of technology to already-full days? How do we, as leaders, find the time to role model feminist use of technology? How do we provide services both online and F2F with shrinking budgets and staffs?

### **MODERATOR**

♦ *Liana Marie Silva-Ford, Independent Scholar*

### **PRESENTERS**

- ♦ *Brenda Bethman, University of Missouri, Kansas City*
- ♦ *Anitra Cottledge, University of Minnesota*

## **426. Accessing the Future: Disability, Technology, and Dis/embodyed Selves**

**5:30PM-6:45PM**

**PRCC 209-A (LCD)**

### **MODERATOR**

♦ *Alison Kafer, Southwestern University*

### **PARTICIPANTS**

## ***F\*ck Yeah, (Cultural) Accessibility: Memes, Trigger Warnings, and Access to Digital Media***

♦ *Elizabeth Ellcessor, Indiana University*

Digital media are often discussed in terms of their "accessibility" for people with disabilities. Based on ethnographic observations and interviews with feminist disability bloggers, I suggest that the concept and practices of accessibility must go beyond the legal and technological in order to create meaningful access to digital media. Drawing upon critical code and internet studies, as well as disability studies, I suggest that there is a need for "cultural accessibility" that takes seriously the relationships between online cultures, individual motivations, and necessary technological interventions. This process must begin with the interests, pleasures, and practices of users with disabilities; in doing so, a coalitional politics of accessibility may be formed to transform future innovations.

## ***Short Circuiting the Schizontology of Critical Technology Studies***

♦ *Kevin Gotkin, University of Pennsylvania*

Poststructuralist theory about technology seems to have a particular obsession with the figure of the schizophrenic. Starting from Lacan and Freud's fascination with that Catherine Prendergast calls "exceptional schizophrenic" cases to Deleuze and Guattari's configuration of "schizophrenia and capitalism" to Avital Ronnell's interest in "electric speech" and schizophrenia, it seems that schizophrenia is the it condition of postmodern thinking. Disability studies can do much to disrupt the harm done to lived experience of mental illness



as schizophrenia becomes theory's hypertrophied darling. It can show us the contingencies of schizophrenia's own clinical construction (when delusions or hallucinations get framed in terms of media) to open up a more meaningful way that schizophrenia and media are discursively co-produced. I argue here for schizophrenia to be thought of as a crucial intersection between media theory, critical technology studies, and disability studies. When technology is often imagined in terms of utopic ideals of seamless access, minding the life of differently-minded minds might help nuance what we mean by "access" and how we might construct a theoretical apparatus that brings us closer to it.

## **Sustained Access: Accounting for Bodies and Technologies over Time**

♦ *Laura Mauldin, University of Connecticut*

Assistive technology and/or prosthetics are often framed as an access (and access to healthcare in particular) issue. But a feminist accounting of access can broaden the questions on a variety of levels. For example how do our conceptualizations of bodies, embodiment and normality shape the technologies that are designed and available in the first place? Who is able to have access and, perhaps more importantly, what happens after initial access? Is access a moment? Many technologies depend on routinization of use—a complex interplay between the body, technology, and self over time. This talk will begin to outline some of the variables that a feminist approach would consider when taking the aspect of time, and therefore a concept of sustained access, into account when thinking about disability, technology, and the imagined futures of these bodies.

## **427. Parenting in the Academy: Gender and (Social) Reproduction**

5:30PM–6:45PM

PRCC 209-B (LCD)

### MODERATOR

♦ *Tamara Mose, Brooklyn College*

### PARTICIPANTS

## **“If I Was a Man, Would You Be Asking Me If I Was Going to Drop Out?”: Asian American Women, Mothering and the Academy**

♦ *Miliann Kang, University of Massachusetts, Amherst*

While the struggles of women in the academy have started to draw more attention, the ways that mothering marginalizes women of color academics, and Asian American women in particular, demands more attention from feminist scholars. Based on 50 interviews and 350 surveys of Asian American mothers, this presentation discusses the struggles of Asian American women to meet the responsibilities of work and family broadly, and then focuses on specific issues facing those within the academy. These include: “tiger mother” stereotyping; assumptions that they will put family before work; negotiating contrary models of parenting within ethnic communities and the mainstream; and lack of supportive networks and mentoring.

## **The Pregnant Researcher: Gestating Research, Writing, and Offspring**

♦ *Erynn Masi de Casanova, University of Cincinnati*

“Gestate” has two meanings: 1) to carry in the uterus during pregnancy, and 2) to conceive and gradually develop in

the mind. Reflecting on my experience of research and writing while pregnant, I trouble the facile mind/body split in these limiting definitions. Being pregnant mattered for how others perceived me and for how I perceived the social world and approached ethnographic fieldwork and writing. Pregnancy is a unique temporary status that draws attention to the fact that all research and textual creation processes are embodied. I explore gestation as an apt metaphor for many of our academic pursuits.

## **Black Kids in White Spaces: Why Concerted Cultivation Isn't Enough**

♦ *Riche' Daniel Barnes, Smith College*

This paper draws from the results of a preliminary study investigating the experiences of black academic women who are mothers in predominantly white spaces and the strategies they use to enculturate their children. Study participants are self-identified black members of the academy, in institutions and cities where black people are less than 13% of the population. In this climate, parenting strategies draw on Annette Lareau's concerted cultivation (2003) and Karen Lacy's strategic assimilation (2007) and privilege the importance of simultaneously assimilating black children into their majority white environments while “protecting” them through culturally relevant coping skills.

## **428. Transgressing Family: Bionormativity, Technology, and Queer Parenthood**

5:30PM–6:45PM

PRCC 209-C (LCD)

### MODERATOR

♦ *Sarah Rainey, Bowling Green State University*

### PARTICIPANTS

## **Performing Consanguinity**

♦ *Sarah Rainey, Bowling Green State University*

Drawing on interviews and photographs from non-biological lesbian/queer mothers, I explore the performance of a genetic link to children. At times, the performance of a blood relationship is designed so that the non-biological mother passes as biological. However, even in situations in which the nonbiological mother disavows a blood connection, consanguinity is frequently read onto the bodies of her children by others. Using the lens of feminist performance studies, I unpack how such performances set in motion hegemonic beliefs about family and heredity, paying special attention to the moments that upset dominant understandings of family.

## **All Parents are Biological: New Feminist Materialisms and Queer Kin**

♦ *Stephanie Clare, Duke University*

While queer studies scholarship has explored non-heteronormative forms of kinship and family structures, one particular idea has remained entrenched: that there exists a simple distinction between biological and non-biological parents. Drawing on new feminist materialisms and epigenetic research, this paper challenges this distinction, arguing that it depends upon and reasserts a nature/culture binary that feminists have long understood as problematic. I explore many

instances of biological relations between generations, and consider the effects of maintain a rigid distinction between biological and non-biological parents. I conclude by showing how we might recognize distributed, biological relationalities without hiding the work of reproduction.

## **Biology and Technology During the Lesbian Baby Boom**

♦ *Laurie Marhoefer, Syracuse University*

This paper examines competing discourses of biology during the “lesbian baby boom” in Western Europe in the 1970s and 1980s. The paper considers how the mainstream media’s coverage of the boom mobilized understandings of biology that positioned queer parenting as an effect of technological advance and modern science. It also draws on oral histories of women who became parents in this period to argue that their understandings of biology differed, and did not prioritize technological advance.

## **429. Asexuality Studies Interest Group Business Meeting**

**5:30PM–6:45PM**

PRCC 210

This is the business meeting for this interest group.

## **430. Iota, Iota, Iota—Women’s Studies Honor Society Business Meeting**

**5:30PM–6:45PM**

PRCC 211

## **431. Queer Feminist Science Studies**

**5:30PM–6:45PM**

Sheraton Laguna-1

What are the epistemological, theoretical, methodological, and political frameworks and assumptions that inform the developing field of queer feminist science studies? What are the field’s objects and analytics of study? What unique insights might queer feminist science studies offer for reconceptualizing the relationships between biology, culture, and embodiment? How does queer feminist science studies differently theorize sex, gender, sexuality, race, ability, and other categories of difference? How does queer feminist science studies converge and diverge with recent work on new materialism, neurofeminism, intersex and transgender studies, postcolonial science studies, queer of color critique, transnational feminisms, and disability studies?

MODERATOR

♦ *David Rubin, University of South Florida*

PRESENTERS

- ♦ *Angela Willey, University of Massachusetts, Amherst*
- ♦ *Kristina Gupta, Wake Forest University*
- ♦ *Cyd Cipolla, New York University*
- ♦ *David Rubin, University of South Florida*

## **432. More than an Island: Caribbean Constructions of Self and Place**

**5:30pm–6:45pm**

Sheraton Laguna-2

MODERATOR

♦ *Diana J. Joyce Fox, Bridgewater State University*

PARTICIPANTS

### **(Re)Imagining Haiti through the Eyes of a Seven-Year Old Girl**

♦ *Iliana Rosales Figueroa, Denison University*

Haitian-American author Edwidge Danticat’s new novel *Claire of the Sea Light* (2013) explores themes of love, loss, and death. It examines and presents the interconnected lives of different characters in a small town. The first life that is presented to us is that of Claire of the Sea Light—a seven-year old girl whose mother died giving birth to her and who is missing. It is at the intersection of this little girl’s loss that all the other characters unfold. In this paper I examine the way in which Danticat reimagines Haiti and critiques its economy and politics through the title character.

### **Julia Álvarez and Haiti: Transgressing Imposed Borders**

♦ *Ellen Mayock, Washington and Lee University*

This paper examines the ways in which Julia Álvarez renegotiates imposed hegemonic relationships across the Haitian-Dominican border through her novel *In the Time of the Butterflies* (1994), her travel memoir *A Wedding in Haiti* (2012), and her activist stance on the reinstatement of Ruling 0168-13, which revoked the citizenship of Dominicans born to undocumented parents.

### **Rethinking Citizenship: Tourism and Identity Construction in the Jamaica Kincaid’s Travel Narratives, *A Small Place* and *Among Flowers***

♦ *Ricia Anne Chansky, University of Puerto Rico, Mayaguez*

Through careful examination of the narrated and the narrating “I” and discourse analysis of Kincaid’s positioning of the self as both “native” and “tourist” in her travel narratives, this presentation suggests that diasporic identity is comprised of explorations of both the self and the self as the other, as a result of traversing geographic and cultural boundaries. Reading these two travel narratives as dialogic, rather than as standalone texts, leads to a productive mapping of Homi Bhabha’s “third space” through the exploration of Kincaid’s multifaceted, if not fractured, self that exists somewhere between Antigua and the United States.

### **Finding a New Paradigm of Tourism, Sustainability Through Women’s Empowerment in the US Virgin Islands**

♦ *Courtney Reynolds, University of Cincinnati*

Feminist research in the areas of gender and development throughout the Caribbean has focused rarely on the territories

of the Virgin Islands—the United States' last vestige of colonization and imperialism in the Caribbean. I analyze the current state of environmental sustainability tourism in the name of female empowerment on the island of St. Croix. Can eco-tourism be an avenue free of racial and gender inequities? Are women becoming the resources themselves? Finding a new paradigm of developing sustainable tourism practices is a way to empower women who lack agency and economic opportunities in a "post-colonial" globalized world.

### 433. Decolonizing the Body: Expressing Recovery Through BOMBA Dance

5:30PM–6:45PM

Sheraton Miramar-1

Join Us: Dance-Protest-Recovery-and-Community! Native to Puerto Rico, Bomba in Dance/Movement Recovery is a personal and collective process that gives voice to oppressed communities. Bomba is a unifying source of cultural and political pride. Through Bomba, communal knowledge and resistance is embodied in opposition to colonial legacies that have attempted to render local communities invisible. Within this aesthetic community of resistance, we will practice movement vocabularies that allow you/us to: recreate (y) our stories, re-embodiment expressions of resistance and regain physicality, actively protest erasure, and unite our personal and socio-racial identity. With the support of the drum let's celebrate (y)ourselves!

#### MODERATOR

- ♦ *Mignonette Chiu, Independent Scholar*

#### PRESENTERS

- ♦ *Maria Eugenia Rivera-Perez, Lutheran Medical Center*
- ♦ *Yelimara Concepcion Santos, Pratt Institute*
- ♦ *Meg Holland Chang, Queens College*

### 434. Labors of Love: Lessons Learned in Faculty-Student Research with Teenage Girls

5:30PM–6:45PM

Sheraton Miramar-2

Feminist researchers claim to generate rich qualitative data investigators must develop close relationships with study participants. Within girls' studies research however, age, generation and power complicate this relational practice. Taft (2007) notes, "patterns of adult intervention in teenagers' lives can make adult researchers' questioning feel like another form of adult surveillance and supervision" and not an opportunity for dialogue (p.212). This paper considers the intellectual and relational labors involved in faculty-student research with teenage girls. It investigates relational dynamics in the research process across three generations of women and girls, and identifies lessons learned for future feminist 'labors of love.'

#### MODERATOR

- ♦ *Katy Strzepek, St. Ambrose University*

#### PRESENTERS

- ♦ *Emily Christine Bent, Pace University*
- ♦ *Erin Rose Shannon, The College of New Jersey*
- ♦ *Natalia Zak, The Working Group on Girls*

### 435. "Gender at Work": Rethinking the Nation through International Development

5:30PM–6:45PM

Sheraton Miramar-3

New paradigms of international development emanating from the Global North place women's empowerment and gender equality desired outcome of economic development.



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These neo-imperial discourses cast women's empowerment and equality as only achievable through ensuring women's access to the formal labor market. Panelists will discuss the different ways in which the state has actively sought to expand market citizenship and the gendered implications for national discourses and identities as they seek strike strategic compromises between its more conservative institutions, parties and social and cultural dictates on the one hand, and the globalizing market on the other.

#### MODERATOR

- ♦ *Anne Sisson Runyan, University of Cincinnati*

#### PRESENTERS

- ♦ *Laura Parisi, University of Victoria*
- ♦ *Sonalini Sapra, Saint Mary's College, Notre Dame*
- ♦ *Jennifer Cohen, Whitman College*
- ♦ *Suzanne Bergeron, University of Michigan, Dearborn*
- ♦ *Sanjukta Mukherjee, DePaul University*

## 436. Women of Color Caucus Awards and Networking Reception

5:30PM-6:30PM

Sheraton Miramar-4

This reception celebrates the 2014 Women of Color Caucus-Frontiers Student Essay Award winners

## 437. Destabilizing Normative Subjectivities: Gloria Anzaldúa's Provocative Contributions to Posthumanist Thought

5:30PM-6:45PM

Sheraton San Cristobal

#### MODERATOR

- ♦ *Jessica Camp, Texas Woman's University*

#### PARTICIPANTS

### *Materializing an Anzaldúan Subjectivity: Nomadism, Mestizaje, and Bodies*

- ♦ *Robyn Henderson-Espinoza, The University of Denver*

Subjectivity and identity formation remain important features in Anzaldúan studies. What is often overlooked, however, is the way nomadism is a central organizing feature of Anzaldúa's mestizaje subjectivity pointing beyond a humanist orientation of the subject. This paper puts Rosi Braidotti in conversation with Gloria Anzaldúa to unmask a new nomadic theory of subjectivity that "borders" on a post/humanist identity and subjectivity in Anzaldúa's work. With a focus primarily on moving beyond anthropocentric forms of subjectivity in the humanities, Anzaldúa gives us a new and different approach to subjectivity and identity formation.

## *Revisionist Mythmaking as Posthumanist Method: Gloria Anzaldúa's Trans-Species Alliances*

- ♦ *AnaLouise Keating, Texas Woman's University*

Through an analysis of Gloria Anzaldúa's archival materials and published work, this paper explores the use of revisionist mythmaking as posthumanist method. I argue that Anzaldúa uses revisionist myth to develop trans-species alliances and a posthumanist subjectivity—decades before posthumanism made its way into academic thought and poststructuralist theory. More importantly, with its emphasis on trans-species connections, Anzaldúa's posthumanism offers a useful correction to and expansion of contemporary feminist theorists and nonfeminist philosophers' more limited versions of posthumanism.

## *Formalizing Fluidity: Queer Second-Person Narration in Gloria Anzaldúa's Later Writings*

- ♦ *Betsy Dahms, University of West Georgia*

This presentation focuses on the uncharacteristic use of second-person narration in two of Gloria Anzaldúa's later pieces, "Putting Coyolxauhqui Together" (1999) and "now let us shift...the path of conocimiento...inner work, public acts" (2002). Exploration of this narrative shift reveals the possible queer ramifications of this technique. In using second-person narration, I propose that Anzaldúa employs the posthumanist ability to travel fluidly between and among differing perceptions and narrative voices to model a formal application of the theoretical content of the two aforementioned essays.

## *La Naguala and the Shifting Shape of Subjectivity in the Works of Gloria Anzaldúa*

- ♦ *Kelli Zaytoun, Wright State University*

In this paper, I trace Gloria Anzaldúa's use of the Nahuatl concept of "la naguala," the shape shifter, in her published and unpublished works. Although naguala is largely overlooked in scholarship on Anzaldúa's writing, I argue that its significance to Anzaldúa was substantial; I claim that la naguala inspired, and played a major role in, her theories of conocimiento and selfhood, and her prevalent use of the language of "shifting" throughout her writing. Anzaldúa's naguala offers a substantial posthumanist vision of subjectivity in which subject/selves are strengthened, not undone, in creative, intentional connection to other humans and non-human matter.

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

6:30PM-8:30PM

Sheraton Miramar-4

This event is a collaborative effort to harness the creativity for women of color from the US and around the globe to entertain and enlighten all NWSA participants. Alexis De Veaux will read from her new fiction, *Yabo* (RedBone Press, 2014). This event will feature stand-up routines, poetry, dance and song performed by multi-caucus members. All are welcome!

## 439. Beginnings: Envisioning a Post-Operational Future Through Invitational Pedagogies

7:45AM–9:00AM

PRCC 101-A

### MODERATOR

- ♦ *Carla Nikol Wilson, Texas Woman's University*

### PARTICIPANTS

#### ***Imagining Change: Pursuing Social Justice Education through Creative Classroom Activities***

- ♦ *Jennifer V. Martin, Texas Woman's University*

Social justice educators are faced with raising students' awareness on issues of social injustice. As students become more aware of injustice, they are often left with a burden to create social change without a means to explore possibilities. Inspired by the works of AnaLouise Keating, Gloria Anzaldúa, and Layli Maparyan, this paper explores the pedagogical potential of imaginative space as a tool for social justice education. I reflect on classroom activities that access "imaginative space" through the use of art, poetry, and song, which encourage students to rewrite, reinvent, and re-envision social change.

#### ***A Radical Womanist Shift: Moving from Zero Tolerance to Interrelatedness in K-12 Education***

- ♦ *Jennifer Roland, Texas Woman's University*

Zero tolerance policies adversely impact the American k-12 education system. Extant research has shown the detrimental outcomes of zero tolerance policies and their disproportionate adverse impact on African American and Latino children, family, and by extension community. Effectively working with children from a place of true engagement requires less punitive actions and more womanist interventions, like radical interrelatedness. A womanist framework of radical interrelatedness is a holistic tool for conflict resolution, restorative justice in a manner that is more suitable for the challenging behaviors exhibited by youth, mending relationships that have been afflicted by systemic discrimination and distrust.

#### ***Womanist Pedagogies for Trans\* Inclusion and Interconnected, Holistic Transformation in the WGS Classroom***

- ♦ *Sam Rachel Schmitt, Texas Woman's University*

This paper reflects on feminist pedagogical practices and addresses the impulse of disconnection—to automatically act and think as if we are isolated individuals—in feminist teaching practice. Non-relational pedagogies risk naturalizing trans\* subjects' marginalization in the WGS curriculum and obscure our interconnectedness. Thus, I advocate for holistic and transformatinal methods for incorporating trans\* subjects, proposing relational pedagogies grounded in womanist theorizing.

## 440. "Hybrid" Scholars and Contested Boundaries: Rethinking Chinese/Western Feminist Knowledges and Politics in the Global Context

7:45AM–9:00AM

PRCC 101-B

This roundtable provides a forum to rethink feminist knowledge production and politics while globalization has fundamentally transformed traditional boundaries. Building on their research projects and activism, the participants will address: 1. How to apply and translate Western feminist theories/activist experiences to benefit women/gender/sexuality studies and political struggles in the Chinese context; 2. How non-Western, particularly Chinese epistemological and political tradition helps reshape the Western feminist knowledge; 3. How to revamp such categories as gender, sexuality, class, citizenship and diaspora for flexible frameworks to explore the issues emerging with the accelerated migration of discourses, cultures and people.

### PRESENTERS

- ♦ *Lisa Ellen Bernstein, University of Maryland, University College*
- ♦ *Xin Huang, University of Wisconsin, Milwaukee*
- ♦ *Shana Ye, University of Minnesota*
- ♦ *Charlie (Yi) Zhang, South Dakota State University*
- ♦ *Zhou Li, Ohio University*
- ♦ *Shuxuan Zhou, University of Washington*

## 441. Excavating Gender in the Archives: Making Primary Documents Available to Scholars in the Dominican Republic

7:45am–9:00am

PRCC 102-A

In the historiography of the Dominican Republic, women rarely appear as agents. Yet women, despite what has been written (or not written) have been highly active in the construction of the Dominican nation. Unearthing primary documents that demonstrate their involvement has proven central to reconstructing a more egalitarian Dominican past.

### PRESENTERS

- ♦ *Ginetta E.B. Candelario, Smith College*
- ♦ *Elizabeth S. Manley, Xavier University of Louisiana*
- ♦ *April J. Mayes, Pomona College*

## 442. Embodied Transgressions in a Transnational Framework

7:45AM–9:00AM

PRCC 102-B

### PARTICIPANTS

#### ***Commodified Bodies and Embodied Consumerism: Asians, Cosmetic Surgeries, and the Allure of Cosmopolitan Whiteness***

- ♦ *Kimiko H. Tanita, Florida International University*

While ethnic and racial differences are rarely taken into account in representations of "ideal beauty," there is a particular pressure placed on women of color to conform to unrealistic embodiments of beauty. One increasingly popular strategy for adhering to these pressures is the use of medical technology, such as racialized cosmetic plastic surgery. This work investigates the practice of blepharoplasty, a surgical procedure in which the eyelid muscle and fat is cut to create a 'monolid'. This project seeks to understand the ways in which procedures such as blepharoplasty are an increasingly transnational issue within the global market via the medical tourism industry.

## **Sex and Performance in the City: Exploring New York's Kinky Underground**

♦ *Christina N. Bazzaroni, Florida International University*  
 Kinky Salon is a party that provides an alternative space to intimidating or impersonal sex clubs. These events claim to be welcoming to all, not discriminating on age, looks, relationship status, gender, or sexual orientation. This paper will explore the radical potential of KS to effect change for its participants, and sociocultural and political perspectives on race, gender, class, and sexuality. I will bring together an integrated feminist/queer/critical race lens to a study of performance that pushes forward a theorization of sexuality through an analysis that interweaves virtual and embodied spaces of performances.

## **Embodied Desires: Race, Sexuality and the Romance Tour Industry**

♦ *Julia Meszaros, Florida International University*  
 Within the commercialized romance tour industry, American men seek to find brides by attending romance tours in the Global South. This paper examines the ways in which American men imagine their embodied desires of exotic sexuality differently, based upon racialized ideas of women in Southeast Asia, Latin America and the former Soviet Union. American men on tour in the Philippines seek petite, demure 'girl next door' body types, while in Colombia, American men seek curvaceous mestiza women that resemble Sofia Vergara. In Ukraine, however, most men seek women that embody the transnational beauty ideal: thin, tall, white, blonde, and blue eyed.

## **443. Feminist Entanglements in the Nation: Possibilities and Perils of Rights-Based Discourses**

**7:45am-9:00am**  
**PRCC 102-C**

This roundtable will examine how feminist, anti-racist and anti-colonial struggles for social justice mobilize rights in ways that both contest and reproduce colonial/imperial power. Reflecting on our current research—which includes work on discourses of sexual victimization in truth commissions, the regulation of racialized women through the welfare state, and racialization in settler nation-states—roundtable participants will identify and confront creeping colonialism and imperialism, and share concrete examples of creative resistance that engage with rights discourses in often ambiguous and contradictory ways. The session seeks to encourage audience dialogue with the roundtable theme, across sites, disciplines and experiences.

### MODERATOR

♦ *Maki Motapanyane, Mount Royal University*

### PRESENTERS

- ♦ *Emily Rosser, York University*
- ♦ *Shihoko Nakagawa, York University*
- ♦ *Jessica Devi Chandrashekar, York University*
- ♦ *Beenash Jafri, York University*

## **444. Gendering State and Society: Making Meaning of Gender Advocacy and Female Political Participation in Sub-Saharan Africa**

**7:45AM-9:00AM**  
**PRCC 103-A**

### PARTICIPANTS

## **Goats & Uteri**

♦ *Rachel Niehuus, University of California, San Francisco*  
 Entitled 'Goats and Uteri,' this paper is an anthropological investigation of love, money, and gendered violence in eastern Democratic Republic of Congo. It centers around a comparison of the production of womanhood in bridewealth practices in rural Congo with fistula-repair programs that have arisen in the midst of what has become known as a Congolese 'rape epidemic.' The paper concludes by suggesting that rape in Congo, mediated as it is by cultural ideas of exchange and marriage, is more ambivalent than pure violence.

## **'Because of Women's Rights': Negotiating Local Politics as "Women" in South Sudan**

♦ *Leonie S. Newhouse, Pennsylvania State University*  
 Since 2005, there has been an incredible international investment in state-building in South Sudan, as the country emerged from its civil war. From the beginning, the role for women in politics and post-conflict development was taken up by a variety of actors—from international agencies to local politicians. But what has this emphasis on participation meant for women at the local level? Drawing on ethnographic research in South Sudan, the paper explores the contradictory ways in which discourses of women's rights have been received, reinterpreted and used strategically by people of all genders in local political life in South Sudan.

## **445. Creating Justice in Higher Education: Examining Sexual Violence, Student Debt, and STEM Diversity**

**7:45AM-9:00AM**  
**PRCC 103-B**

### PARTICIPANTS

## **Against Debt: Thinking Beyond Financial Aid to Educational Justice**

♦ *Angela Stoutenburgh, University of Arizona*  
 Rising tuition and fees are prohibitive factors for many women when choosing higher education institutions and future careers. While women's presence in college and throughout different fields is expanding, student loan debt and persistent wage gaps maintain women's structural disadvantage. With decades of hindsight, contemporary affirmative action and financial aid policies are inadequate in tackling rising costs and wage and employment disparities. This paper argues that the clearest path towards educational and occupational justice lies beyond financial aid reform. Rather than fixing a flawed and confounding system, this paper explores the pragmatism and long term impact of debt-free higher education.

## **Diversity Policy in Practice: Creating Justice for Higher Education STEM Faculty**

♦ *Heather Metcalf, University of Arizona*  
 For nearly fifty years, diversity advocates have dedicated considerable efforts to addressing the underrepresentation of women and faculty of color in STEM disciplines. While much emphasis is placed on policies and programs intended to increase the diversity and recruitment of STEM faculty, little attention is paid to broader systemic change, retention, and how faculty experience these initiatives on a practical level. This paper draws on interviews and surveys with STEM faculty

to explore diversity-related policies in practice. As these faculty demonstrate, without investment in STEM cultural change, these initiatives largely function symbolically and can negatively impact STEM faculty retention.

## 446. “Teach Them Well and Let Them Lead the Way”: Theorizing Social Justice in the Classroom

7:45AM–9:00AM

PRCC 104-A

### MODERATOR

- ♦ *Stacy Lynn Tanner, University of Central Florida*

### PARTICIPANTS

#### ***The Pedagogical Imperative: Teaching Social Justice in the First Year Writing Classroom***

- ♦ *Sarah Elise Fryett, Florida State University*

This essay argues that the First Year Writing (FYW) classroom is an ideal space to foster an interest in and appreciation for various feminist movements. For example, we watch *Iron Jawed Angels*, discuss the heterosexual matrix in conjunction with Hollywood films, and question how language conditions our understanding of gender. Through an examination of exercises, discussions, and writings within the FYW classroom, I explore the necessity for conscientious classroom practices that encourage a contextualization of historical feminist campaigns and envision future resistance.

#### ***Tools (Tricks) of the Trade: Social Justice and Literature Pedagogy***

- ♦ *Brandy Terrish Wilson, University of Memphis*

In this paper, I discuss the gender and sexuality unit of my introductory literature course in order to emphasize transgressive pedagogical practices that encourage and promote active social justice movements. Students study the canon alongside literature traditionally excluded from the canon to learn how writers fought for change, equality, and a more inclusive canon. By teaching students the language and tools to study and appreciate literature and to fight for social change within their own lives and work, this practice enables students to define and create their own multifaceted social justice movements.

#### ***Looking Back, Looking Forward: Creating a Sustainable Campaign for Modern Justice in the History Classroom***

- ♦ *Stacy Lynn Tanner, University of Central Florida*

In this paper, I discuss three campaigns that encompass divergent definitions of justice. In my classroom we investigate the evolution of American women's political thought, the fight to regulate women's labor and the impact of the *Muller v. Oregon* (1908) Supreme Court case, and the evolution of competing physical education philosophies (Cott, Cahn, Hargreaves). My curriculum offers students a window into the past in order to better understand modern campaigns. We also look forward and ask: how can we reinvent the campaign to address an increasingly complex array of agendas and create a sustainable praxis for justice?

## 447. Hegemonic Global Feminisms and Alternative Practices of Resistance to Structural Violence

7:45AM–9:00AM

PRCC 104-B

### PARTICIPANTS

#### ***Struggles for Home: Gendered Violence, U.S. Imperialism, and an Urban Social Movements Response in Metro Manila***

- ♦ *Huibin A. Chew, University of Southern California*

The poor women's federation GABRIELA addresses gendered interpersonal violence—from sexual assault to intimate partner abuse—in tandem with its community-based organizing for economic justice and housing in Metro Manila. Resonating with feminist of color approaches to 'transformative organizing,' organizers link change in relationships to deep structural changes in society. What are potentials of this social movements response to gendered violence, and how do GABRIELA's strategies deviate from hegemonic global feminism? When U.S. imperialism, from military aggression to the Trans-Pacific Partnership free trade negotiations, shapes conditions of struggle, what political practices of solidarity does GABRIELA's experience suggest?

#### ***Toward a Queer of Color Analysis of the Subprime Mortgage Crisis***

- ♦ *Sa Whitley, University of California, Los Angeles*

This paper articulates a queer of color critique of the subprime mortgage crisis by moving beyond mere statistics of racially predatory lending practices by finance institutions. Why were Black women, particularly those who were heads of households, with stable upper-middle class jobs, offered devastating loan packages? This contradiction suggests the ongoing overlap between racist, sexist, and heteronormative ideologies within our country's financial institutions and cultures. Drawing on work by Cathy Cohen, I convey how queer (of color) politics can inform feminist economic justice movements on national and transnational registers by deconstructing neoliberalism's deleterious cultural projects.

#### ***Performing Motherhood: Hannah Arendt, Political Freedom, and the Protest Organizations of Ciudad Juárez***

- ♦ *Elva Fabiola Orozco, University of Massachusetts, Amherst*

This article takes a new approach to the study of maternal activism in Ciudad Juárez and Chihuahua, Mexico by analyzing it through Hannah Arendt's theoretical reflections on political freedom in *The Human Condition*. In doing so, it reevaluates maternal organizations, such as *Mujeres de Negro*, who took to the streets to protest gender-based homicides since the late 1990s. In making this point, this article challenges the feminist tradition that sees women's role in biological reproduction as the paradigmatic source of their subordination. Instead, I argue that women experience political freedom precisely through their connection with their daughters.

## 448. Eyeing the Other, Eyeing Ourselves: Nation, Surveillance, and Embodiment

7:45am–9:00am

PRCC 104-C

## MODERATOR

- ♦ Sarah McLain, Simmons College

## PARTICIPANTS

### **FEMEN and the Racial State**

- ♦ Heather Mooney, Simmons College

This paper engages with the feminist group FEMEN and their simultaneous disruption and stabilization of the nation-state. Notorious for their bare-breasted protesting strategies, FEMEN has garnered both acclaim and criticism for their political statements. While FEMEN does disrupt the supposed inevitability of the state exposing the state as both subjective and sexual, it does so through display of conventional gender performance and Islamophobic protesting strategies. In doing so, FEMEN conflates (female) nudity with modernism and (female) coverage with primitivism, ultimately (re)producing the racialized nation-state and superseding FEMEN's efforts at state destabilization.

### **Towards Situated Body Ideals: Feminist Pragmatism and Body Size**

- ♦ Roxanna Villalobos, Simmons College

Women's bodies play out conflicting forms of desire formulated by Western consumerist culture: rigid control of desire (producer) or total submission to desire (consumer), desires conflated with thinness and fatness, respectively. The ideological terrain and material effects of body size ingrained in gender comportment reveal how women's unconscious embodied habits inadvertently reify normative gender formations. I argue that women may transform normalizing effects of gender by reconfiguring gendered habits through an application of situated body ideals. New embodied habits may emerge and liberate women from perpetually aiming to attain a homogenizing body ideal not necessarily always viable with their bodies.

### **Bodies and Borders**

- ♦ Dana T. Ahern, Simmons College

Surveillance is a major site of control and those defined as the most dangerous become the victims of violent policing of bodies. Refused entry, service, and citizenship are a result of politics of fear instilled by oppressive powers, and the most vulnerable bodies are queer and/or of color. From this, I explore borders and how access to the ability to assimilate to normative standards affects certain individuals. Ultimately, I argue that surveillance of borders act to dehumanize and limit access to rights given to individuals based on presentation and marginalized identity through a rhetoric of fear-based legislation.

## **449. Feminisms of Color, National Embodiment, and Cultural Appropriation**

7:45am-9:00am

PRCC 202-A (LCD)

## MODERATOR

- ♦ Gregory C. Mitchell, Williams College

## PARTICIPANTS

### **A Less Than Luxurious Display of Chola Iconography**

- ♦ Alejandra Rosales, Williams College

This paper examines how mainstream white female popular music artists affect the process of transculturation by appropriating iconography. Specifically, this paper applies contemporary gender studies scholars' theories of transculturation (such as Sun Jung and Maria Elena Cepeda) to the case of the "chola," a specific cultural icon appropriated by white US pop artists. Using Gwen Stefani as a case study, I examine specific moments in which Stefani deployed brown women's bodies to transfer chola "authenticity" to herself, remaking the subjectivity within popular consciousness while ultimately reifying the figure in a depleted form that intensified negative consequences for women of color.

### **Somewhere in America: Urban Culture & U.S. Muslim Women**

- ♦ Amalie Dougish, Williams College

The video is labeled #Mipsterz, indexing the women featured in it as "Muslim hipsters." In it, Muslim women wearing hijab are styled in fashion-forward ways as they pose, skateboard, strut confidently, eat ice cream and take "selfies" while a Jay-Z song plays. Through it, I examine the tenuous relationship between progressive US Muslim women and urban culture, positioning the video and similar internet memes and tropes about female Muslim "hipsters" by drawing on contemporary theories of Western Muslim feminism to analyze how their bodies are forced into a problematic framework of competing nationalisms.

### **Mi Casa, Su Casa: Shakira and Signification of "Home" in the Latina Diva Body within Global Queerness**

- ♦ Sergio Manrique, Williams College

In this paper, I show how gay men's diva worship places the bodies of women of color in a precarious position and specifically projects onto them nationalized discourses of "home." Using Shakira's perpetual attempts at pan-ethnic reinvention of herself and appeals to a palatable "global" feminine body, I show how the Colombian artist has used the elasticity of her subjectivity to propel herself to success. Central to my claim is the importance of "home" for queer of color critique, and the special primacy of "home" for queers, particularly those in the diaspora.

### **The Exorcism of Sasha Fierce**

- ♦ Shanice Scantlebury, Williams College

This paper shows how black divas have empowered people who participate in Ball culture to reclaim the concept of family despite American patriarchal social structures. Black divas have a special place in queer popular culture because they have reclaimed, reinvented and sometimes rebuffed the national repertoire of black female archetypes previously available to black women. Using Beyoncé's meteoric rise to success as an opportunity to examine how black gay audiences in Ball cultures have received her differently than other global audiences, I show how they have incorporated her into ball culture, influencing and strengthening queer kinship within the House culture.

## **450. Women's Technolabor: Acts of Advocacy Online, in Media, and On Stage**

7:45AM-9:00AM

PRCC 202-B (LCD)



## MODERATOR

- ♦ Anya Michelle Wallace, Pennsylvania State University

## PARTICIPANTS

### **#LowKeyMagic: On Black Women's Labors of Love in the Digital Hinterlands**

- ♦ Moya Zakia Bailey, Northeastern University  
I explore the work that Black girls and women are doing in liminal digital spaces to help create the world they wish to see. Through the use of Twitter hashtags (#blackpowerisforblackmen, #girlslikeus, #solidarityisforwhitewomen, etc.) and Tumblr blogs, Black girls are utilizing free and generally under examined means of production that interrupt dominant scripts and force a reconsideration of hegemonic representations. I am interested not only in these moments where media conversations move from margin to center but how these unpredictable and unstable recenterings help and hurt Black girls work towards social justice.

### **Axe to Grind: Women's Love and Labor with the Electric Guitar**

- ♦ Mashadi Matabane, St. Paul's School  
This paper explores black women musicians as cultural workers. Using oral history interviews and historical analysis, it focuses on how this identity is shaped by different types of labor with the instrument. These are: the labor of playing the electric guitar; the labor constitutive of/culminating in cultural work; and the labor of negotiating gendered-racial hierarchies in U.S. popular music praxis across eras. The paper contends that this overlooked population—women playing an instrument idealized as the provenance of male, heterosexual mastery—perform musico-spatial impositions and interventions, using the electric guitar as a technological tool of black female subjectivity and advocacy.

### **Epistemic Labor and Loving Epistemologies: Women's Approaches to Contemporary Reproductive Health Knowledge Production**

- ♦ Whitney A. Peoples, University of Texas, Arlington  
This paper presents the results of an 2012-2013 interview study conducted with women aged 18-35 in Atlanta, GA. Dominant public debate and discourse construct narrow representations of women's reproductive health and autonomy—rarely including women's actual voices. Study participants challenged this approach by assembling a picture of engaged subjects always in the process of re/producing ways of knowing and action that serve a responsible, accountable and successful reproductive health care practice. They constructed diverse epistemological frameworks through which to evaluate and integrate public debate over reproductive health, and engaged in epistemological practices revealing complex processes of reproductive health information-gathering and meaning-making.

### **451. Transgressing the "View' from Nowhere": Experiments in Transfeminist Epistemologies and Multisensory Ethnographies**

7:45AM-9:00AM

PRCC 202-C (LCD)

## MODERATOR

- ♦ Elena Guzman, Cornell University

## PARTICIPANTS

### **Screams and Silences: Towards a New Epistemological Understanding of Representation**

- ♦ Elena Guzman, Cornell University  
Disengaging from the notion that representations are disconnected from issues of power and privilege, this research seeks to create a critical dialogue with issues that arise when researchers and ethnographers re-present marginalized communities. Using my ethnographic work with the grassroots organization, Black Women's Blueprint, with a particular emphasis on moments of screams and silences in ethnographic contexts, oral history, as well as my own embodied experiences of family homelessness in NYC, I hope to provide an example of the levels of analysis that are possible to prevent silencing with feminist epistemological interventions.

### **Asymmetrical Collaboration: Trans-Feminist & Anthropological Exchange Theory in Ethnographic Filmmaking**

- ♦ Emily Hong, Cornell University  
This paper reflects upon my experiments with collaboration as both the object and means of producing *Get By* (2013), an ethnographic film on worker-community solidarity. Drawing upon Marilyn Strathern's *Gender of the Gift*, it investigates how the anthropological exchange literature and trans-feminist theory can illuminate the analytic possibilities of multisensory collaborative work across barriers of class, race, and gender. By reflecting upon the productive challenges of collaboration during shooting, editing, and other points of the production process, it tackles questions of domination, artistic and academic autonomy and multi-vocality, and the alienability and mutability of the artifacts of knowledge production.

### **Transducing Embodied Knowledge into Sound Studies Methodology: On Papa Sangre and the Construct of Immersion**

- ♦ Enongo Lumumba-Kasongo, Cornell University  
Drawing on feminist concerns regarding embodiment, my paper will examine the concept of immersion in virtual space as it is experienced in audio games, electronic games in which feedback is primarily sonic. I will reflect on an eight-week "virtual ethnography" in which I played a popular audio game, *Papa Sangre*, to challenge Frances Dyson's claim that sound is "the immersive medium par excellence." As I will illustrate, despite developers' framing of immersion as a universal experience, their use of ableist language and gendered audio cues reveals dangerous assumptions about their ideal gamer which are reflective of Nagel's "view' from nowhere."

### **Doing Gender in the Square: Embodied Interventions in Mass Egyptian Demonstrations**

- ♦ Natalie Nesvaderani, Cornell University  
In Egypt, feminist activists have organized around increasingly prevalent and violent incidents of mob rape during mass demonstrations. I analyze the practices of vigilante intervention groups that work to secure Tahrir Square. Core organizers embrace gender fluidity in private closed-door spaces: in public, female-bodied activists often dress and perform to "pass" as men, tactically facilitating their interventions. Activists are thus constantly deconstructing and

reifying hegemonic gender identities, the implications of which I will explore in this paper. Through visual media, disseminating activists' testimonies will transcend physical boundaries to develop trans-feminist possibilities around the world.

## 452. Unsettling Activism: Gendered Violence and Justice

7:45AM-9:00AM

PRCC 203 (LCD)

MODERATOR

- ♦ *Alai Reyes-Santos, University of Oregon*

PARTICIPANTS

**“Rub Against Me and I’ll Expose You”:** *What History Has to Say about Contemporary Anti-Harassment Campaigns for Mass Transit in the 21st Century US*

- ♦ *Georgina Hickey, University of Michigan, Dearborn*  
This paper uses the history of gender-based harassment in public spaces in the U.S. to evaluate current campaigns against such harassment that have recently launched in Boston, Chicago, and Washington, D.C. These recent anti-harassment campaigns, which come from grassroots pressure, are remarkably positive responses to a feminist-defined issue but fall short in several key ways, particularly in their failure to recognize the systemic causes and implications of gender-based harassment in public space.

**Anti-Trafficking Discourse, the Non-Profit Industrial Complex, and the Question of Justice**

- ♦ *Myrl Beam, Colby College*  
This paper examines the production and implications of anti-sex trafficking discourse in the US, and, in particular, feminist investments in so-called “Safe Harbor Laws.” Hailed by many feminist organizations as protection for victims of trafficking, I instead argue that Safe Harbor laws represent a dangerous collaboration with the state—a hollow promise of safety that actually facilitates vast expansion of gendered and racialized policing of those who trade sex for survival. Spearheaded by women’s foundations and implemented by non-profits reliant on those foundations for funding, anti-trafficking discourse raises troubling questions about profoundly different feminist visions of justice.

**Queering the Support for Trafficked Persons: Justice and Anti-Trafficking Prevention in Kansas City**

- ♦ *Corinne Schwarz, University of Kansas*  
Human trafficking justice primarily centers on the “Three Ps” model of prevention, protection, and prosecution. While protection and prosecution efforts have been moderately successful, prevention remains elusive, as larger structural factors—particularly class, gender, and sexuality inequalities—remain difficult to target. Based on 25 interviews with service providers in the Kansas City metro area, I believe a public health approach that destabilizes a linear model of support creates new avenues of agency and community for trafficking survivors. Flexible, “client-first” approaches used with these vulnerable populations could be one way to approach trafficking justice outside of the reactive punitive model.

## 453. There’s No Badge for This: Girl Scouts Transgressing Violence & Healing from Tragedy

7:45AM-9:00AM

PRCC 204 (LCD)

MODERATOR

- ♦ *Catherine Jacquet, Louisiana State University*

PARTICIPANTS

**‘What Fear is Like’: The Legacy of Trauma, Safety, and Security after the 1977 Girl Scout Murders**

- ♦ *Amy Colleen Sullivan, Independent Scholar*  
The Camp Scott murders remain a source of grisly curiosity for true-crime aficionados nationwide. The story of what happened to the surviving women and girls has never been told. Two trials, one criminal and one civil, bookend the crime but neither explain what happened to a community of women violated on their land, in their own empowered, natural setting of Girl Scout camp. An overview of the tragedy from the perspective of survivors, this presentation examines issues of safety and security in the 1970s-80s, the trickle-down history of PTSD, girls in nature, and sexual identity-formation in a hostile social culture.

**Keepers of the Ashes: A Story of Healing and a Film-in-the-Making**

- ♦ *Michelle Hoffman, Cookie Trail Films, LLC*  
In the late 1990s, Michelle Hoffman was diagnosed with PTSD as a result of her experience with the 1977 Girl Scout murders. Keenly aware of the lack of closure, healing, and dialogue among survivors, she began work on a documentary about the long-term impact of the tragedy. Now ten years into interviewing women present at Camp Scott that night—through talking, singing, and corresponding—she has collected on film a record of the many lives changed as a result of one violent, life-altering event. Hoffman will share clips from her film-in-progress.

**‘Every Stitch and Step of My Life’: Re-visioning Justice after Trauma**

- ♦ *Carla Wilhite, University of New Mexico*  
Trauma recovery often comes with considerable costs—decades of emotional pain, re-trauma, and, all too often, recrimination. Recovery happens when something painful is inexplicably changed in the heart, when healing, self-discovery, and “flourishment” is restored. Justice for women is often denied in patriarchal systems. Another justice can be found in the joyful company of women—in Girl Scouting, to be exact. Women can sing other women to a justice restored through performing and remembering valued traditions, rituals, and rhythms of the natural world. As an interviewee, Wilhite will share insights about her recovery—from trauma to creativity and reinvention.

## 454. To Worry Words: Black Women’s Literacies and Rhetorics in Digital, Narrative, and Self-Help Cultures

7:45AM-9:00AM

PRCC 208-C (LCD)

## PARTICIPANTS

### **“Lord Knows...”: Intersectional Truths and Burden Bearing in the Lives of Black Mothers and Daughters**

♦ *Jamila D. Smith, Eastern Illinois University*

Through the use of oral narrative, this presentation examines the intersectional impact of race, age, place, and gender in the lives of three mother/daughter pairs in a small southern town. The impact of racism coupled with the burden of Black women's strength, positions the mothers to encourage their daughters to leave and never return—an opportunity never attainable in their own lives. In furthering the call for collectivity of oral histories, toward a critical (re)articulation of our experiences as Black women, this study articulates a necessity for centering and sharing our intergenerational, epistemological truths in the fight against multiple oppressions.

### **“Call a Thing a Thing’: Healing and the Paradox of Rearticulation on ‘Iyanla, Fix My Life.’”**

♦ *Tamika L. Carey, State University of New York, Albany*

Because Black women's discussions of pain and wellness have historically functioned as vehicles for oppositional-knowledge formation, self-definition, and vocal resistance (Pough 2004), the circulation of these strategies in contemporary televised therapy culture suggests shows like “Oprah's Life Class” foster feminist epistemologies. Through an analysis of the rhetorics of healing circulating in self-help writer Iyanla Vanzant's books, this presentation reveals the paradox in the charge to “call a thing a thing” Black women are embracing on the series “Iyanla, Fix My Life;” a paradox that reveals the challenges in appropriating and transferring such critical discourse practices in the public sphere.

## **455. Technologically Processing the “Natural” Body**

**7:45AM–9:00AM**

**PRCC 209-A (LCD)**

### MODERATOR

♦ *Chaitanya Lakkimsetti, Texas A&M University*

### PARTICIPANTS

### **Wiki-Expertise, Trans-Reformulation, and the ICD Revision Beta Phase**

♦ *Christoph Hanssmann, University of California, San Francisco*

The International Classification of Diseases is in the midst of its eleventh revision (ICD-11), and is reformulating several major diagnoses—including the category that aims to clinically define “transgender.” Clinical realms increasingly incorporate “community” perspectives, and together these social worlds “cooperate without consensus” to generate capacious classificatory terms (Star 1993). The ICD's wiki-style feedback-based “Beta phase” of diagnostic revision is one site of negotiation where activists, providers, and researchers converge online to debate the classificatory ontology of “transgender.” This paper explores how ontological “truths” about gender are constructed through the broad, ostensibly democratized platform of the “web-based community” of “experts.”

### **Re-forming the “Natural” Body: Period Tracking Apps and the “Knowing Body”**

♦ *Katie A. Hasson, University of Southern California*

There is an ever-expanding array of websites and apps designed for keeping track of menstrual cycles. Using interview data, this paper examines how individuals use these tools and the meanings they ascribe to them, taking a feminist STS approach that highlights the co-construction of technologies and the “naturalness” of the bodies they mediate. While these technologies promote the rationalization, objectification, and fragmentation of the body and bodily processes, I find that some women use period tracking apps to access and re-form an understanding of the “natural” body as agentic and a source of embodied, experiential knowledge.

### **Seizing the Self: (Re)imagining Transgender through New Media**

♦ *Demetrios Psihopaidas, University of Southern California*

Feminist self-help of the 1970s proposed experiential self-knowledge provided a means of accessing truths about women's “natural” states of being, outside the patriarchal institutions of medicine. This epistemological challenge was predicated on the physical presence of women “looking” together in small groups. Through ethnographic participation in online transgender communities, this paper argues new media technologies have extended and reconfigured this insight by demonstrating that intimate knowledge and expertise can be achieved in virtual communities. Utilizing embodied and affective experiences, users critiqued biomedical constructions of the transgender subject, and in this process, reconstructed “natural” ways of knowing and understanding cross-gender identification.

## **456. Growing up Policed and Disciplined: Using Participatory Action Research with Youth to Resist the Zero Tolerance Policies Employed by Schools and Police in NYC**

**7:45AM–9:00AM**

**PRCC 209-B (LCD)**

### MODERATOR

♦ *Brett Stoudt, John Jay College*

### PARTICIPANTS

### **Queer(y)ing School Discipline: Examining the Gendered Policing of Queer Students of Color in NYC Public Schools**

♦ *Jennifer Chmielewski, The Graduate Center, City University of New York*

♦ *Brett Stoudt, John Jay College*

♦ *Michelle Fine, The Graduate Center, City University of New York*

LGBTQ youth report more negative school outcomes, including higher levels of school discipline, negative experiences with school safety officials, and less teacher support. As part of a mixed-methods project with LGBTQ youth who are involved in activism against homophobia, we investigate the ways in which the intersections of race and gender are related to disproportionate and heterosexist disciplinary practices and surveillance of LGBTQ youth of color. We will discuss this gendered policing of queer bodies in the context of homophobia and zero-tolerance policies, as well as the strengths that LGBTQ youth bring to thrive as they negotiate institutionalized homophobia.

## Participatory Police-Reform Research: A Youth-Centric Vision of Community Safety

- ♦ *Kimberly Belmonte, The Graduate Center, City University of New York*
- ♦ *Amanda Matles, The Graduate Center, City University of New York*
- ♦ *Selma Djokovic, The Graduate Center, City University of New York*

NYPD zero-tolerance policies punish petty crimes and endorse high levels of surveillance, feeding the prison-industrial complex with poor youth of color. The Researchers for Fair Policing project brings together young people, academics and community organizers to study the ways in which youth are affected by aggressive policing. Our youth-designed survey and video testimonials examine how policing practices affect youth in ways that are raced, sexualized, classed and gendered. We will discuss how our PAR project engages in the current public debates about police practices and pushes back against the foreclosure of public space and marginalization of young people of color.

## Safe for Who? A Participatory Study of “School Safety” and the School to Prison Pipeline

- ♦ *Talia Sandwick, City University of New York*
- ♦ *Maria Elena Torre, The Graduate Center, City University of New York*
- ♦ *Caitlin Cahill, Pratt Institute*

NYC has followed national trends towards overreliance on suspensions, expulsions, and arrests as routine disciplinary measures in educational settings even while evidence shows that these policies neither enhance safety nor deter misbehavior. This burden has disproportionately been born by students of color, particularly young men. We developed a PAR project in collaboration with youth involved in school justice activism. Using multi-method strategies, this project explores the impact of harsh school discipline policies in the lives of NYC youth. This presentation will describe the findings of the work, its policy implications and the strategies used by youth to seek change.

## 457. Exploring Jewish Feminist Encounters with Transnationalism/s, Complex Consciousness, and Praxes

7:45AM–9:00AM

PRCC 209-C (LCD)

The Jewish caucus roundtable probes the meanings and consequences of the transnational and trans-feminist in Jewish feminist consciousness, experience, and practice. Through varied mediums and perspectives, Jewish feminist query how complex arrangements of belonging and liminality co-exist. Through film, poetry, and prose, the contributors explore and analyze the ways in which formations of nation, Jewishness, and feminist politics create places of complex meaning, yet also craft interstices that challenge these same meaning-making processes.

MODERATOR

- ♦ *Robyn Allison Epstein, University of Maryland, College Park*

PRESENTERS

- ♦ *Lois E. Rubin, Pennsylvania State University*
- ♦ *Nancy Shiffrin, Los Angeles Valley College*
- ♦ *Batya Weinbaum, Independent Scholar*

## 458. Feminist Spirituality Interest Group Meeting

7:45AM–9:00AM

PRCC 210

This is the business meeting for this interest group.

## 459. Reworking Masculinities: Transcending Normative Bodies, Roles, Identities, and Species

7:45AM–9:00AM

Sheraton Miramar-1

MODERATOR

- ♦ *Alicia Woodbury, Arizona State University*

PARTICIPANTS

### Not “Mr. Mom”: Challenging Popular Notions of the Stay-at-Home Father

- ♦ *Aundrea Snitker, Arizona State University*

This study examines the ways traditional notions of masculinity and fatherhood are challenged by stay-at-home fathers participating in a national at-home father community. Based on interviews with fathers at the annual convention for at-home fathers, this study highlights the ways those fathers reconstruct masculinity and fatherhood to include traditionally feminine attributes while fighting against popular assumptions of the “Mr. Mom” role. Rather than mothering, participants assert that they are changing traditional notions of fatherhood to include care-giving. Through this community of stay-at-home fathers, these participants are creating a new space for fathers that challenge traditional notions of masculinity and fatherhood.

### Inserting Masculinity: Humans, Dogs & Testicles

- ♦ *Meredith Helen Clark, Arizona State University*

Masculinity becomes imprinted upon companion animals, and dogs in particular, in the scope of human-animal relationships and interactions. Utilizing a mixed methods approach I will focus on the gendered politics of neutering and artificial dog testicles in particular that are inserted in place of a male dog's real testicles after he is “fixed.” Such a consideration will allow me to examine how narratives of masculinity become imprinted on people's dogs, how those narratives surround the presence (or lack thereof) of a dog's testicles and how that frames constructions of (e)masculinity in dogs and their human “masters.”

### Silly Fairies & Badass Faggots: Insubordinate Anti-Masculinity on Television

- ♦ *Jonathan Branfman, The Ohio State University*

Exuberantly feminine gay men take the spotlight in NBC's sitcom, *The New Normal* (2012 – 2013) and HBO's Southern vampire drama, *True Blood* (2008 – present). The *New Normal*'s Bryan, en route to fatherhood, explicitly revolts against masculine gender norms. This paper dissects the narrative and visual tactics by which *The New Normal* trivializes this gender insubordination, taming Bryan's challenge to hegemonic masculinity and homonormativity. I then place Bryan in dialogue with *True Blood*'s self-proclaimed “faggot” chef, Lafayette. Through this dialogue, I highlight emerging cinematic strategies that invite audiences to love transgressive anti-masculine characters and revel in their effeminate defiance.

## ***The Embodiment of Masculinity Among Trans\* Identified Men***

♦ *Abby Haak, Minnesota State University, Mankato*

In exploring how transmen embody and perform masculinity, it becomes evident that masculinity is socially constructed. The cisgender men interviewed all performed normative masculinity in their appearances while simultaneously noting that masculinity does not depend on specific behaviors or actions. Participants also recalled having experienced transphobic discrimination in various public spaces. Through the juxtaposition of trans\* and cisgender men's ideas of masculinity, this research aids in the continuation of the attempt by many trans\* theorists to show how our society enforces a rigid gender binary and how that strict binary is harmful in how it limits normative definitions of masculinity.

## **460. Rethinking Haiti: International Aid, Family Crisis, Masculinity, and Healing**

7:45am–9:00am

Sheraton Miramar-2

### MODERATOR

♦ *Kathleen Ratajczak, University of Cincinnati*

### PARTICIPANTS

#### ***Erasing a Nation: Transgressing Humanitarian Aid in Post-Earthquake Haiti***

♦ *Talia Tuesta, University of Cincinnati*

United States imperialism in the international community has been a growing concern since the establishment of America as a global superpower. The rhetoric used in our society regarding the practice of spreading democracy, however, rarely addresses the tactics of imperialism as possibly resulting in human rights violations. Using Gloria Anzaldúa's notion of the *mestiza* consciousness, I argue that human rights violations occurred in post-Earthquake Haiti disguised via rhetoric of humanitarian aid. This paper deconstructs historical practices of American imperialism in Haiti and questions if the United States has the adaptive capacity to change the way it rethinks international nations.

#### ***Evaluating Family Crisis in Haiti: 1947 to 1994***

♦ *Alyssa Kahle, University of Cincinnati*

This paper explores Haitian family's responses to human rights violations occurring between 1947 and 1994. The Double ABC-X model as theorized by Hamilton McCubbin and Joan Patterson is used and critiqued as a framework of evaluation. This paper argues that the woman head of home is most likely to experience the human rights violation, and due to cultural and social factors that the Double ABC-X model cannot account for she is also the family member most affected by the ensuing crisis. Theorized is another adaptation to the Double ABC-X model taking a more intersectional approach to evaluating family crisis.

#### ***Healing the Whole***

♦ *Mattie Griffin, University of Cincinnati*

The Mind/Body/Spirit Connection and Trauma in Haiti examines the Haitian notion of spirituality as it relates holistically to all aspects of life. Specifically, I examine the mind-body-spirit connection as exercised throughout Haitian culture: in Vodou, in psychosomatic pain felt by *viktim*, (Haitian Creole

for "victims,") in fluid *ensekirite* (Haitian Creole for "insecurity") and in notions of shared pain and solidarity among Haitians. I use these conclusions to support a grassroots movement for a holistic therapeutic modality for Haitian individuals who have experienced trauma.

## **461. Varied and Multiple Yet, Interconnected: Black Women on a Quest for Justice**

7:45AM–9:00AM

Sheraton Miramar-3

### MODERATOR

♦ *Nichole Ray, University of Georgia*

### PARTICIPANTS

#### ***Building Community, Recognizing Self: Women Constructing Justice in Toni Morrison's Paradise***

♦ *Lauren Chambers, Palm Beach State College*

Toni Morrison's *Paradise* (1998) examines the function of justice as a process of community building. I will focus my presentation on the Convent women who symbolize a communal practice of identity formation. In *Paradise* these characters represent larger systemic issues of injustice marked by domestic abuse, self-hatred, and racial prejudice. Such acts of injustice demonstrate the importance of Black women learning to love themselves amidst the chaos to gain wholeness, and ultimately, an identity. By embracing new definitions of community, they ultimately give voice to their injustices and celebrate their own self-worth.

#### ***No Tea for the Fever: Alberta Hunter's Shifting Critiques of North American Racism 1924-1984***

♦ *K. T. Ewing, University of Memphis*

Singer Alberta Hunter's extensive twentieth century travels uniquely positioned her to form a critique of American racism that transcended domestic borders. Hunter's ideas encompassed a global understanding of how systems of racial inequality impacted people of color throughout the world. Hunter's international experiences serve as a privileged look into African American women's travels and perspectives of global injustice based on race. An examination of how Hunter contested inequality throughout her personal life and singing career offers insight into analyses of how African American women survived and challenged systems of oppression both in the United States and abroad.

#### ***"A 'Dumb' Statue": Hallie Quinn Brown and 20th Century Elocution***

♦ *Daleah Goodwin, Illinois College*

Hallie Quinn Brown, an early twentieth century educator, professional elocutionist, and founding member of the black women's club movement, used language as a political weapon to exercise citizenship in post-Reconstruction America. Brown's desire to empower black women informed her innovative style that captivated international audiences, garnered thousands of dollars for black female education and lauded her "one of the finest female elocutionists in the world." An analysis of her work with the black women's club movement reveals how she transformed the meaning of elocution from leisure and entertainment into a social practice that informed, healed and liberated.

## 462. Delegate Assembly Meeting

7:45AM–9:00AM

Sheraton Miramar-4

Delegate Assembly members can learn about the state of the organization, make resolutions and deliberate on MA recommendations in support of the NWSA mission, and talk with NWSA leaders.

## 463. Rethinking and Rewriting “Origin Stories” in the Pursuit of Historical Justice

7:45AM–9:00AM

Sheraton San Cristobal

MODERATOR

- ♦ Mairead Sullivan, Emory University

PARTICIPANTS

### *Margaret Sanger, Eugenics, and Birth Control*

- ♦ Carole McCann, University of Maryland, Baltimore County  
In the one hundred years since she coined the term birth control, Margaret Sanger has come to represent both the fight for women's reproductive rights and the birth control movement's racism. While not contesting the fact of racism in the movement, this paper investigates what is left out when Sanger's commitment to eugenics is indexed as “the cause” of that racism. It examines the largely successful effort by eugenicists to contain and subdue the woman-led birth control movement, drawing attention to interconnections of race, nation, and gender politics that complicate our understanding of feminist successes, failures, and potential futures.

### *Reinscribing the Legacy of Translation in the Origin Story of Turkey’s Contemporary Feminist Movement*

- ♦ Emek Ergun, University of Maryland, Baltimore County  
This paper explores the representations of translation in the feminist historiography of Turkey's women's movement by focusing on a translation collective called “Women's Circle” (founded in 1983), which translated into Turkish key feminist texts. Although the collective is accorded the leading role in the movement's “origin story,” their translation work has not received much affirmative attention in feminist history. The presenter argues that this symbolic discrediting seeks to claim “authenticity” for the movement. Since translation is often understood as a copy, Turkey's feminist movement, which begins in translation, strategically writes its history to minimize that “copiedness” and maximize its “originality.”

### *Stories That Stick: Writing Feminist History for the General Public*

- ♦ Astrid Henry, Grinnell College  
This paper addresses the experience of writing a history of U.S. women's movements that seeks to complicate dominant understandings of feminism and appeal to a mainstream audience. Linda Gordon, Dorothy Sue Cobble, and the presenter are co-authors of *Feminism Unfinished: A Short, Surprising History of American Women's Movements*, which will be published in August 2014 by W.W. Norton. The talk will focus on the challenges of writing and marketing an accessible history of U.S. feminism that simultaneously contests many of the origins stories that have defined feminism, in order to portray a more complex history of this social justice movement.

## “Act Like a Lady”: A Contextualization of Historic and Contemporary Notions of Black Womanhood

- ♦ Emerald L. Christopher, University of Maryland, Baltimore County

The concept of the “politics of respectability” evolved in Black history based on Black women's response to negative portrayals of their sexuality. As a way to combat the injustices of the late 19th and early 20th centuries, the politics of respectability allowed Black women to protest the conditions of the time while simultaneously creating a culture of resistance that provided positive images of Black women. This paper examines the residual negative effects of this historic campaign of Black womanhood and its contribution to the contemporary management of Black women's sexuality as it relates to welfare reform protocols and marriage promotion.

## 464. Exhibit Hall Sunday

9:00AM–12:00PM

PRCC Ballroom B–Exhibit Hall

## 465. Decolonizing Pedagogies: Moving Toward Racial-Sexual-Gender Justice in the Classroom

9:15AM–10:30AM

PRCC 101-A

MODERATOR

- ♦ Mytheli Sreenivas, The Ohio State University

PARTICIPANTS

### *The Double Burden: Teaching and Learning in White Academia*

- ♦ Nithya Rajan, The Ohio State University  
In spite of decades of activism for diversity, academia remains a white, colonized space in which bodies of color are marginalized. This paper argues that women of color Graduate Teaching Assistants (GTAs) bear a double burden in white academia. Even in feminist classrooms, as students and instructors, they become responsible for decolonizing minds and bringing in marginalized standpoints. I explore how the experiences of women of color GTAs, as students in white graduate classrooms, inform the pedagogies they develop and use as instructors in introductory courses that address systems of oppression and privilege.

### *Decolonizing Pedagogies: Exploring the Tokenization of Indigenous Peoples in Higher Education*

- ♦ Tay Glover, The Ohio State University  
According to theorists such as hooks (1994) Freire (2000), there is a critical need for postcolonial, liberatory and dialogical pedagogy in the classroom in order to create positive and sustainable social change. The tokenism of Indigenous students, staff and faculty within a higher education context, specifically as it relates to American Indian Studies, continues to contribute to an ideological web of institutional practices that promote the erasure of Indigenous students. These practices include the underdevelopment of American Indian Studies curricula, and feelings of isolation among students. Utilizing Indigenous feminist theory, Andrea Smith's (2008, 2010) conceptualization of decolonization as lived experience, and a variety qualitative research methods, this paper seeks to fill a

gap in the existing literature by exploring the linkages between tokenism and the statistically high drop out rates for Indigenous students enrolled in colleges/universities and American Indian Studies programs.

## 466. Beyond “Women of Color”: Heterogeneity, Connections and the Struggle of International/ Non-Immigrant Communities for Justice

9:15AM–10:30AM

PRCC 101-B

### PARTICIPANTS

#### *Speaking without English? Critical Pedagogy and the Marginalization of International Students in Feminist Classroom*

♦ *Shana Ye, University of Minnesota*

Feminist educators have placed great emphasis on students' own production of knowledge to foster a student-centered learning environment. While an engaged pedagogy transgresses disciplinary, methodological and political boundaries, it risks reinforcing social inequality especially when it comes to international students who experience different struggles from students of color. Drawing from my teaching experience, I examine how requirements for participatory activities such as discussion facilitation and presentation may further silence international students, fortify white privilege and enact oppression within marginalized groups. My paper aims to rethink the concept of rigorous and pleasurable learning to advance social justice.

#### *Harvesting the Transnational: International Research and the Anglo-American Subject of US Feminist Studies*

♦ *Aniruddha Dutta, University of Iowa*

This paper examines how US gender studies increasingly seek to encompass transnational sites of research and knowledge production, while canons/debates remain centered on US-specific formations of gender/race/class. Discussions within gender/women's studies often centralize the (white) Anglo-American subject even when it is critiqued, evident in how categories like 'people of color' or 'global south' are united negatively relative to whiteness or US nationhood. Although the transnational is harvested as a source of knowledge and academic capital, the investigation of socio-economic structures and histories that depart from the US-centric white-POC or north-south relations are accorded less theoretical intelligibility and political urgency.

#### *Post-Racial America?! How International Students Fight for Justice*

♦ *Bibhusha Karki, University of Minnesota*

How do international students experience racism differently from people of color in “Post-Racial America” because of difficulties of language and unfamiliarity with the US social/legal systems? By looking at my experience of being a victim of vandalism and the aftermath of the incident, this paper examines how being a foreign brown woman affects my capability to fully access to legal and emotional support as well as fighting for justice. Instead of pointing fingers at any particular institution, this paper aims to engage questions of how to improve the law-enforcement system and transform victims' negative experiences into empowering moments.

## 467. Can Travel Seminars Interrupt the Naturalization of Globalization? Examining a Graduate Seminar in India

9:15am–10:30am

PRCC 102-B

This roundtable critically analyzes [a] University's graduate travel seminar to India. As part of the Women, Gender, and, Sexuality Studies global experience requirement the presenters participated in a short-term travel seminar in partnership with PSGR Krishnammal College for Women. Laura Parisi's *Transnational* (2012) provides a framework for our analysis. In response to her challenge to critically engage with questions regarding relationships between feminism, globalization, and the production and organization of knowledge we examine connections between the travel seminar and broader questions about academic tourism, transnational curriculum within Women's and Gender Studies, and university trends towards internationalization in the Global North.

### MODERATOR

♦ *Mehra Shirazi, Oregon State University*

### PRESENTERS

- ♦ *Kali Furman, Oregon State University*
- ♦ *Whitney K. Jones, Oregon State University*
- ♦ *Stephanie L. McClure, Oregon State University*
- ♦ *Patti L. Duncan, Oregon State University*

## 468. From the Bush and Beyond: Challenging Ideologies and Creating Justice in International Maternal Child Health

9:15AM–10:30AM

PRCC 102-C

Participants in this roundtable will share six case studies based on their experiences doing international maternal and child health studies. This roundtable will serve to foster a discussion about transnational feminism in social justice and systems-challenging praxis research. There will be three health topics that serve as the focus of this discussion; these include obstetrics, reproductive health, and primary health care. Each researcher will field questions about the implications of transnational feminism on researching and improving women's health internationally. These questions will be used to reflect on how international ideologies impact local policies and determine access to knowledge and power.

### MODERATOR

♦ *Holly Lynn Horan, Oregon State University*

### PRESENTERS

- ♦ *Bonnie Ruder, Oregon State University*
- ♦ *Annaliese Kay Watson, Oregon State University*
- ♦ *Jenney Lee, Oregon State University*
- ♦ *Elba C. Moise, Oregon State University*
- ♦ *Caroline Storm, Oregon State University*
- ♦ *Holly Lynn Horan, Oregon State University*

## 469. Queering Memory, Remembering Lesbians

9:15AM–10:30AM

PRCC 103-A

This roundtable explores the theoretical implications, practical challenges, and political realities of working with queer and lesbian oral history projects and archives. What

happens when a project, institution, or individual oral history is labeled queer or lesbian? How does this designation inform analysis, shape memory, relate to theory, and affect the agency of subjects?

PRESENTERS

- ♦ *Katie Batza, Gettysburg College*
- ♦ *La Shonda Mims, Towson University*
- ♦ *Lara Kelland, University of Louisville*
- ♦ *Monica L. Mercado, Bryn Mawr College*
- ♦ *Nadine Boulay, Simon Fraser University*

### 470. Dismantling Fixity while Reifying Restriction: Marginalized Identities that Permeate Nationhood

9:15am-10:30am

PRCC 103-B

MODERATOR

- ♦ *Kate Schaab, Bowling Green State University*

PARTICIPANTS

#### Submissive Yet Subversive: Singing Actresses, Dissident Texts, and Theater in Colonial America

- ♦ *Elisabeth Woronzoff, Bowling Green State University*

Colonial actresses demarcated a type of creative power that garnered widespread idolization. However this power was frequently marginalized by ideologies that prescribed their sexualities while also rendering actresses as representatives of idealized political values. Yet the texts actresses performed demonstrated a subversive response to gender, sexual, and sociopolitical dictations. Despite the onus placed on actresses to embody dominant social and political ideologies, the verses they spoke and sang slowly destabilized the frequency of gender and sexual fixity.

#### Foolish Virgins and Valiant Rescuers: Prostitution, Slavery, and Citizenship

- ♦ *Angela C. Fitzpatrick, Coastal Carolina University*

Stories of white and Chinese women forced into prostitution by deception, economic want, and opium addiction dominated late nineteenth-century urban California newspapers. In these narratives, Californians contested and reified structures of race, class, gender, sexuality, and nationhood while locating both white and Chinese men and women as "valiant rescuers" and "foolish virgins." This paper demonstrates how Anglo Americans, in particular, drew on narratives of prostitution as slavery and the racialized bodies of sex workers to construct a discourse of American freedom and exceptionalism that justified Chinese exclusion by playing on fears of women's exploitation.

#### Marginalization and Enhanced Access to Citizenship: War Does Strange Things

- ♦ *Manda V. Hicks, Boise State University*

The objective of war is also the ultimate constraint on human possibility; murder of the other in service to the nation. Yet participation in war also provides traditionally marginalized bodies (e.g., women, people of color, gays and lesbians) enhanced access to citizenship and the livable life. Hence we can attend to the ways war both enables and prohibits access to the livable life, recognizing that tracing these possibilities—specifically, from World War II to the current Global War on Terror—establishes new lines of inquiry regarding how marginalized bodies reveal normative inconsistencies and contradictions of the nation state.

#### Becoming Queer Citizens: The Challenges of Telling Sexually Fluid Women's Coming Out Stories

- ♦ *Clare Lemke, Bowling Green State University*

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This presentation explores stories by once-heterosexual-identified lesbian, gay, bisexual, and/or queer women as a site which illuminates the production of (il)legitimate LGBTQ subjects in the contemporary U.S. While typical coming out stories trace the “roots” of a LGBTQ identity to childhood, these stories offer models of identity characterized by surprise. In an era when cultural visibility of LGBTQ lives is equated with national belonging and civil rights, sexually fluid women face pressure to make their unconventional stories socially legible, and may find themselves elided as legitimate LGBTQ citizens if they cannot or will not do so.

## 471. **Doing Gender on the Black Hand** **Side: Flipping the Script**

9:15AM–10:30AM

PRCC 104-A

### PARTICIPANTS

#### **Undoing the Nappy-Headed Legacy of Slavery in African American Families—The Issue of Colorism in Family Relationships**

- ♦ *Marva Lewis, Tulane University*

This paper addresses an under-recognized area of conflict and shame in mother-daughter, and other family and community interpersonal relationships. In this paper we address the role of colorism—which privileges lighter skin tones and European features over darker skin tones and African features—in interpersonal family and professional-client relationships. Participants will learn the historical traumatic roots of colorism in slavery and the painful modern day psychological residuals in beliefs about ‘light-skin and good hair’ within some African American families, friendships, and communities. We will share findings from the body of knowledge and address the emotional issues related to feelings of acceptance or rejection of children and adults based on these experiences.

#### **Learning Black Womanhood in The NeighborHOOD**

- ♦ *Denise Davis-Maye, Auburn University, Montgomery*

Womanhood is a concept that is societally constructed with ascribed roles, skill sets, and characteristics transmitted through multiple messages resulting in a specific a social context being written for some Black girls and later young black women’s emerging womanhood. Using narrative analysis, the author will offer a depiction of the messages, underlying values and expectations related to womanhood, and the methods and means through which they were transmitted. Additionally, sharing this narrative will enable us to discuss how the narratives of these marginalized actors are minimized and in fact excluded from the broader narrative of womanhood and doing of gender.

#### **Little Mammies and Managers: The Mis-Education of African American Girls**

- ♦ *LaShawnda Lindsay-Dennis, Paine College*
- ♦ *Lawanda Cummings, Paine College*

The school behavior and academic achievement of African American girls is often examined from a dichotomous lens in which they are either highly resilient or significantly at-risk (Chavous & Cogburn, 2007; Henry, 1998; Lindsay-Dennis, 2010). Within scholarly and popular literature, African American girls are rarely viewed as serious learners. The evaluation used

to determine their commitment to the educational process is drawn from devaluation of non-cognitive skills and cultural assets, which is used to simplify their intellectual prowess. This paper will discuss marginalization and differential evaluation of African American girls in K-12 settings from a womanist perspective.

## 472. **Gender, Race, and the Ideal National Body**

9:15am–10:30am

PRCC 104-B

### MODERATOR

- ♦ *Ileana Maria Rodriguez-Silva, University of Washington*

### PARTICIPANTS

#### **Love in the Postidentity Era: Campaigning as a New National Ideal Body**

- ♦ *Manoucheka Celeste, University of Nevada, Las Vegas*

This paper analyzes representations of Haitian-American former congressional candidate Mia Love as an ideal national political body through post-race and post-feminism discourses. Although touted as the conservative response to President Barack Obama at the Republican National Convention, Love’s depiction built on and echoed the post-race ideology that served as the hallmark of President Obama’s first presidential campaign. Love’s narrative, including her fulfillment of the American Dream, was constructed against a non-ideal blackened and pathologized Haiti. Love’s representations, including her anti-immigration comments, help us re-consider the ways race, nation, and the black political subject are constructed in this new era.

#### **Policing the Scientific Body: Roger Arliner Young and Chien-Shiung Wu**

- ♦ *Sara Diaz, Gonzaga University*

In this paper I explore the nationalized ideal scientific body that exists within the US cultural imaginary. Histories of scientists like zoologist Roger Arliner Young (1899-1964), and physicist Chien-Shiung Wu (1912-1997) illustrate the profound implications of nonconformance to the bodily norms of science and nation for women of color. Under the logic of eugenics dominant in the early 20th Century biological sciences, Young’s body was seen as “unfit” for science. Wu’s Asian female body marked her as a disruptive presence in the militarized space of the nuclear laboratory. Through their stories I describe what an ideal scientific body is not.

#### **Bodies Speaking from the Ground: Contesting Cultural Construction of the Ideal National Body in Puerto Rico**

- ♦ *Noralis Rodriguez-Coss, University of Washington*

Since the transition from Spanish to U.S. colonialism in Puerto Rico, female bodies have been key sites in imagining the nation and forging political projects like social reforms and laws. This paper explores contemporary understandings of the ideal national body—actual physical bodies that can be read as a symbolic form of the nation. I examine how feminist street performance contests this ideal by presenting alternative representations of the female body. Feminist performance activists use their bodies as sites of resistance, knowledge and empowerment that speaks out from the ground—a colonized territory—and intervenes for their emancipation.

## 473. 'Latina' as a Feminist Figure: Transgressing Affective, Bodily, and Epistemic Labors

9:15AM–10:30AM

PRCC 104-C

MODERATOR

♦ *Melinda Quinn Brennan, Indiana University*

PARTICIPANTS

### **Victim or Vector, Lesser of Two Evils: Process and Labor of Claiming Victimhood in the HIV/AIDS Epidemic**

♦ *Lanita Campbell, Indiana University*

The early 2000s saw a 'down low' discourse develop around what was considered an insidious double life—an insistence on men's heterosexual identity and public relationship with women while laboring to keep secret sexual and emotional relationships with other men. This highly sensationalized discourse places a harmful light on Black and Latino men, while it pegs Black and Latino women as 'cultural dupes' and future/potential vectors of disease. The two labors, one of producing secrecy, the other of claiming victim status, distance the laborers from transgressive narratives about knowledge, disease, and blame. I explore notions of culturally prescribed behaviors and in alternative HIV/AIDS education materials with an emphasis on Spanish language texts.

### **Locating Latina Studies through Feminist Solidarity, Labor and Love**

♦ *Heather Montes Ireland, Indiana University*

Is there a distinct Latina feminist tradition, and how might we understand "Latina studies" and what this field encompasses? Situating Chicana feminist thought and Puerto Rican women's writing and activism in critical conversation, this paper examines the coherence of Latina studies. I argue that Puerto Rican women have historically articulated a Riqueña feminism that is specific from Chicana feminist theory. And furthermore, that feminist of color solidarity, labor, and love has influenced an "epistemological congruence" among Latinas to constitute the identity of Latina feminist, a subject formation that is not predicated on nationalist notions of ethno-racial identity.

### **Tactical Love? Latina Feminists as Embodied Figures, Affective Costs and Sustainable Fatigue**

♦ *Melinda Quinn Brennan, Indiana University*

Chela Sandoval in *Methodology of the Oppressed* theorizes 'tactical subjectivity'. Sandoval, under the sign of Anzaldúa and Moraga, articulates it not as a singular moment, nor work that has been completed (2000, 59-62). "It's not a comfortable territory to live in, this place of contradictions. ... No, not comfortable but home" (Anzaldúa 1987, 19). This paper examines the non-material artifacts of love, the paradoxical nature of 'Latina' as an embodied figure, one that is often linked with tropes of 'border' and 'home'. What are the affective costs to an embodied figure that 'travels' in order to live a 'differential consciousness', without a home?

## 474. Making Men: Exploring the Creative Potentials and Problematics of Black Queer Masculinities

9:15AM–10:30AM

PRCC 201-A (LCD)

MODERATOR

♦ *Chamara Jewel Kwakye, University of Kentucky*

PARTICIPANTS

### **J-Setting: Mapping Black Queer Desires and Worldmaking**

♦ *Lamont Loyd-Sims, Indiana University*

J-setting is a style of dance performed by Black gay men throughout the U.S. South. I explore the ways in which J-setting allows Black gay men to create new possibilities while grappling with the everyday experiences of normative masculinity. This question is addressed by discussing how J-setting is conjured into being through an engagement with Black queer desires that manifest through the limited existence provided by white-supremacist patriarchal masculinity. This project suggests that an exploration, or mapping, of J-setting illustrates the vulnerabilities of Black gay men, while also highlighting their resilience in re-working normative masculinity and gendered performance.

### **It Starts With Being a Little Gay Black Boy: Black Queer Men's Feminist Identity Formation**

♦ *Tal Peretz, Seattle University*

Increasing attention is being drawn to the place of men in feminism, but nearly all of these discussions have problematically framed "men" as a unitary category. While all men benefit from gender inequality, they benefit unequally depending on their location along other intersectional axes, such as race, class, sexuality, and religion. Using participant-observation and in-depth interviews with a grassroots multiracial gay/queer men's feminist collective, this paper explores how these multiple intersecting identities shape Black queer men's feminist identities and understandings of gender, inequality, violence, and social change. Implications for engaging men in feminism are discussed.

## 475. Erotic Justice and Caribbean Feminist Organizing for Gender and Sexual Equality

9:15AM–10:30AM

PRCC 201-B (LCD)

This roundtable of five activists, educators, scholars, and artists will share insights on transgressive modes of seeking justice across the Caribbean. Panelists will discuss feminist and sexual minority organizing for gender/sexual justice, strategies for campaigns around different social justice issues, and the role of diaspora activists and global partnerships in sustaining movements. We will discuss the struggle against discourse that renders the Caribbean as vector of disease and an unlivable place for sexual minorities and women. We will engage the notion of "erotic justice" and consider the role of community organizing, feminist pedagogy/praxis, and the arts in creating justice.

PRESENTERS

♦ *Angelique V. Nixon, Susquehanna University*

♦ *Tonya Haynes, University of the West Indies*

♦ *Zulma Taina, Independent Scholar*

♦ *Yolanda Arroyo-Pizarro, Independent Scholar*

## 476. "It's Real Life, Lower Your Expectations": Gender(ed) Performances in Post-Recessionary Situation Comedies and Reality Television

9:15AM-10:30AM

PRCC 202-A (LCD)

### MODERATOR

- ♦ *Lauren Jaclyn DeCarvalho, University of Arkansas*

### PARTICIPANTS

#### "It's Real Life, Lower Your Expectations": The Working Women of Sitcom and Post-Recessionary Hardship

- ♦ *Lauren Jaclyn DeCarvalho, University of Arkansas*  
Workplace-based situation comedies continue to be on the decline, as a result of a post-recessionary shift away from workplace-based sitcoms toward work-related sitcoms/dramedies. To better understand the waning of a traditionally historical venue for more feminist-minded (even if circumscribed) portrayals of women, this paper presents the findings of three case studies: an exploration of more traditional sitcoms, via a "viewing strip" of NBC workplace-based sitcoms (e.g., *30 Rock*); an analysis of how character archetypes have been adapted for post-recessionary-influenced sitcoms on CBS and ABC (e.g., *2 Broke Girls*); and an examination of HBO's women-centric programming (e.g., *Girls*) and their paratexts.

#### The Hoarder: Reality TV, Pathology, and Disaster Branding

- ♦ *Lara Bradshaw, University of Southern California*  
My purpose for this paper is to interrogate the rise of hoarding narratives since the global market collapse of 2008. Using the basic cable shows TLC's *Hoarding: Buried Alive* and the A&E's *Hoarders*, I seek to explore the intersections between the mental health profession and how the reality TV format features an emerging disaster economy. The emergence of hoarding as part of a post-recession era crisis offers a framework to better understand the limits of therapy and the rise of an organizational economy as part of the consumer treatment process.

#### Catfish-ing with Foucault: Discipline and Punishment in the Digital Panopticon

- ♦ *Emma Bedor, University of Minnesota*  
This paper presents a Foucauldian analysis of MTV's hit show *Catfish*. An application of this theoretical framework illustrates how a formulaic, reality television series disciplines participants, particularly when it comes to their sex and sexual orientation. While the Internet is initially freeing, allowing users to adopt whatever sexual or gender identity they wish, the "big reveal" moment that is integral to the *Catfish* social script facilitates a disciplining of the digital self, constraining users' identities to their biological bodies. Punished for misrepresenting themselves, the technologies that allow users to be body-free also enable their surveillance by television viewers.

#### "Act Like a Tramp, Get Treated Like One": Fan Responses to Sexuality on *The Real Housewives*

- ♦ *Nicole Cox, Valdosta State University*  
Television scholar Annette Hill (2005) once stated, "What is often missing from the great debate about reality TV, and its

impact on television and its audience, are the voices of people who watch reality programmes" (p. 11). Thus applying feminist political economy to Bravo's *The Real Housewives* (TRHW), this research questions how TRHW frame sexuality, and how fans make sense of these mediated portrayals. Examining 172 episodes and 71,000 online comments, it is argued that while fans understand TRHW as presented in problematic ways, they continue to reproduce—through online interaction—the same patriarchal ideologies that they log-on to critique.

## 477. Gender Justice and Legal Interpretation

9:15AM-10:30AM

PRCC 202-B (LCD)

### MODERATOR

- ♦ *Jennifer Hill, University of Miami*

### PARTICIPANTS

#### Legal Interpretations from Below: A Community Lawyering Approach to Gender Justice

- ♦ *Mark Kessler, Texas Woman's University*  
This paper explores how judicial interpretations defining concepts central to gender justice may be shaped by arguments of lawyers translating experiences of diverse women and other marginalized groups for authoritative decision makers, such as justices. Drawing on scholarship in law and society, feminist jurisprudence, and critical race theory, the paper develops a bottom-up, community lawyering approach to legal-doctrinal change with potential to produce social justice. The paper highlights the crucial role of legal advocates, working collaboratively with client communities and social movement activists, in (re)constructing legal interpretations defining gender justice in law. Implications of the approach for WGS are assessed.

#### Freedom to Speak About Reproductive Choice? The Role of Gender in *McCullen v. Coakley*

- ♦ *Lauren Savit, Simmons College*  
My paper will explore the gendered implications of *McCullen v. Coakley*, the Supreme Court case currently being heard to determine the future of the Massachusetts Buffer Zone Law, which requires protesters to remain at least thirty-five feet from the entrances to abortion clinics. The case is framed as a free speech issue, but since the petitioner is a woman, does this framing render the case gender-neutral, if not completely gender blind? If so, is this a strategy to completely detach the issue from reproductive rights? And finally, how might the presence of three female Justices play a part in the gendered subtext of this case, regardless of the opinion the Supreme Court will issue in the spring?

#### Feminist Ideologies and the Court: A New Era?

- ♦ *Tanya Ann Kennedy, University of Maine, Farmington*  
In "Three Justices Bound by Beliefs, Not Just Gender," Adam Liptak notes that in the 2013 Supreme Court term, Justices Sotomayor, Ginsburg, and Kagan voted together ninety-three percent of the time. Legal experts argue that these Justices share a "liberal" ideology, avoiding the term feminist. I analyze to what extent this liberal ideology is also a feminist ideology. Has diversifying the Court created a shift to a feminist legal lens that departs from the postfeminist and postracial discourse that has dominated the Court? If so, what principles constitute that feminist lens and what are its limitations for creating gender justice?

## 478. Transgression, Gender Disturbance, and Feminist Sci-Fi Futures

9:15AM-10:30AM

PRCC 202-C (LCD)

MODERATOR

- ♦ Anne Cong-Huyen, Whittier College

PARTICIPANTS

### *A Transfeminist Media Archaeology of Radical Feminism's Futures*

- ♦ Roxanne Samer, University of Southern California

Transfeminism, the need to think trans\* issues and feminism together, is a pressing concern. Debates have broken out on Twitter and feminist blogs about who feminism ought to serve as well as how cisgender feminists might be better trans\* allies. While Cathy Brennan and Sheila Jeffreys consider themselves to be carrying on radical feminism, this paper argues otherwise. In order to do so, it offers a transfeminist media archaeology of science fiction in the 1970s that shows radical feminism to be in pursuit of the possibility of living a gendered life differently.

### *Get in My Vagina! Reproductive Legislation and Speculative Disruption*

- ♦ Kim Brillante Knight, University of Texas, Dallas

In the U.S. in the 21st century, women's bodies are situated within a Foucauldian multiplicity of force relations that includes both an amplification of juridic discourse and discursive erasure. Reproductive autonomy is being legislatively eroded at the same time that legislators are censured for using anatomical terms like "vagina." This paper examines the deployment of language and technology in the tension between discourse and erasure surrounding reproductive health. Media objects for examination include Megan McCafferty's Bumped YA science fiction series, the operations of the iOS autocorrect feature, and online videos such as FunnyOrDie's "Republicans, Get in My Vagina!"

### *Projecting Histories: Gender, Race, and Memory Manipulation in "Remember Me"*

- ♦ Amanda Phillips, University of California, Santa Barbara

Social justice scholarship has long theorized how memory influences power structures, just as science fiction has long explored the fantasy of control through memory manipulation. In the procedural virtual worlds of video games, such fantasies may be realized: memory can become an actionable digital space that the gamer can alter at will. This paper will trace how the relationship between Nilin (the mixed race female protagonist of the 2013 title Remember Me), the gamer, and the memories that they inhabit and manipulate together offers a compelling restaging of how technology can influence the power dynamics of narrative, history, and identity.

### *"I Imagined Many Moons in the Sky Lighting the Way to Freedom," Janelle Monae and Femme Disturbance*

- ♦ Micha Cardenas, University of Southern California

Janelle Monae is an American visual artist whose three-part concept album, Metropolis takes place in a science fiction universe which refers to histories of anti-slavery and black power movements in the US and potential futures of

android miscegenation, passing, and escape. By reading Monae alongside Kara Keeling's book *The Witch's Flight*, I argue that Monae's non-binary android gender invites a trans of color reading that sees femme of color embodiment as exceeding western ways of knowing. This paper considers what strategies femmes of color are using to disturb neocolonialism and its supporting institutions: capitalism, heteropatriarchy, racism, ableism.

## 479. Biopolitics, Transgressions, and Political Projects in National Narratives

9:15am-10:30am

PRCC 203 (LCD)

PARTICIPANTS

### *Hip Hop Lit: An Intersectional Analysis of Three Novels*

- ♦ Jeana E. Morrison, Drexel University

Hip Hop Literature is closely linked with Hip Hop music. It is critiqued for reproducing dominant understandings of patriarchal, misogynistic, and homophobic inner city life. Unlike Hip Hop music, however, young women make up the majority of both producers and consumers of Hip Hop Lit. Through an analysis of both publishing context and story content, I suggest a re-reading of Hip Hop Lit as opening new spaces for Black feminist voices. Through stories of resistance and survival, Hip Hop Lit can serve as a site to actively rewrite dominant racialized, gendered and sexualized scripts of life in the inner city.

### *Nation as Biopolitics. Women, Men, and Their Bodies in Making Modern Germanness in Late-Eighteenth-Century Schnepfenthal*

- ♦ Heikki Lempa, Moravian College

In gender history, Schnepfenthal, a small boarding school in the Duchy of Gotha, Thuringia, has been identified as a birthplace of modern German masculinity (Hagemann, Frevert, Mosse). It therefore provided the template for practices that were reified in the imagery of German nationalism in the nineteenth century. This paper suggests a correction to this interpretation and argues that rather than being uncontested the practices of masculinity in Schnepfenthal were defined in the environment that was also shaped by women students and educators. Their role is investigated by using the archival records of the school, letters, and printed materials of the time.

### *Consuming the Girl Child: Adolescence, Agency and the Bio-Politics of Development*

- ♦ Kristy Kelly, Columbia University

This paper uses the case of three US-based media campaigns to explore how girls' bodies become embedded in (sometimes invisibly) different political development projects. This paper uses the case of three US-based media campaigns to explore how girls' bodies become embedded in (sometimes invisibly) different political development projects. Drawing on postcolonial and transnational feminist theory, this paper critiques 1) colonial narratives of girls from the global south as sexually and culturally constrained, but empowered by education, and therefore a "good investment;" and 2) racialized narratives of hypersexual adolescence in urban America as responsible for their own educational and economic struggles.

Read together, these campaigns produce universalizing and essentializing notions of gender and poverty while obscuring global structural relations of exploitation and racial privilege.

## 480. Bipolitical Narratives: Feminism and Bodily Sites of Alterity

9:15AM–10:30AM

PRCC 204 (LCD)

### MODERATOR

- ♦ *Simona Fojtova, Transylvania University*

### PARTICIPANTS

#### *Sites of Alterity: The Feminine Body and the Politics of Human Rights*

- ♦ *Roxana Galusca, University of Chicago*

This paper theorizes the ways in which women's bodies have become the grounds for women's rights campaigns to the extent that showcasing, displaying, and scrutinizing the feminine body for traces of violence functions both to rationalize and legitimate the contemporary regime of human rights. Focusing on the recent visibility of the trafficked body, I investigate the gendered and racialized histories that define and condition representations of violated and abject bodies in women's rights campaigns. My focus and the basis for this historical analysis will be the transnational artistic exhibit *Journey* (2009), produced by British and U.S. artists and activists.

#### *The Girl Affect beyond Reproduction and Education*

- ♦ *Rebecca Dingo, University of Missouri*

Recent girl's empowerment campaigns aimed at girls from the so-called Third World have inundated social media. This paper examines the circulation of the image of the "third world girl" and considers how campaigns focus on these girls' reproductive potential as a barrier to their education as a way to garner support for their organizations. Ultimately, the paper considers the emotional and affective dimensions of these campaigns and considers how such appeals mask broader geopolitical issues that impact girls' and women's reproduction and education.

#### *The Making of the Aging Woman*

- ♦ *Brigitte Marti, Center for Transnational Women's Issues*

Health care and public policies have been shaped by the predominant hormonal understanding of women. This paper will use hormonal replacement therapy as a linchpin to transnationally examine trends and effects of the patriarchal for-profit consumer based medicalization of aging women. Images and symptoms of aging create a master market that serves the neoliberal powers and flattens (the) aging women's bodies in their various social, sexual and ethnic identities, rendering them either disposable or objects of treatments.

## 481. Trafficked, Displaced, Disappeared: Examining Affective Labor and Human Rights Discourses within Asian Diasporas

9:15AM–10:30AM

PRCC 207 (LCD)

### MODERATOR

- ♦ *Lynn Mie Itagaki, The Ohio State University*

### PARTICIPANTS

#### *The Road to Wanting: Rethinking the Nation and Border Crossing in Southeast Asia*

- ♦ *Tamara Cynthia Ho, University of California, Riverside*

This presentation analyzes the economies of servitude and trafficking by examining imperialist and neoliberal relations with minoritized bodies. Wendy Law-Yone's novel *The Road to Wanting* (2010) examines border-crossing through one minority woman's migrancy across Burma/Myanmar, Thailand, and China. Law-Yone represents this "Golden Triangle" region as a transnational contact zone fraught with heterogeneous intimacies that are too often homogenized in ethnonationalist terms—as American, Chinese, Myanmar, or Thai. Her novel maps the circuits of human trafficking and affective labor in China and Southeast Asia, questioning national identities and offering possibilities of alter/native forms of recognition, relationality, and interethnic solidarity.

#### *Asian/American Vulnerabilities, Feminism, Human Rights*

- ♦ *Lynn Mie Itagaki, The Ohio State University*

I examine the sentimental literary and filmic techniques that are used in human rights discourses about racialized gender oppression related to the sex trafficking of North Korean refugees, a notoriously vulnerable population that makes visible the humanitarian crises of the divided Korean peninsula. I look at the visual storytelling of recent documentary films such as *Seoul Train* (2005) and the new media "mash-up" techniques of websites and blogs about North Korea that are largely authored by Asian/Korean Americans. My paper considers the aesthetic and political ramifications of the audience perceived as motivated by feminist and human rights discourses.

#### *Destined for Death: The Politics of Mourning and the Afterlives of the Pacific Wars in the Americas*

- ♦ *Jinah Kim, Northwestern University*

I follow mourning along the Pacific Rim through American Ann Patchett's *Bel Canto* (2001) and Peruvian poet Jose Watanabe and Grupo Cultural Yuyachkani's *Antigona* (2000), texts about the Japanese diplomats taken hostage in Lima, Peru in 1996. This is a period defined by disappearances and these texts posit women as privileged subjects to judge who deserved mourning. While the third world Other is figured as destined for death by first world neoliberal feminism *Antigona* assert the right to mourn and name those who are disappeared.

## 482. Disability Arts and Culture Workshop: Floating Salamanders

9:15AM–10:30AM

PRCC 208-A (LCD)

This workshop presents experiential exercises—hands-on art and writing practices—as a way of reflecting on the use of art work in community empowerment, thinking about gender, race, class, sexuality and disability. It presents disability culture methodologies of the Salamander Project, a project in which disabled people and their allies climb into pools and oceans, enjoying freedom, adventure, and an erotics of engagement. At the end, there will be time to discuss durational performances as avenues to think about disability justice and community. What are the opportunities, the complexities, the difficulties, the labors and the loves of this work?

## PRESENTERS

- ♦ *Petra Kupperts, University of Michigan*
- ♦ *Elizabeth Currans, Eastern Michigan University*

### 483. Bridges, Ladders, Sparks & Glue: Scaffolding Girl-Driven Intergenerational Feminist Activism

9:15AM–10:30AM

PRCC 208-B (LCD)

In this workshop, we will explore and investigate the challenges, benefits and unique strategizing and scaffolding necessary to do girl-driven intergenerational, feminist activist work. Intergenerational collaborations with girls are difficult. Complicating power structures, translating vocabulary and culture across generations, balancing mentorship with partnership and many other tricky negotiations lead too many adults to either give up or never even try to work with girls. During this action-oriented, discussion-focused workshop, SPARK Movement's co-founder and executive director will present SPARK's work as a case study for understanding—and hopefully inspiring—intergenerational feminist activism.

## PRESENTERS

- ♦ *Dana Edell, SPARK Movement*
- ♦ *Lyn Mikel Brown, Colby College*

### 484. Creating Justice For and Through Fat Bodies

9:15AM–10:30AM

PRCC 208-C (LCD)

## MODERATOR

- ♦ *Michaela A. Nowell, University of Wisconsin, Fond du Lac*

## PARTICIPANTS

#### **Deconstructing Embodied Ideologies: Fat Feminist Research Methods**

- ♦ *Katie Manthey, Michigan State University*

This speaker will focus on living, writing, and researching while inhabiting a fat female body, drawing on cultural rhetorics, queer theory, and feminist studies. Specifically, the presenter will discuss her current dissertation work on how members of an online community of fat fashion bloggers make meaning and create justice in online spaces. She will share her methodology for this project, which is focused around her embodied experience as a fat woman, and discuss how this type of approach to research can be a personal healing process, a site of academic inquiry, and a space of risk.

#### **Embracing Fat Pride by Subverting the Phenomenon of Hyper(in)visibility**

- ♦ *Jeannine A. Gailey, Texas Christian University*

This manuscript focuses on the voices of North American women who have “come out fat”—or who embrace a fat identity and engage in resistance strategies to subvert hyper(in)visibility. To be hyper(in)visible means that a person is sometimes paid exceptional attention and is sometimes exceptionally overlooked, and it can happen simultaneously. The phenomenon of hyper(in)visibility leads to: 1) attempts to distance oneself from her fat (it is not the real me or it is temporary), and 2) works to perpetuate “doing fat”. Yet, numerous women I interviewed have begun to embrace their fat and shift the dominant perspective about fat.

### Coming Out as Fat

- ♦ *Kimberly Dark, California State University, San Marcos*

“Coming Out Fat” is forthcoming in the *Fat Sex: New Directions in Theory and Activism* anthology. The themes in “Coming Out Fat” include the social construction of beauty and the pact whereby attractive and fat are mutually exclusive categories. This causes a performance of non-fatness to be created and managed in daily life. The script concerns the social construction of the fat sexual body; negotiations of honesty; how body oppression is understood and how “couple narratives” are constructed in a fat/thin relationship. Sub-themes include representations of queer fatness and how fat people adhere to thin fetishism.

### 485. Emergent Metaliteracies: Bridging Feminist Participatory Digital Environments and the College Classroom

9:15AM–10:30AM

PRCC 209-A (LCD)

This workshop explores collaborative digital assignments and tools developed by a team made up of a professor, technology liaison, and librarian to enhance students' metaliteracy in undergraduate gender and women's studies courses. These models encourage students to transgress against pervasive “banking” and high stakes testing educational training, and to re-envision themselves and their peers as knowledge creators. Three models are presented, highlighting their basis in feminist pedagogy, technology support, and contributions to students' learning as well as potential limitations. This discussion serves as a springboard for brainstorming possible projects and scaling to different educational contexts.

## MODERATOR

- ♦ *Ariella Rotramel, Connecticut College*

## PRESENTERS

- ♦ *Laura Little, Connecticut College*
- ♦ *Samantha Pevear, Connecticut College*
- ♦ *Ashley Hanson, Connecticut College*
- ♦ *Joseph Bernard Mercado, Connecticut College*

### 486. Technologies of Race and the Futurity of Desire: Feminisms, Gendered Narratives, and Cyberspace

9:15AM–10:30AM

PRCC 209-B (LCD)

## PARTICIPANTS

#### **Locating Desires: Digital Media, Sexual Tourism, and White Western Feminism**

- ♦ *Kirsten Hemmy, Sultan Qaboos University*

What is the role of technologies—the Internet, smart phones, social media—in the promotion and packaging of black male sex tourism to white women and in formulating a new type of global access to/surveillance of bodies, race, and desire? This paper addresses this question by focusing on the lives of men (often adolescent boys) in West Africa, specifically Senegal and the Gambia, who engage in sex tourism, and the growing number of white, female, heterosexual North American and European tourists who travel to meet these men and form “sexual-affective relations” and perform “tactical sex” with them (Cabezas 2009).

## **Virtuality of Pain: Asian Women's Sexuality, Online Desires, and "Thumbs and Thumbnails" Analysis**

♦ *L. Ayu Saraswati, University of Hawaii, Manoa*

This paper examines how digital technology helps us understand our relationship with pain differently, and specifically, pain that is represented through scenes of sexual acts, and what desire that is attached to pain signifies and does to racial and gender formation. I focus particularly on the cyber-environment, structure, mechanism, and mode of (re)presentation of "Asian" women's bodies in pain on porn websites, and their transnational audience's comments. I employ and offer a new method that I call, "thumbs and thumbnails" analysis that will demonstrate how the Internet alters the very process of feminist knowledge production, its methods, and findings.

## **Surfing for Saras: Black Women in Webbed Worlds**

♦ *DaMaris B. Hill, University of Kentucky*

When searching "black women" using the Internet, the results return contemporary images of Black women that resemble the sensationalized Sara Baartman, the Venus Hottentot. This paper explores Hottentot stereotype within the context of Anthony Appiah's (2005) argument, "in constructing an identity, one draws...on the kinds of person available in one's society... Collective identities... provide what we might call scripts: narratives that people can use in shaping their projects and in telling their life stories." I demonstrate how narrative scripts about Hottentot impact the intimacies of Black women's lives and the complexities in constructing Black femininities in digital spaces.

## **487. Future Girl: Girls and Young Women Engaging Technologies of the Self**

9:15AM-10:30AM

PRCC 209-C (LCD)

### MODERATOR

♦ *Julianne Guillard, University of Richmond*

### PARTICIPANTS

## **You Told Your Mom What?!: Depictions of the Mother-Daughter Relationship in Popular Tween and Teen Girl Magazines**

♦ *Susan Conradsen, Berry College*

Considerable research has examined how tween/teen magazines impact body image, but research on their messages about mother/daughter relationships is lacking. Considering their influence and popularity, investigating what relationships are emphasized (e.g., how often is the mothering relationship discussed relative to other types of relationships) and in what ways (e.g., confidant, embarrassment, irrelevant) is important. Popular tween (Discovery Girls, American Girl) and teen magazines (Seventeen, Girls Life, Teen Vogue), in both print and online formats, will be examined for frequency/relative importance of the mother/daughter relationship and messages/themes ascertained from an in-depth content analysis.

## **"Say my Name": Identity Through Self-Representational Artwork**

♦ *April Sharkey, York University*

This presentation offers insight into a queer classroom and a queer mind through self-representational artwork created by

students attending a queer school in Toronto, Canada and my use of photography. I argue what goes on in one's imagination, or the creative part of the brain, has as much to do with identity formation as external factors, such as physical aesthetic presentations. Engaging student artwork through innovative photographic technology and an application that measures creativity opens up new ways of seeing traditionally private or hidden representations of identity, offering researchers new ways for examining identities such as gender and sexuality.

## **488. Social Justice Education Task Force Affiliation Business Meeting**

9:15AM-10:30AM

PRCC 210

This is the business meeting for this task force.

## **489. Contingent Faculty Interest Group Business Meeting**

9:15AM-10:30AM

PRCC 211

## **490. Occupy Ivy League: Challenging the Politics of Representation**

9:15AM-10:30AM

Sheraton Miramar-1

### MODERATOR

♦ *Amanda Wray, University of North Carolina, Asheville*

### PARTICIPANTS

## **The Best Defense is a Strong Offense: Embracing Bias on the Road to Social Justice**

♦ *Kathleen Tarr, Stanford University*

As noted in *Presumed Incompetent: The Intersections of Race and Class for Women in Academia* (Muhs, Niemann, Gonzalez, Harris), student attitudes are part of the challenge in "develop[ing] a climate where all faculty members have opportunities for a successful career in higher education." Panelist 1 discusses engaging students from day one of a first year research and writing course in such a way that facilitates students understanding of the universality of bias and their own roles in hindering social justice.

## **Empathetic Research: Braiding Kairos and Stasis as Framing Concepts**

♦ *Erica Cirillo-McCarthy, Stanford University*

Drawing on rhetorical theory (Carter, Kinneavy, Lauer) and feminist pedagogy (Gore, Flynn, Jarrett), panelist 2 discusses the application of kairos and stasis as framing concepts in a first year research and writing curriculum. Careful application of stasis and kairos together rejects an adversarial rhetorical situation as the default and instead encourages action-oriented, coalition building research goals; furthermore, understanding one's interlocutors serves as the first step in a process that engages multivocality in a generative way, which has the potential to create a space for students to enact social justice. These concepts facilitate students' consideration of ethical and transparent research processes.

## 491. Teaching From a Place of Radical Honesty: A Labor of Love

9:15AM–10:30AM

Sheraton Miramar-2

MODERATOR

♦ Erica Lorraine Williams, Spelman College

PARTICIPANTS

### *But Some Of Us Are Broke: Race, Gender, and the Neoliberalization of the Academy*

♦ Tami Navarro, Columbia University

This paper explores the implications of the contemporary market-driven academy. Taking seriously the shift from educating students to servicing academic consumers, I explore the classed, raced, and gendered implications of this moment. Building on the important text, "All of the Women Are White, All the Blacks Are Men, But Some Of Us Are Brave," I argue that this moment of cost-slashing measures on the part of institutions of higher learning have disproportionately negative effects on those who exist at the nexus of multiple oppressions, particularly female scholars of color.

### *Thriving in the Discomfort of Radical Honesty*

♦ Bianca C. Williams, University of Colorado, Boulder

As a Black feminist cultural anthropologist who studies pursuits of happiness, I frequently find my body and my personal experiences implicated in the classroom. Early in my career I decided to be radically honest about my experiences with racism, sexism, depression, and anxiety because I thought it could lead to wonderful pedagogical possibilities. This paper focuses on my experiences teaching "Black Women, Popular Culture, and The Pursuit of Happiness," where I encourage students to interrogate the politics of "happiness" and redefine it for themselves. I discuss how bringing my full self to the classroom pushed students to deal with their own mental health challenges.

### *Vulnerable Pedagogies*

♦ Lisa Anderson-Levy, Beloit College

As a woman of color who teaches race, sexualities, etc., I engage with students unfamiliar with these ideas who are actively resistant or who are unaware of their resistance which is often couched in the attitudes and language of white liberalism. In class, students critically examine their identities and recognize their investments in particular relationships of power. Often, achieving these goals means that I include my experiences and body in discussions. This paper draws on my experiences teaching two upper level seminars and is a reflective analysis of why I believe this type of teaching is effective despite the costs.

### *Educating the Educators through Radical Honesty: Feminist Transgressions in Teacher Education*

♦ Subini Annamma, Indiana University, Indianapolis

The political stakes of educating mostly white, female teachers as a woman of color provides opportunities for feminist transgressions. To meet the needs of their students, teachers must understand systemic educational inequities. However, teachers' views are often entrenched in circuits of racial and cultural imperialism; "saving" children of color from themselves and their communities via education. Inherent in

these notions are deficit views of children and communities of color, which are often transcribed onto the body of the professor. Challenging these requires a radical honesty committed to the labor of educating teachers, rooted in love for their future students.

## 492. Imagining a More Vulnerable and Just World: Queer and Feminist Interventions in Unsettled Educational Spaces

9:15AM–10:30AM

Sheraton Miramar-3

MODERATOR

♦ Meika Loe, Colgate University

PARTICIPANTS

### *Queer Youth and the Pursuit for Social Justice*

♦ Susan W. Woolley, Colgate University

This paper examines interventions being led by LGBTQ youth targeting homophobia and transphobia in an urban public high school in Northern California. Engaging with theories of semiotics and the social production of space, the author analyzes how queer youth claim space across school contexts and assert positive representations of their lives and identities through strategies of visibility. Part of the LGBTQ youths' project includes resignifying offensive language, reappropriating negative representations, and raising their classmates' awareness of anti-LGBTQ bias in their schools and society. Through their activism, queer youth are altering the landscape of schooling and pedagogies aimed at social justice.

### *The Hearts of Teachers: Love and the Fight for Public Education*

♦ Mark Stern, Colgate University

In the fight against neoliberal education policies in the United States, many of us have analyzed how discursive uses of gender have been operationalized in the corporate attack against teachers, their unions, and their embodied knowledges about classroom life. Though these critiques have been formative in understanding the contemporary political economy of public education, there has been less documentation exploring and theorizing the role of gender in the growing teacher resistance movement. Drawing on qualitative data collected in New York and Philadelphia, this paper begins to map out and theorize how teachers are using the language of feminist theories of resistance (caring, love, voice, embodiment) in their struggle for justice and equity in public education.

### *"Towards a Pedagogy that Breaks Your Heart": On the Politics of Vulnerability, Love, Art, and Transformative Resistance in the Classroom*

♦ Anne Rios-Rojas, Colgate University

Feminist, praxis-oriented educational interventions have shaped conceptualizations of teaching as acts of "armed love"—transgressive maneuverings to interrupt processes of domination. Inherent to a feminist critical pedagogy of love is also one of vulnerability, informed by our intersecting societal positionings. This paper speaks to the pitfalls/promises of vulnerable forms of knowing/doing (Behar, 1996), a self-reflexive tracing of a Latina professor within an elite institution. In exploring how vulnerability allows us to travel to unsettling pedagogical spaces, this paper observes how art may move students and teacher to imagine alternate modes of living/loving together, towards "a pedagogy that breaks your heart."



## 493. Sponsored Session: Reproductive Justice Methodology: Challenges and Opportunities for Feminist Praxis

9:15AM–10:30AM

Sheraton Miramar-4

### MODERATOR

- ♦ Lynn Roberts, Hunter College

### PARTICIPANTS

#### **Conducting Youth-Centered Reproductive Justice Research in Collaboration with Community-Based Organizations: Lessons from the Field**

- ♦ Emily S. Mann, University of South Carolina

Community-based participatory research (CBPR) provides a model for how researchers can meaningfully collaborate with advocates when conducting research on topics related to reproductive justice. In this presentation, I share methodological insights from a research study conducted in collaboration with California Latinas for Reproductive Justice focused on Latin@ youth's sexual and reproductive health and rights.

#### **Confronting Conflicting Spheres of Accountability in Reproductive Justice Research**

- ♦ Zakiya T. Luna, University of California, Santa Barbara

There are many ways to engage in reproductive justice research, which can be exciting and daunting to new and seasoned researchers alike. However, whether we realize it, doing RJ research requires engaging sometimes-conflicting spheres of accountability. I will explore some of these challenges and opportunities including navigating relationships, identity, and producing meaningful scholarship.

## 494. Critical Reflections on “Half the Sky”

9:15am–10:30am

Sheraton San Cristobal

### MODERATOR

- ♦ Heather Casey Hollimon, Brenau University

### PARTICIPANTS

#### **Breaking Down Walls or Reinforcing the Master's House: Half the Sky**

- ♦ Heather Casey Hollimon, Brenau University

Half the Sky has launched what has become one of the best known social movements of current times. A more careful reading of the book itself reveals an underlying assertion of Western superiority. Rather than being a work which will “change the world,” HTS is a well-intentioned example of the master's house using the master's pedagogy. Both the structure and content of the book norms the victimization of non-Western women. This paper draws from theorists Paulo Friere, Myra Bergmann Ramos, Zillah Eisenstein, bell hooks and others to examine epistemic violence in emerging structures of authoritative knowledge.

#### **New Media as a Form of Globalization: Half the Sky Movement**

- ♦ Julia Clay, Brenau University

The HTSM has gained considerable ground utilizing Facebook and social gaming to extend the notions of

Western culture and globalization. The adaptation of the Western narrative to social media is necessary because as communication styles shift with generational changes, so too must the vehicles for expression. Generation X and the Millennial Generation rely on social media platforms such as Facebook, YouTube, and Twitter for knowledge acquisition. While these outlets provide a unique avenue for expression of ideas and social critique, they also can be used to further assert the dominance of Western norms.

#### **Half the Sky Movement: Governance, Sexuality, and “Women's Oppression” Worldwide**

- ♦ Alicia Rule, Simmons College

In the past decade, global gender justice has been propelled to the top of the agenda for many international non-governmental organizations. Reflecting this, the Half the Sky Movement (HTSM) has identified their global initiative as “turning women's oppression into opportunity worldwide.” Using a feminist postcolonial analysis, I analyse HTSM's construction of the ‘oppressed woman’ through the lens of sexuality. I argue that HTSM marks women of the Global South as a site for intervention and their sexuality as a tool for global governance, drawing from theorists Michel Foucault, Amy Lind, Kate Bedford, Penny Griffin and Wendy Harcourt.

#### **The Female Other: The Racialization of Muslims in the Half the Sky Movement**

- ♦ Alison Eileen Sellers, Simmons College

By interrogating the Half the Sky Movement (HTSM) book, docudrama, and social media, this paper argues HTSM illustrates a reemergence of the Western narrative of Islam. HTSM's media reinforces the racialization of Muslim Woman in the Western purview, and, as such, enacts a form of imperialism. I ground this analysis with post-colonial theorists Gayatri Spivak, Edward Said, and Leila Ahmed, and call upon April Biccum and Stuart Hall for a critical media analysis. Instead of providing Muslim women with agency, HTSM relies on centuries old narratives to portray Muslim women, making them mute as ever.

## 495. Governing Council Meeting

9:15AM–4:00PM

Sheraton San Geronimo

The NWSA Governing Council serves as the Board of Directors for the organization meeting semi-annually in June and November.

## 496. Love and Education

10:45AM–12:00PM

PRCC 101-A

### PARTICIPANTS

#### **Do What You Love?: Vocation as Subjugation**

- ♦ Sahtiya Hosoda Hammell, University of Virginia

When considering the intersection of love, labor and gendered expectations, the mobilization of love as an ideology undermines labor and reifies gendered constructions in academia. As education has become an increasingly feminized field, the importance of the mission often subsumes the needs and rights of the individual. As the role of the individual overshadows oppressive systems, the neoliberal movement puts

much of the blame for American education failures at the feet of the labor union. Grounding discourse in the theories of bell hooks, Maxine Greene, and Iris Young, this paper examines the guilt that often accompanies women in academia.

## ***Transgressing Against the Academy: Feminist Pedagogies in the College Classroom***

♦ *Rose Cole, University of Virginia*

The primary purpose of this paper is to conceptually and empirically explore the aporias that inhere in global citizenship programming in higher ed. Feminist pedagogies are explicitly and implicitly utilized in these classroom spaces in the service of cultivating an imaginary amongst students of a more humanistic, subjective, socially-just world. Emotions, ranging from anger, sadness, empathy, etc., in relation to the curricula (that includes personal narratives of human rights abuses and critical analyses of globalization) are encouraged. Yet, institutions of higher education are endowed with the responsibility of cultivating rational and objective national citizens. We ask and answer how feminist pedagogies are challenging and indeed changing historical notions of citizenship (locally, nationally, globally).

## ***Love and Bias in the Classroom: Student Perceptions of Social Justice Pedagogies***

♦ *Lauren Elizabeth Ware Stark, University of Virginia*

In this paper, we use frame analysis to explore how students organize their experiences in a classroom using social justice pedagogies. We briefly review the literature on love and caring in the social justice classroom, drawing particularly on the work of bell hooks, Paulo Freire, and Nel Noddings. We further argue for the benefit of integrating contemporary feminist theory into social justice pedagogies, drawing on the insights of black feminist thought, postcolonial feminism, and the burgeoning "fourth wave" of feminism. We then focus on a case study of high school and university students engaged in a Youth Participatory Action Research project, discussing how they organize their own understandings of the "pedagogy of hope" in practice. Using frame and discourse analysis, we explore students' own understandings of this pedagogy, which ranged from criticisms of bias and lack of rigor to meditations on meaning and community. In our discussion of student discourse on the pedagogy of hope, we consider cognitive dissonance an essential of the process of building a transformative community of learners.

## **497. Feminist Transversals: Dilemmas in Health Politics and Biomedicine**

10:45AM-12:00PM

PRCC 101-B

PARTICIPANTS

### ***Locating Choice: Prenatal Diagnosis, Selective Abortion, and Feminist Ethics of Care***

♦ *Allison Pilatsky, Emory University*

This paper examines how rhetorics of choice function in cases of prenatal disability detection, with particular attention to detection of life-threatening genetic abnormalities. How do positive feminist abortion choice narratives relate to and compete with both the eugenic impulse towards selective abortion and a feminist ethics of care in these cases? This paper will consider the gendered aspects of both prenatal

choice and postnatal childcare as they are socially tethered to women, using Tay-Sachs and other fatal childhood conditions as the test cases for this analysis.

## ***Transversing Nature and Nurture: Epigenetics and the Gendered Body***

♦ *Natalie Turrin, Emory University*

What can epigenetic research tell us about gendered bodies? Epigenetics is a field of inquiry that examines the relationship between genes and the social and environmental contexts in which genes operate. Through the case study of research on nurturing, this paper will examine how maternal bodies are figured in scientific research and describe how epigenetic lines of inquiry have altered conceptions of women's bodies. It will argue that emerging research on the maternal body must be met with not only skepticism but training in the theories and methods of feminism and genetics to produce knowledge that is useful to feminist understandings of biology and the body.

## ***Transversing Epidemics: Gender and Sexuality in Breast Cancer and HIV/AIDS Political Movements***

♦ *Mairead Sullivan, Emory University*

The successes of the HIV/AIDS movements of the late 1980s galvanized a number of similarly structured breast cancer movements in the early 1990s. This paper asks how disease is conceptualized in relation to gender and sexuality in these movements. Noting that these health movements arose concomitantly with the feminist/queer split in critical theory, this paper asks how an understanding of the relationship between breast cancer and HIV/AIDS might contest the presumed dissonances between feminist and queer thinking. How do gender and sexuality transverse these movements?

## **498. Bodies at Risk: The Complications of Life, Health, and Healing**

10:45AM-12:00PM

PRCC 102-A

MODERATOR

♦ *Nathaniel Burke, University of Southern California*

PARTICIPANTS

### ***Suicidio y Género: Explicaciones o Complicaciones***

♦ *Maria del C. Fernandez-Rodriguez, University of Puerto Rico, Cayey*

Las estadísticas reportan que las mujeres tienen más intentos de suicidio, mientras que más hombres mueren por suicidio. En este trabajo se examinan las conclusiones de algunas investigaciones que relacionan el comportamiento suicida con el género, y se analiza el modo en que estos hallazgos reproducen discursos esencialistas de la naturaleza femenina y masculina, que ha sido el interés de los feminismos superar. Se analiza la importancia del tema para el proceso de psicoterapia y la influencia de esos discursos de identidad tradicionales en la construcción a nivel individual de la angustia o el malestar emocional asociado a comportamientos suicidas.

## ***The Other Side of Change: Black Feminist Methodologies Toward Healing***

♦ *Jennifer Richardson, University of Illinois, Chicago*

In exploring methodological approaches and praxis located in Black feminists traditions that engage Black women about media impact, this work operationalizes political ideologies of radical Black female subjectivities as juxtaposed with renewed understandings of healing. Here I argue that healing circles, as a methodological approach goes beyond collecting data, creating spaces for Black women to address the impact that symbolic forms of media violence have on their humanity and political voice. This empirical study allows us to explore healing as a political path of resistance toward the recovery of self and as a radical spiritual project.

## **“The Angry Breast Cancer Survivors”: Creating Justice through Sharing Stories**

♦ *Emilia Nielsen, Quest University*

Using the Maclean’s article, “The Angry Breast Cancer Survivors,” as a point of departure, this paper will illustrate how women resist mainstream breast cancer culture by writing what I call “disruptive breast cancer narratives.” As women actively mine their own health histories, and choose to write against the standard story of breast cancer, they disrupt the publicly acceptable performance of breast cancer survivorship by giving voice to anger. Thus, I will argue that such experiential stories have the potential to shift public perceptions, biomedical understandings, and breast cancer culture because disruptive breast cancer narratives intrinsically strive towards creating justice.

## **499. Feminism in Flux: Frameworks for Transgressing the Human/Other Binary**

10:45AM–12:00PM

PRCC 102-B

MODERATOR

♦ *Lindsey Bartgis, Texas Woman’s University*

PARTICIPANTS

### **Living Connections, Living Consumption: Raw Foodism & Animal Eco-Ethics**

♦ *Kamilah Denise Hasan, Texas Woman’s University*

My paper employs feminist and womanist theorizing to explore the efforts of those engaged in raw food culture who I assert address the seemingly disparate problems of environmental degradation and sexism through their unique eating habits and other consumption behaviors. For example, raw food participants and advocates utilize specific terminology associated with diet, nutrition, and spirituality to reframe and shift ontological assumptions away from the dominant gendered and anthropocentric framework operant in the West towards a more inclusive understanding what constitutes valuable life. By exploring the consumption habits of raw foodists I intend to highlight effective personal/political means through which positive ecological and social justice is forged.

### **An Imagined Dialogue: Practicing Compassionate Listening With/in the Nonhuman Animal World**

♦ *Carla Nikol Wilson, Texas Woman’s University*

The starfish population has declined rapidly due to Sea Star Wasting Syndrome, and White-nose Syndrome has claimed nearly 6 million bats. Combining feminist, womanist, and Indigenous frameworks, I explore compassionate listening’s potential for addressing these species’ devastating lot as well as environmental crises and alienation from the Earth.

Specifically, I examine compassionate listening as a tool for listening with/in the nonhuman animal world to generate novel paths toward understanding these diseases and the development of nonhierarchical sustainability strategies toward planetary well-being. Compassionate listening with/in the nonhuman animal world beckons toward post-anthropocentrism to foster the ontological reverence for nonhumans necessary for positive social transformation.

### **To Get to the Other Side: Crossing the Anthropocentric Road through Alice Walker’s Chicken Chronicles**

♦ *Kimberly Christine Merenda, Texas Woman’s University*

My paper posits commonplace nonhuman-human companionship as potentially effecting a human paradigm of “radical reciprocity”—a term I use in speculating reciprocity as transcending exclusive human connotation. Considering inter-special affinity as facilitating radical reciprocity, I draw upon Alice Walker’s *Chicken Chronicles* in depicting human-nonhuman rapport as catalyzing a human spirituality-as-consciousness capable of derailing, resisting, and repairing the devastating human dogma of anthropocentrism. In our current era of the Anthropocene, the planet teeters on the edge of human-engendered eradication; conceptualizing radical reciprocity as a synergy of human-nonhuman intercommunion, kinship, and interdependence, my paper speculates an ethos of both hope and healing.

### **Excavating Womanist Animal Ethics: Animism, Veganism, and Reverence for All Living Things**

♦ *Jessica Spain Sadr, Texas Woman’s University*

Extensive Women’s Studies scholarship has been conducted at the intersection of feminism and animal rights. Less acknowledged are the ways in which the womanist idea situates the intrinsic value and needs of nonhuman animals, and the subsequent personal/political actions those committed to positive social and ecological transformation take in their quest toward developing nonhierarchical sustainability strategies for egalitarian futures. By exploring animism, veganism, and reverence for all living things in womanist and women of color scholarship—including works by Gloria E. Anzaldúa and Layli Maparyan—I hope to ignite a conversation about a visionary Women’s Studies that takes womanist animal ethics seriously.

## **500. Documenting, Diagnosing, and Disinfecting: Genealogies of Trans\* Whiteness**

10:45am–12:00pm

PRCC 103-A

PARTICIPANTS

### **Biopolitics, Racialization, and Comfort: Historical Origins of Modern Discourse Around Transgender Children**

♦ *Ashley Mog, University of Kansas*

In this paper, I argue that current debates about transgender children and school bathrooms are informed by several overlapping histories. I highlight the convergence of power in specific historical moments: the emergence of the public bathroom, “ugly laws” that prohibited access to public space, cross-dressing laws, and the racial anxieties in public hygiene projects at the turn of the 20th century. I discuss how whiteness informs what is considered normal

and comfortable in these sites. These histories are implicit in current constructions of comfort in public and state control of bodies, which in turn feed the discourse surrounding transgender children.

## **Disciplining Diagnoses: Whiteness, Legitimacy, and Trans\* Subject Positions**

♦ *Liam Oliver Lair, University of Kansas*

In this paper, I examine the development of “transvestite” and “transsexual” (TV/TS) as medical diagnoses in the mid-20th century US. The time in which these diagnoses emerged provides a unique context for examining anxieties about the relationships between gender and race. These anxieties led to the establishment of “legitimate” trans-embodiment, often understood (implicitly) as white. I argue that these anxieties not only inform the historical development of TV/TS diagnoses, they also continue to affect how both the medical establishment and trans\* individuals understand trans\* subject positions to this day.

## **Documenting Whiteness: Transgender Citizenship and Social (In)Security**

♦ *Nick Clarkson, Indiana University*

Following the events of September 11, 2001, the Department of Homeland Security ramped up enforcement of a policy requiring employers to verify records against Social Security Administration (SSA) databases. Though this policy was aimed at identifying “illegal immigrants,” it simultaneously provoked dismissal of transgender people from jobs. Yet in September 2011, SSA announced the cessation of cross-referencing “gender” as a category of verification. I argue that by removing transpeople from the surveillance of this policy while still criminalizing undocumented migration, SSA’s policy amendment produces transsexual whiteness and furthermore coincides with additional developments in emergent transgender citizenship formations.

## **501. Post-Communist Feminisms and New Forms of Public Discourse in Russia and Ukraine**

10:45am–12:00pm

PRCC 103-B

MODERATOR

♦ *Lakshmi Padmanabhan, Brown University*

PARTICIPANTS

### **Holy Russian Matrimony and the Future of the West: A Comparative Study of Nationalism in Orthodox Clerical Discourse on Marriage and Family**

♦ *Diana Dukhanova, Brown University*

This presentation addresses my research in the archives of the Imperial Russian Orthodox Church press, focusing on clerical discourse and rhetoric around marriage, family life and the social role of women, paying particular attention to its deployment in bolstering claims that Russia is a guardian of authentic Christianity in a sexually corrupt Europe. I will compare this rhetoric with the post-Soviet Church’s renewed role in shaping nationalist rhetoric and its re-positioning of the Orthodox Russian family as a symbol of the country’s status in preserving „traditional values“ and serving, in the words of Vladimir Putin, as the „world’s moral compass“.

## **Russian Women’s Writing and the Perfect (Dis) embodiment of Feminist Literary Theory**

♦ *Erin Katherine Kahle, Brown University*

Russian women’s writing from the 19th century to the present day reveals a narrative of Russian literary and cultural history that is generally relegated to footnotes, a narrative that contains different cataclysmic shifts and revolutions than those that occurred at the state level, both temporally and qualitatively. By putting this writing in conversation with feminist literary theories from around the globe, Russian women’s prose shows itself to be not only compatible with international feminisms, but capable of offering new perspectives on the nation, on women’s bodies and work, and on feminist theory itself.

## **The Image is the Frame: Photography, Work, and the Kyiv Feminist Collective Ofenzywa**

♦ *Jessica Zychowicz, University of Michigan*

While “feminism,” “queer,” and “gender equality” have become commonplace in the newly independent states of the former USSR, scholars on both sides of the Atlantic continue to contest the diverse meanings these concepts hold between cultures. This paper derives a concept of art-activism to account for recent creative disruptions in the discursive framing of the female body within the “official speech” of the postcommunist nation-state. Zeroing in on the Ofenzywa feminist collective in Kyiv, I explore how one member deploys visual media in realtime and online to advance transnational vocabularies for mobilizing around gender and labor.

## **502. “Scuse Me While I Whip This Out”: Unveiling Feminist Frameworks in the Classroom**

10:45am–12:00pm

PRCC 104-A

This roundtable seeks to discuss ways in which each presenter has used feminist pedagogy in both subtle and overt ways outside of the Women’s, Gender, and Sexuality Studies classroom in order to subvert student expectations in unexpected spaces. Each presenter represents a different methodology for teaching students how to think, read, and write critically about gender, race, and sexuality in ways that are informed by feminist theoretical frameworks. Speakers will discuss successful strategies they have used to engage students in feminist thought when they are often initially resistant or even hostile to such theoretical and methodological frameworks.

MODERATOR

♦ *Debra Israel, Indiana State University*

PRESENTERS

♦ *Andrea Wood, Winona State University*

♦ *Leila Pazargadi, Nevada State College*

♦ *Elizabeth Zold, Winona State University*

## **503. Partus Sequitur Ventrem: Black Women and Non-Normative Family Structures**

10:45AM–12:00PM

PRCC 104-C

Our discussion will historicize mothering as labor under slavery, and explore the implications of claiming maternal and sexual love within this system and since. Presenters will critique media suggestions that single black women's professional success imperils their search for "love," or heterosexual coupling with black men, while a novel about polygamy permits black women's self-articulation at work as long as they remain in legitimate "love" relationships. Two Caribbean short stories situate work as means of belonging and power that connects women to the sexual and political economies of the region. Are these forms of black cultural resistance also feminist transgressions?

#### MODERATOR

- ♦ *Lynn Makau, Willamette University*

#### PRESENTERS

- ♦ *Jennifer D. Williams, Morgan State University*
- ♦ *Christina Sharpe, Tufts University*
- ♦ *Tanya Shields, University of North Carolina*
- ♦ *Kimberly Nichele Brown, Virginia Commonwealth University*

## 504. Globalization and Transnational Surrogacy in India: Outsourcing Life

10:45AM-12:00PM

PRCC 201-A (LCD)

#### MODERATOR

- ♦ *Sayantani DasGupta, Columbia University*

#### PARTICIPANTS

### ***Outsourced: Surrogate Mothers on India's Reproductive Assembly Line***

- ♦ *Sharmila Rudrappa, University of Texas, Austin*  
Surrogate mothers in Bangalore, southern India, paradoxically maintain that their engagement in transnational surrogacy is life affirming. My task as a feminist is this; how to make sense of the lived realities of many surrogate mothers where deepening bodily commodification is puzzlingly experienced as a revitalizing life development? Based on interviews with 70 surrogate mothers in Bangalore I examine transnational surrogacy through the mothers' perceptions to outline how choice and agency operate in an already unequal world structured by global labor markets, and why deepening exploitation is perplexingly experienced as empowering by Bangalore's surrogate mothers.

### ***A Welfare Principle Applied to Children Born and Adopted in Surrogacy***

- ♦ *Marsha J. Tyson Darling, Adelphi University*  
Children are the reason there is a surrogacy industry. My paper applies a welfare principle, integral to Hague standards re the paramountcy of the best interests of the child, to the issues related to the global commercial fertility industry's main enterprise. My paper explores how the welfare principle applies to infants born into and adopted within domestic and especially across cross-border surrogacy arrangements, and how courts, policymakers and immigration officials are negotiating the political, legal, and ethical terrain between claims for expansions of the reproductive freedom of adult citizens on the one hand—and securing the well-being of infants born through gestational surrogacy.

## ***Shifting Sands: Transnational Surrogacy, E-Motherhood, and Nation Building***

- ♦ *Shamita Das Dasgupta, Independent Scholar*  
Indian transnational surrogacy, the 'wombs for rent' industry, is a commercial trade made possible by the permeable national—and cybernetic—boundaries of a globalized world. This paper will examine the 'Western cyber-nation' of 'intended parent' bloggers from Europe, North America, and Australia with names like Chai Baby, Baby Masala, and Million Rupee Baby, who contract gestational surrogates in India. We will examine these blogs as a cross-border 'cyber-nation' marked by neo-colonialist discourse that gestures to 'helping' impoverished Indian women, while re-writing the script of maternity itself by privileging central genetic and economic resources and marginalizing the embodied labor of gestation.

## 505. Hellscape and Utopian Disasters: Affective Attachments, Ambivalent Nationalisms

10:45am-12:00pm

PRCC 201-B (LCD)

#### MODERATOR

- ♦ *Tiffany Lethabo King, Georgia State University*

#### PARTICIPANTS

### ***"Affectively Mapping" Chilean Feminist Narratives***

- ♦ *Susan Talburt, Georgia State University*  
The canonical narrative of contemporary Chilean feminism begins with the formation of communities of resistance under Pinochet's dictatorship, followed by feminism's de-politicization with the transition to democracy and a neoliberal state's ameliorative goals for nation-building. Suspicious of collective memory as universal content, this paper performs an "affective mapping" (Flatley) of interviews with Chilean feminist activists to ask: How do these women's felt relations to feminism's dominant narrative create imaginings of past, present, and future? Focusing on the "emotional situation" of neoliberalism (Virno), the analysis of affective circulations reveals productive ambivalences in which feminism is not a nostalgic "lost object" but is dynamically reassembling.

### ***Affective Resonances of Sexual Imagery in Thai Hell Parks***

- ♦ *Megan Sinnott, Georgia State University*  
In Thailand, numerous "hell parks" display life-size sculptures depicting the tortures of the dead. These parks, located on Buddhist temple grounds, attract families and tourists to "enjoy" graphic illustrations of the torments of "hell." The paper investigates the conjunction between religion and nationalism, focusing on the transnationalization and recreationalization of hell imagery in both Thai "hell parks" and Christian "hell houses" in the United States (Pellegrini). I focus specifically on the sexualization of these images to explore the complex affective resonances that are evoked in the pleasurable engagement with scenes of torment and suffering and that contribute to notions of proper Buddhist Thai-ness.

### ***Beautiful Disasters: Sticky Figures and Affective Attachments in Beasts of the Southern Wild***

- ♦ *Julie Kubala, Georgia State University*  
Children function as overdetermined sites of hopes and anxieties about the future, in particular, the future of the nation

(Lesko). The paper explores affective attachments to the western ideal of the “future girl” (Harris), the white middle-class girl who ensures progress through her successful interpellation as the ideal neoliberal subject. Through investigating the character, Hushpuppy, as saturated with affect, I argue that the film both presents the black girl child as outside of and critical of neoliberal logics while at the same time invoking racialized imagery that undergirds various exclusionary narratives that work to ensure the continuation of the nation-state.

## 506. Forging Transgressive Literatures: Jotería Small Presses and the Reshaping of Chicana/Latina Feminist Letters

10:45AM–12:00PM

PRCC 202-A (LCD)

Drawing on their experiences as feminist publishers and/or authors with Chicana/o feminist small presses, members of Evelyn Street Press, Kórima Press, and the iconic Third Woman Press will dialogue with the audience on the artistic and political struggles and labors of love involved in creating contemporary feminist and queer Chicana/Latina literature.

### MODERATOR

- ♦ Jackie Cuevas, *University of Texas, San Antonio*

### PRESENTERS

- ♦ Anel Flores, *Independent Scholar*
- ♦ Rita E. Urquijo-Ruiz, *Trinity University*
- ♦ Sara Alicia Ramírez, *University of California, Berkeley*

## 507. Social Media: Possibilities, Problems, and Provocations

10:45AM–12:00PM

PRCC 202-B (LCD)

### MODERATOR

- ♦ Chris Linder, *University of Georgia*

### PARTICIPANTS

### *Social Media as a Counter-Space for Campus Sexual Assault Activism*

- ♦ Chris Linder, *University of Georgia*
- ♦ Jess Myers, *University of Maryland, Baltimore County*
- ♦ Colleen Riggle, *Georgia Institute of Technology*

A resurgence of campus activism has resulted in increased national attention to the problem of sexual violence on college campuses. Much of this attention has been credited to student activists employing social media to raise awareness about the ways they were treated when reporting sexual assault to campus administrators (Grasgreen, 2013). We highlight the voices of current activists to document the evolution of sexual assault advocacy movements and discuss the role of social media in this evolution. We argue social media provides a feminist counter-space (Yang, 2007) for sexual assault survivors to connect with each other to facilitate action.

### *Pinned down by Pinterest: Social Media as Methodology in New Materialist Feminist Research*

- ♦ Beth Pittard, *University of Georgia*

While millions of people participate in social media on a daily basis, there is almost no literature discussing social media as a research methodology. In this paper, the author uses new

materialist feminist theory (Braidotti, 2000; Dolphijn & van der Tuin, 2012) to discuss social media as both an instrument in research methodology and a tool to prompt discussion with participants about their daily lives. Specifically, she discusses pin boards on Pinterest as material actants (Bennett, 2010) that have the capacity to alter the course of events in women's lives. She analyzes how these material actants produce (im)possible subject positions for women teachers and reinforce the entangled discourses of neoliberalism and postfeminism (Gill, 2008).

### *#shameless selfie: Self Portraits in Postfeminist Times*

- ♦ Mardi Schmeichel, *University of Georgia* Chris Linder, *University of Georgia* Stacey Kerr, *University of Georgia*

In this study of selfie portraits posted to Instagram, the authors apply Gill's (2007) concept of postfeminism as a sensibility to analyze the images and to consider the influence of neoliberalism on gendered performances in social media spaces. While the surveillance of women's bodies is not a new phenomenon, we use Gill's argument regarding the intensification of surveillance under neoliberalism to consider whether selfies represent a type of self-surveilling technology that has contributed to a shift from objectification to subjectification.

## 508. Invisible Injustices in Postcolonial African Contexts

10:45AM–12:00PM

PRCC 202-C (LCD)

### MODERATOR

- ♦ Mia Victoria Lawrie, *University of Cincinnati*

### PARTICIPANTS

### *Gendered Violence in Ghana and the Failed Promise of Microcredit*

- ♦ Carollette Norwood, *University of Cincinnati*

UN Women, the United Nations Entity for Gender Equality and Empowerment of Women, prioritizes ending violence against women in Ghana. It is estimated that one in three Ghanaian women will experience violence in her lifetime. Violence not only undermines women's life chances, but also degrades their life quality. Microcredit enterprise has been aggressively advocated as a mechanism for empowering women. This mixed-method study assesses women's perception of violence in rural Ghana. One-half of 200 women research participants are microcredit participants. Results show that credit participation does not significantly impact attitudes toward violence; instead, cultural norms steeped gendered conventional practices do.

### *The Gender Politics of Invisibility: A Case Study of Disappearance in Post-Colonial Uganda*

- ♦ Alicia Catharine Decker, *Pennsylvania State University*

This paper examines the gendered history of enforced disappearance in postcolonial Uganda. Using transcripts and reports from two distinct commissions of inquiry, as well as other types of archival and ethnographic data, I analyze how gender influences patterns and experiences of forcible abduction by the state. I look at disappearance, and other forms of political violence, as gendered scripts that are enacted by the state in order to maintain a certain performance of power. I also

pay attention to the ways in which various communities “read” these scripts, and how they engage with such knowledge, across space and time.

## ***Gender Distortions: Popular Depictions of Consensual and Coerced Sex between Men in Malawi***

- ♦ *Ashley M. Currier, University of Cincinnati*
- ♦ *Kathleen Ratajczak, University of Cincinnati*

Same-sex sexualities have received much attention within Malawi since the 2009 arrests of Tiwonge Chimbalanga and Steven Monjeza for violating the antisodomy law. News coverage of the trial sensationalized aspects of the couple's relationship, obscuring their loving commitment to each other. Drawing on more than 200 news reports of arrests of men arrested for sodomy, a charge that does not distinguish between consensual and coerced sex, we use Chimbalanga and Monjeza's trial as a prism through which to understand the social construction of consensual and nonconsensual sex between men in Malawi.

## **509. Queer Inclusivity and Vital Decoloniality: Transnational Alliances in Performance and Visual Art**

10:45AM–12:00PM

PRCC 203 (LCD)

### **PARTICIPANTS**

## ***Queer Performances of the Nation: The Politics of Diaspora in YaliniDream's To Kiss a Wound***

- ♦ *Gina Velasco, Keene State College*

While queer and transnational feminist theorists in the Global North have critiqued the heteronormativity, homophobia, and masculinism of various forms of nationalism, from postcolonial nationalism to U.S. cultural nationalisms, popular nationalist movements in the Global South have challenged authoritarian states and resisted ongoing U.S. neo-imperialism and the disastrous effects of neoliberal globalization. Focusing on the queer Sri Lankan American artist YaliniDream's performance piece, *To Kiss a Wound*, this paper examines the inherent contradictions of queer and feminist participation in diasporic nationalist movements, particularly through the cultural work of performance and poetry.

## ***Oranges and Flower Petals: el Grupo Cultural Yuyachkani's Contribution to the Peruvian Transitional Justice Process***

- ♦ *Pascha Bueno-Hansen, University of Delaware*

Before, during and after the internal armed conflict in Peru (1980-2000) the performances of el Grupo Cultural Yuyachkani offer an ongoing critical reflection on the Peruvian national project. Yuyachkani focuses its decolonial feminist cultural project on staging the trauma related to political violence and its aftermath. Three performance pieces, *Kay Punku*, *Nunca Mas Contra Ninguna Mujer*, and *Rosa Cuchillo* raise consciousness regarding the impact of the conflict on women. Interviews with Yuyachkani members and their written reflections provide insights into how they intervene in the dominant nation building logic and create the conditions for collective healing with survivors and spectators.

## ***Undoing the Possessive Investment in Heterosexuality: Queerness is Calling Out to You***

- ♦ *Adriana Maria Garriga-Lopez, Kalamazoo College*

Following from George Lipsitz's theorization of a possessive investment in whiteness and Adrienne Rich's conceptualization of a socially compulsory heterosexuality, this paper will explore the conjunction of critical race, feminist, and queer theory by theorizing a possessive investment in heterosexuality. How is this possessive investment in heterosexuality racialized? What are the attendant regimes of wealth extraction and accumulation, and the processes of subject formation that it both rests on and effects? This paper considers the destabilization of heteronormative power through a critical engagement with representations of desire that account for and refigure queerness as a broadly inclusive, coalitional political project.

## ***Decolonial Wounds: The Visceral Aesthetic of Adriana Varejão (Brazil 1964–)***

- ♦ *Tara Ann Daly, Mount Holyoke College*

Brazilian visual artist Adriana Varejão's aesthetic is jarring in its viscerality and soothing in its mix of deep indigo painting contrasted with white tile surfaces. Her work peels back an anodyne colonial grid to expose the bloody entrails of the wounded interior that lies beneath positivist organizing structures and imposed political categories. In pictorially mapping the history of colonial repression in Brazil, her work challenges neocolonial legacies, confronting viewers with the uncomfortable chaos that lurks beneath the surface of Brazil's history. In this paper I interrogate Varejão's decolonial unmapping, situating her work within the broader field of decolonial feminist aesthetics.

## **510. Origins of Biopolitics in the U.S. and Caribbean**

10:45am–12:00pm

PRCC 204 (LCD)

### **MODERATOR**

- ♦ *Aimee Bahng, Dartmouth College*

### **PARTICIPANTS**

## ***Gothic Fertility in the Revolutionary West Indies***

- ♦ *Abby Goode, Rice University*

Using Leonora Sansay's *Secret History* (1808), this paper reframes gothic portrayals of the Haitian Revolution through an ecological lens. It traces the novel's representations of fertility, from its moments of nostalgia for slave-based reproductive order to gothic images of overpopulation and creole degeneracy to the reproductive ecology of well-behaved land crabs. These representations reveal the novel's biopolitical unconscious as it renders the island space a milieu of transformable elements, reshaping the gothic portrayal of the revolutionary West Indies as one of affiliation and interrelatedness rather than distance and hierarchy.

## ***The Science of Proximity in Early American Anti-Prostitution Campaigns***

- ♦ *Greta L. LaFleur, Yale University*

In Boston, early anti-vice campaigns expressed concern over the numbers of sex workers attending the city's explosive growth, especially given that white sex workers lived and worked in the same neighborhood as Boston's largest community of free blacks. I demonstrate how Boston's anti-vice

reform efforts borrowed vocabularies and strategies from both colonial urban planning and theories of plantation economy in order to cast prostitution as a problem of city architecture. I suggest that the emergence of sexology in early America may be as indebted to plantation science and colonial management strategies as it is to sciences of human interiority.

## ***Handmaidens of Heredity: The Queer Evolutions of the Earliest Female Physicians***

♦ *Kyla Schuller, Rutgers University*

This paper draws on the published and unpublished writings of Elizabeth and Emily Blackwell to explore how these early physicians approached medicine as an effective tool to breed stronger, more intelligent, and healthier white women. Through their efforts to evolve a perfect white race, their writings suggest, these doctors could be generative and reproductive members of civilization despite their unusual professional ambitions and their queer domestic desires. Drawing on the history of medicine and comparative ethnic studies, I argue that their queer lives were thus interdependent with and even enabled by their commitment to the biopolitical operations of whiteness.

## **511. Press X to Continue: Feminism, Gaming Technology, and (the Absence of) Women in Videogaming**

10:45AM–12:00PM

PRCC 207 (LCD)

### MODERATOR

♦ *Kristin M.S. Bezio, University of Richmond*

### PARTICIPANTS

## ***Designing Culture and Crafting Play in Digital Space: Designing Social Realities and Constructions of Gender, Race, and Sexuality in Game Culture***

♦ *Gabriela T. Richard, University of Pennsylvania*

Scholars have long critiqued digital games for stereotyped and marginalized representations of gender, race/ethnicity and sexuality, as well as hypothesized their potential detrimental effects on social perceptions and bias. This talk will highlight ethnographic data from developer spaces, and interviews with both indie and commercial developers, across gender and race. Themes will cover their views on gender, race, ethnicity, sexuality and culture in games, and their conceptualizations of their audience. It will ultimately make links between developer perceptions and gendered representations (or lack thereof) in games.

## ***Writing “Gamers”: The Gendered Construction of Gamer Identity in Nintendo Power***

♦ *Amanda Cote, University of Michigan*

In the mid-1990s, feminist activists and videogame industry members attempted to diversify the audience and open the gaming market up to girls. Although the movement failed, the exact reasons why are unclear. One likely contributor, explored here, is that press coverage at the time helped solidify games as “for boys,” thwarting attempts at diversifying the audience. A detailed content analysis of *Nintendo Power*, one of the leading consumer gaming magazines of the time, supports this argument by demonstrating how it limited female participation in both the publication and the gaming community to only certain pre-approved, less important areas.

## ***“Your Identity, Please?” An Empirical Study into Social Identities of Women Playing Digital Games***

♦ *Lotte Vermeulen, Universiteit Gent*

The relationship between the self and society is troublesome when the individual assumes social identities that don't match society's stereotypical expectations. In this sense, there is a tension between claiming a female gender identity and adopting a gamer identity. This paper focuses on the meanings female players ascribe to the practice of gaming and how they identify themselves (or not) as gamers. Based on social psychological and sociological perspectives, results will be presented from a study on the interplay between the social categories “women” and “gamers” and the ways these relate to stereotypical perceptions, gaming habits, and playing motives.

## ***“Your Princess is in Another Castle”: Videogame Pedagogy and the Feminist Classroom***

♦ *Jennifer L Airey, University of Tulsa*

The emergence of videogame studies as an academic field offers a unique opportunity for instructors of women's and gender studies. As courses on video games attract a diverse student population, they facilitate discussion of gender theory among students not normally predisposed to enroll in women's studies courses. Drawing on the panelist's experience teaching Gender and Gaming classes, along with educational texts on the use of games in education and works of feminist and masculinity theory by authors such as Kimmel, Whitehead, Hill-Collins, and Pelletier, this paper will discuss the benefits and challenges associated with bringing videogames into the feminist classroom.

## **512. Policing “Normal”: Race, Class, and Contestation over Family and Love**

10:45AM–12:00PM

PRCC 208-B (LCD)

### MODERATOR

♦ *Carol Mason, University of Kentucky*

### PARTICIPANTS

## ***“Act Like Man and Wife”: Rumor, Black Same-Gender Loving Women, and the Florida Legislative Investigation Committee, 1959-1965***

♦ *Jennifer Jones, Princeton University*

This talk examines how the Florida Legislative Investigation Committee, a state-sponsored segregationist organization, targeted black women as a part of their state-wide campaign to remove allegedly gay and lesbian teachers from public educational institutions. Further, it assesses how African Americans, who were interrogated by committee investigators, circulated knowledge about same-gender loving women that differed from the knowledge circulating about black same-gender loving men. This talk contributes to the small historiography on this organization, which largely neglects the experiences of same-gender loving African Americans.

## ***The “Wild Child” and a “Father’s Love”: Representing Race, Gender, and Normative Family in the 1985 MOVE Crisis***

♦ *Melissa N. Stein, University of Kentucky*



In 1985, the Philadelphia police department responded to a stand-off with a predominately black, Afrocentric environmental group the city was trying to evict from its communal house by dropping a firebomb on the roof, burning the house to the ground and killing eleven MOVE members, five of them children. In the wake of the tragedy, the media, though critical of the police action, often echoed its rhetoric of family and gender deviance. The media typically portrayed MOVE as a radical cult, contrasted MOVE's communal family structure with "normal families," emphasized the female members' lack of maternal skills, and grieved for the "true victims"—the children who perished and the one who escaped the fire and was later "saved" by the love of his "real father"—all while the surviving adults affiliated with the group tried to offer their own account of MOVE's beliefs and hold the city accountable.

## ***Bonding With Baby or Child Endangerment? The Race and Class Implications of Sharing a Bed***

♦ *Laura Harrison, Minnesota State University, Mankato*

For a variety of reasons, whether cultural, ideological, or practical, many adults around the world find themselves sharing a bed with their child. This is currently a controversial act in the United States due to (disputed) links between this practice and Sudden Infant Death Syndrome (SIDS). This presentation will differentiate between "co-sleeping" and "bed-sharing," practices that may involve similar sleep arrangements, but carry far different meanings in contemporary culture. In 2009, the City of Milwaukee launched a Safe Sleep Campaign, using a variety of media to discourage bed sharing. The campaign compares sharing a bed to direct forms of child endangerment, such as placing a knife next to a sleeping infant. I will contrast the rhetoric of bed-sharing that emerges through this campaign with the concurrent discourse of co-sleeping that has been popularized through the rise of attachment parenting. This presentation will explore how sharing a bed is differentially framed as an expression of maternal love and attachment, or as ignorance and abuse, based on the perceived race, class, and education level of the parents involved.

## **513. It's Not 'Just Academic': Feminist Scholarship and Activism**

10:45AM–12:00PM

PRCC 208-C (LCD)

How do feminist academics use their skills, networks, and authority in efforts to create justice on their campuses, in their communities, and across their states? How does their training as scholars shape and inspire their activism? Scholars from North Carolina and Pennsylvania will present four very different models of feminist scholar-activism. They will engage in a comparative conversation about their experiences organizing academics to bring scholarly knowledge to bear on local and statewide campaigns for justice.

MODERATOR

♦ *Rachel F. Seidman, University of North Carolina, Chapel Hill*

PRESENTERS

- ♦ *Rachel F. Seidman, University of North Carolina, Chapel Hill*
- ♦ *Lisa Levenstein, University of North Carolina, Greensboro*
- ♦ *Michelle Robinson, University of North Carolina, Chapel Hill*
- ♦ *Jessie B. Ramey, University of Pittsburgh*

## **514. Centering Girls in Acts and Analyses of Justice**

10:45AM–12:00PM

PRCC 209-A (LCD)

MODERATOR

♦ *Amy Rutstein-Riley, Lesley University*

PARTICIPANTS

### ***A Pathway to Feminism for Affluent Jewish Teen Girls***

♦ *Beth Cooper Benjamin, Ma'yan*

How can we introduce privileged young women to feminism without reproducing biases of past generations? This paper examines the evolving and intersecting feminist identities of 13 affluent Jewish adolescent girls who participated in a 15-month critical feminist participatory action research (PAR) program. Data sources include intake and exit interviews, a panel where participants reflected on the program, and footage from the group's final project: a video documentary on media sexism's impact on girls and young women. We will situate and wrestle with participants' resistance to activist strategies and their preference for enacting feminism interpersonally.

### ***Towards a Model of Positive Youth Development Specific to Girls of Color: Perspectives on Development, Resilience, and Empowerment***

♦ *Katherine Clonan-Roy, University of Pennsylvania*

♦ *Charlotte E. Jacobs, University of Pennsylvania*

This paper strives to move towards a theoretical model of minority adolescent girls' development that can be used to transgress against the dominant deficit-oriented perspectives of minority girls. We integrate ecological, phenomenological, and critical race feminist perspectives on development and socialization and emphasize that girls' emerging identities are heterogeneous, always rooted in context and fractured by race, class, gender, and sexuality. With these understandings, we move towards a positive youth development (PYD) model for minority girls by innovating adaptations to PYD models, which specifically fit the experiences of and contexts in which minority girls develop.

### ***Black Girls and Education: A Transdisciplinary Applied Social Justice approach***

♦ *Menah Pratt-Clarke, University of Illinois, Urbana-Champaign*

This paper explores issues of race, gender, class, and the law with a focus on justice and transformation. Using the Transdisciplinary Applied Social Justice model and integrating Black Feminism and Critical Race Feminism, the 1991 Detroit male academy single-sex school debate is examined from the perspective of Black girls. The model demonstrates the multidimensional social challenges and disparities that African American women and girls experience based on their intersecting race, class, and gender status, and suggests strategies for transforming their lived experiences.

### ***Young Feminist Global Conversations: A High School Collaboration Between India and the U.S.***

♦ *Ileana Jimenez, feministteacher.com*

A collaboration between a progressive high school class on feminism in New York and a traditional all-girls school in Kolkata marked International Day of the Girl in its first two years. These students broke all-girl activist models by mobilizing alongside boys in the U.S. and with girls

transnationally, contributing to a global discourse on issues such as trafficking (Taft, 2011). By sharing stories about race, class, gender and sexuality (Crenshaw, 1991) and partnering with GEMS (Girls Education & Mentoring Services) in New York and with Sanved in Kolkata, this collaboration fostered an action-based understanding of critical feminist pedagogy (hooks, 2000).

## 515. Black Women, Violence and the Transnational State I: Grassroots Approaches

10:45AM–12:00PM

PRCC 209-B (LCD)

The realities of gendered, racialized state violence against Black women, and the trans-temporal and trans-spatial recurrence of this violence, underscores the need to pursue strategies of unveiling and exposure that interrogate the transnational rhetorics and erasures that produce black women as enemies of the state. This conversation must be active(ist), strategic and challenge the ways that we take the boundaries and politics of the modern nation-state for granted. The purpose of this roundtable is to reflect on Black women's relationship to the state across the Americas, how violence mediates this relationship, and what we can do to confront this violence.

### MODERATOR

- ♦ Keisha-Khan Perry, Brown University

### PRESENTERS

- ♦ Christen A. Smith, University of Texas, Austin
- ♦ Alysia Mann Carey, University of Texas, Austin
- ♦ Tianna Paschel, University of Chicago
- ♦ Andreia Dos Santos, Universidade Estadual de Feira de Santana
- ♦ Shariana Ferrer-Núñez, Taller Salud

## 516. Using Wikipedia as a Teaching Tool in Women's Studies Classes (Part One)

10:45AM–12:00PM

PRCC 209-C (LCD)

The Wikipedia Education Program encourages students to contribute content to Wikipedia in place of a traditional research paper or as the lit review section of a longer analytical paper. In this workshop, staff from the Wiki Education Foundation will showcase the results from courses, including several gender studies courses. We will also focus on the gender disparities among editors and content on Wikipedia. Essentially the majority of the editors are young, white, western and male, something that this program seeks to overcome.

### PRESENTERS

- ♦ Becky Carmichael, Wiki Education Foundation
- ♦ Jami Mathewson, Wiki Education Foundation

## 517. NEWSA Business Meeting

10:45AM–12:00PM

PRCC 210

## 518. Pacific Southwest Women's Studies Region Business Meeting

10:45AM–12:00PM

PRCC 211

## 519. Words Matter: Evidence Based Approach to Talking About Abortion Access

10:45AM–12:00PM

Sheraton Miramar-1

Whether it is laws designed to close clinics or to deny insurance coverage, restrictions on abortion make care harder to get and more expensive. These limitations fall hardest on young people, low-income families and women of color. During this presentation, participants will learn about research on evidence based message frames utilizing a values based approach to open a wider and richer conversation about abortion in order to redirect people's attention to respecting and supporting the decisions of others and connect to a broader reproductive justice agenda.

### PRESENTERS

- ♦ Morgan Meneses-Sheets, Reproductive Health Technologies Project

## 520. What is the Transnational Doing to My Nation? Critical Perspectives from Gender/Feminist/Sexuality Studies

10:45am–12:00pm

Sheraton Miramar-2

### PARTICIPANTS

### *(Un)Weaving the Gender Threads of Chinese Nationalisms*

- ♦ Charlie (Yi) Zhang, South Dakota State University  
As China started to adopt and adapt capitalist market mechanisms in the late 1970s, nationalism has replaced Marxism-Leninism-Maoism as the foundation of the state. Invoking the author's personal experiences with China's socio-economic transformations as a hermeneutic horizon, this paper seeks to unweave the gender threads that undergird the construction of Chinese nationalisms. Specifically, the author will illuminate how gender has been wrought to address the schism between the statist and popular forms of nationalism, as China's neoliberal practices have been fueling the antagonism among marginalized groups.

### *Femen's "Topless Jihad": Affective Geographies, Feminist Hegemonies, and (the) Inter/National Body Politic(s)*

- ♦ Roberta Chevrette, Arizona State University  
Femen, which began in the Ukraine in 2008 with a focus on prostitution and sex trafficking, has expanded its "sextremist" tactics with the recent movement of its headquarters to Paris, France. Declaring an international day of "topless jihad," Femen activists marched through the Muslim quarters calling for the liberation of Muslim women. Through a rhetorical analysis of this action and its juxtaposition with Femen's frequent pro-gay demonstrations and profoundly heteronormative visibility, the author examines how Femen's

calls for sexual “freedom” and “democracy” affectively re/produce the hegemonies of western feminisms in new international contexts.

## ***The Nation within the Transnational: The Messiness of Religious/Cultural Pride, Academic Censorship, and Gendered Nationalism in India***

♦ *Debjani Chakravarty, Grand Valley State University*  
Penguin India’s agreement to ban a book about Hinduism by Wendy Doniger in India last year has rekindled debate on academic and religious freedom, symbolic oppression, and Hindu fundamentalism. This paper takes up this case, as well as similar ones from the past, to re-examine the meaning of nation, nationalism, and national image in a rapidly globalizing world. Locating gender and (taboo) sexuality at the heart of nationalism, national honor, and cultural pride, the author also investigates the politics of transnational collaborative scholarship and neo-colonial anthropologizing with an eye on how social media provides space for messy transnational dialogues.

## ***Stand by Women, or Stand by Gays?***

♦ *Shuzhen Huang, Arizona State University*  
Contemporary meanings of homosexuality in mainland China must be examined in conjunction with cross cultural and national borders. The existence of “homo-wives” and “homo-husbands” (straights who marry homosexuals) challenges the Western “out and proud” model, raising the critical question of whether sexuality is (or should be) a public or private issue. This paper examines the centrality of sexuality in constructing a Chinese transnational subject and in the search for a novel cosmopolitanism following the Maoist era. Through discourse analysis, the author explores why homosexuality is no longer compatible with heterosexual marriage and the structural adjustments this triggers in contemporary China.

## **521. Queer Femme-ininities Research: Creating Justice Within LGBTQ, Feminist, and Gender Studies**

**10:45am–12:00pm**

**Sheraton Miramar-3**

The participants of this roundtable, through our diverse engagements with intersectional scholarship on LGBTQ femme-ininities and the intersections of sex, gender, gender presentation, gender identity, race, class, and body size, all share the following que(e)ry: how do we effectively push LGBTQ studies, and in many cases our own LGBTQ communities, to take queer femme-ininities seriously? We engage with recent scholarship in critical femme-ininities studies, discussing how it informs our own work on queer femmebodiment and identity, and invite members of the audience to strategize ways forward for reconceptualizing and valuing transgressive notions of femme-ininity.

### **MODERATOR**

♦ *Shannon Weber, University of California, Santa Barbara*

### **PRESENTERS**

- ♦ *Shannon Weber, University of California, Santa Barbara*
- ♦ *Crystal Boson, University of Kansas*
- ♦ *Stephanie A. Allen, Purdue University*
- ♦ *Kyla Bender-Baird, The Graduate Center, City University of New York*
- ♦ *Diana Pozo, University of California, Santa Barbara*

## **522. Teaching to Transgress: Theory and Practice across Feminist Classrooms**

**12:15PM–1:30pm**

**PRCC 101-A**

Just as feminist theory is a continually evolving force in academic discourse, so too do modes of feminist teaching constantly adjust both in response to new ideas but also to our changing selves. With the rise of Queer Theory, Trans-Theory, and Sexuality Studies, teaching feminism and Women’s Studies has naturally shifted, and presents new challenges to engaging and igniting feminist inquiry. This roundtable addresses how transgenerational feminist perspectives play out in classrooms, how disciplinary and generational differences, as well as race, class, and sexuality shape the feminism that we share with students, and how feminism might guide future pedagogies.

### **PRESENTERS**

- ♦ *Terri Carney, Butler University*
- ♦ *Terri Jett, Butler University*
- ♦ *Ann Savage, Butler University*
- ♦ *Katherine Schweighofer, Indiana University*

## **523. Creating Gendered Justice: Transnational Feminist Engagements and Struggles**

**12:15pm–1:30pm**

**PRCC 101-B**

### **MODERATOR**

♦ *Dong Isbister, University of Wisconsin, Platteville*

### **PARTICIPANTS**

## ***Rethinking Justice for Gender Equality Transnationally***

♦ *Jessie R. McShane, University of St. Thomas*  
“Rethinking Justice for Gender Equality Trans-nationally” focuses on the transgressive modes of seeking justice for future generations of women. It will educate individuals on specific case studies throughout the world and introduce ways in which women can make strides towards different forms and shapes of equity and justice. The center of this paper will be on providing insight into contemporary issues of justice related to women through examining the policies that impede present day equality in national and transnational settings.

## ***The Developing Feminist Consciousness in the Transnational Historical Writing of Women Reformers, 1790-1900***

♦ *Ana Stevenson, University of Queensland*

Historically, writing women’s history was related to social reform, leading reformers to feminist transgressions that transcended national borders. Reformers developed a rhetorical paradigm wherein women’s history was imagined as a long history of slavery, thus challenging the historical marginalisation of women’s experience. To resist such marginalisation, the woman-slave analogy became rhetorically prominent, enabling reformers to describe the legal, social and political oppressions of women. However, due to reformers’ tendency to focus upon white women’s experience, such rhetoric could also be exclusionary. This paper will consider the rhetorical similarities between the historical writing of English, American and Australian women reformers.

## **Towards a Politics of the Possible: Linking Feminist Struggles against Neoliberalism**

♦ *Grace Adeniyi Ogunyankin, York University* *Lisa Boucher, York University*

Seeking to bridge research on women's activism in the global South and global North, our paper examines feminist opposition to neoliberal restructuring in Ibadan, Nigeria and Ontario, Canada. Recognizing the importance of context, our discussion accounts for differences in each of the research localities while also finding significant connections in how women experience neoliberal policies. We argue that it is worthwhile to link seemingly disconnected struggles for social justice. Doing so encourages us to interrogate the possibilities for transnational feminist solidarity against local and global neoliberal projects, as well as envision alternative practices and modes of organizing.

## **524. Feminist Pedagogy in the Deep South**

12:15PM-1:30PM

PRCC 102-A

Feminist pedagogy, because it actively queries power relations and the intersecting forms of oppression they instantiate, provides an essential methodology for transformative teaching. Feminist pedagogy's promotion of social justice faces unique challenges within the institutional hierarchies and among the student body of schools in the southern U.S. where regional cultural norms often perpetuate oppression. Drawing on their experiences at southern institutions, the professors on this roundtable will discuss the practical application of feminist theory in the classroom. This roundtable tackles how feminist pedagogy empowers students in the deep south to realize emancipatory goals through critical access to higher education.

### MODERATOR

♦ *Jessica C. Murphy, University of Texas, Dallas*

### PRESENTERS

- ♦ *Rochelle Green, University of Arkansas, Little Rock*
- ♦ *Kris McAbee, University of Arkansas, Little Rock*
- ♦ *Allison Merrick, University of Arkansas, Little Rock*
- ♦ *Lisa Yount, Savannah State University*

## **525. Inadequate Feminist Approaches Breed Inadequate Justice Creation**

12:15PM-1:30PM

PRCC 102-B

### MODERATOR

♦ *Rena Bivens, Carleton University*

### PARTICIPANTS

## **Reducing and Preventing Intimate Partner Violence: Seeking Justice in the Context of Complex Knowledges**

♦ *Deborah E. Connors, Carleton University*

While the violence against women paradigm is clearly vital in feminist work to reduce and prevent intimate partner violence, my interviews with practitioners and activists reveal

diverging and sometimes competing knowledges. These include concerns regarding intersectionality and women's agency as well as research findings about trauma recovery and women's use of violence. This paper explores how practitioners and activists are managing their desire for, and understandings of, justice. In the context of complex knowledge claims can divergence be seen as an opportunity?

## **Bad Boys Buy Sex: Diverging from Feminism to Make Sense of Anti-Client Discourses and Practices**

♦ *Ummni Khan, Carleton University*

The significance of sex work as either marginalized/ criminalized labour or an essentially oppressive practice is a critical debate between feminist scholars and activists in the current moment. While the focus of this debate has generally been on the experiences of sex workers, the meaning of client behavior as either benign or exploitive has more recently become a key site of contestation. This paper contemplates the possibility that diverging from feminism may be a productive route when analyzing the specific deviantization of clients in socio-legal discourse and regulation.

## **Diverging from Pity: Crippling Transnational Feminist Analysis**

♦ *Kathryn Trevenen, University of Ottawa*

Building on recent work by disability theorists such as Jasbir Puar and Robert McRuer that seek to "globalize" or transnationalize disability studies, this paper examines the potential offered by feminist engagements with disability that diverge from the pity and saviour narratives that have often characterized them in the past. The paper specifically examines the ways that the Conservative Government of Canada has recently represented refugees as debilitated and nonproductive to argue that an effective transnational feminist response needs to diverge from pity/saviour narratives to incorporate a crisp analysis and orientation.

## **Materiality Matters: Expanding Trans\* Justice-Seeking to Social Media Software**

♦ *Rena Bivens, Carleton University*

Our understanding of the use of social media to 'end' gender-based violence is limited by studies of discourses that ignore the materiality of software. This scholarship is caught up in utopian imaginaries rooted in cyberfeminism and technological determinism. This paper argues that dialogue between Judy Wajcman's technofeminism, Catharina Landström's queering of technofeminism, and emerging critical code studies—particularly Arielle Schlessinger's inquiries into a Feminist Programming Language—offers a more comprehensive understanding of structural manifestations of gender-based violence. Querying Judith Butler's concept of 'unviable lives' as it operates in and through code and discourse offers insight into creative trans\* justice-seeking strategies.

## **526. Normative National Imaginings: The Biopolitics of Childhood**

12:15PM-1:30PM

PRCC 103-A

### MODERATOR

♦ *Susan Cumings, State University of New York, Albany*

## PARTICIPANTS

### **“I Wouldn’t Want to Be Anyone Else”: Disabled Exceptionalism and Biopolitical Technologies of Affective Belonging in HBO’s “Miss You Can Do It”**

♦ *Anastasia Todd, Arizona State University*

I argue that disabled girls are caught in the interstices of two projects: “the girl” as the privileged subject of neoliberalism and the enfolding of certain disabled subjects “back into life” (Puar 2010). This paper maps how the site of the Miss You Can Do It documentary operates as an affective technology of belonging, which sets up a space for enfoldment of certain exceptional subjects into the national imaginary as a sign of the limitless potential of disabled life; however, this brings with it a denial of the limitless potential of disabled death.

### **State Killing, Labor Exploitation and Teenage Rebellion in the Hunger Games Franchise**

♦ *Kellie Herson, Arizona State University*

This paper argues that the Hunger Games franchise encourages “bad” biopolitical citizenship in its young adult audience. Author Suzanne Collins’s representations of state killing, labor exploitation, and population fragmentation construct a dystopian nation-state in which citizens are managed biopolitically. The series’ protagonist becomes a revolutionary through interpersonal bonds that transcend the fragmentation and exploitation that constitute the nation-state’s power. While the discourse surrounding the franchise is often wrapped up in aesthetic and romantic concerns that obscure this message, the series nonetheless offers up a narrative that encourages its teenage audience to subvert the biopolitical nation-state.

### **“...Even If He Sincerely Identifies as a Girl”: California’s Assembly Bill 1266 and the Biopolitics of Transgender Childhoods**

♦ *Rachel Reinke, Arizona State University*

The public discourse in response to California’s Assembly Bill 1266, which allows public school students to use facilities and participate in physical activity programs aligning with gender identity, reflects a biopolitical anxiety toward trans\* childhoods. Statements against AB 1266 emphasize affective disgust evoked from “young girls” sharing “co-ed bathrooms with boys” to uphold gender normativity. Within this discourse, young trans\* bodies become “sticky,” in Sara Ahmed’s theorization, as they impinge on adult anxieties produced by investment in capitalist futures via children, and the organization of a family economy based on heterosexual marriage as the foundation for reproducing labor in capitalist society.

### **“It’s Not Just About Making Sure They’re Not Sexually Abused Again”: The Emergence of a Biopolitics of Risk in Child Protection Practice**

♦ *Rosemary Rushbrook Carlton, Université de Montréal*

This paper reflects on the findings of a qualitative study with sexually abused teenage girls involved with child protection in Montréal, Québec, Canada. The child protection system—a regulatory state apparatus—is mandated to protect children and youth from the risk of maltreatment. This study, however, revealed an expansion of risk with the infiltration of a neoliberal, postfeminist discourse of autonomous “girl power.” No longer

viewed solely in terms of their risk of re-victimization, girls were scrutinized (and controlled) for their risk of failing to become the ideal, functioning citizens necessary to the welfare and progress of the biopolitical nation-state.

## **527. Take it to the Web: Feminist/Queer Ethnographies of Digital Transgressions**

**12:15PM–1:30PM**

**PRCC 104-A**

### MODERATOR

♦ *Nikki Lane, American University*

### PARTICIPANTS

#### **“Where the Streets Have No Names”: Web-based Avenues of Honduran Feminist and LGBTTIQ Activism**

♦ *Laura S Jung, American University*

I explore how radical feminists and LGBTTIQ activists in Honduras carve out new avenues online to simultaneously denounce violence they face in the Honduran political landscape and generate beautiful spaces of hope and possibility. I take intersectionality theory (Erel et al. 2011; Hines 2011) as a point of departure to understand how these activists have harnessed YouTube channels, Facebook, Twitter and the blogosphere, to declare and affirm diverse identities and transgress the brutality and erasure that has resulted from the imposed homogeneity of Honduran patriarchal heteronormativity. How do these activism(s), their praxis, help us re-imagine feminist and queer theoretical futures?

#### **Framing ‘Thanglish’: Textual Performance and Online Trans Activism in the Domain of Facebook**

♦ *Aaron Theodore Samuel, American University*

This case study examines how Olga, an activist from the Thirunangai–Tamil Transgender–community, navigates new expressive possibilities offered by Facebook while facing the constraints of preexisting language ideologies in South India. In addressing the challenges of Thirunangais, Olga’s Facebook posts intermix a variety of linguistic codes, including literary Tamil and the Tamil-English hybrid labeled “Thanglish.” This unconventional language use allows her to embed affective performance into written texts, thereby intensifying appeals to the emotions of online audiences. Using performance-based analyses, the study explores how such performative text making allows queer subjects to transgress limiting notions of linguistic competence.

#### **The Transnational Networks of Ladyfest**

♦ *Elizabeth Stinson, New York University*

This paper considers the online labor of feminist activism by analyzing the spontaneous transnational movement of Ladyfest, a feminist festival which has been staged in 40 countries over 300 times since 2000. Participants use the Internet to reconfigure regional and local understandings of gender, sexuality, race, and class, forming a praxis whose aim is to build coalitions across borders thereby transgressing borders of nation, gender, sexuality, race and class. As one of the organizers of the first Ladyfest in Olympia, Washington, the researcher’s approach includes (auto)ethnography and virtual ethnography analyzing this material using transnational feminist theories and Critical Race Theory.

## **Combating Black Lesbian Exclusions on the Web: The Case of Two Black Lesbian Web-Series**

♦ *Nikki Lane, American University*

This paper is based on ethnographic research about Black lesbians in Washington, DC and interviews with cast and crew members of two web-series created for and by Black lesbians in DC. The creators of both web-series work with and against limited representational frames of race, gender and sexuality to offer their own framing of DC Black lesbian life. Using black queer theory and queer linguistic analysis, this paper considers the how these online cultural productions transgress the boundaries of the mainstream American pop cultural milieu which effectively excludes the fullness and diversity of Black lesbian life in America.

## **528. Teaching “Mama’s Baby, Papa’s Maybe” in the Trans-Feminist Classroom**

12:15PM–1:30PM

PRCC 201-A (LCD)

Hortense Spillers’ 1987 essay, “Mama’s Baby, Papa’s Maybe,” is one of the most cited texts in Black Studies, particularly Black Feminist Studies. Since its publication, it has become a “key text” and has increasingly been circulated within the field of Women’s, Gender and Sexuality Studies. The theoretical, conceptual and interdisciplinary rigor of the text makes it a challenge to decipher and makes it particularly difficult to teach. This workshop presents a number of different teaching strategies used by scholars in Women’s, Gender and Sexuality Studies, African American Studies, Caribbean Studies, Latin American Studies and Literature departments.

### PRESENTERS

♦ *Sarah Soanirina Ohmer, University of Indianapolis*

## **529. Impossible Justice**

12:15PM–1:30PM

PRCC 201-B (LCD)

### MODERATOR

♦ *Angelique Szymanek, Binghamton University*

### PARTICIPANTS

## **Baise Toi: Feminist Vigilante Justice in Virginie Despentes’ King Kong Theory and Baise Moi**

♦ *Jen Kennedy, Binghamton University*

This paper is an analysis of the negation of justice in King Kong Theory and Baise-Moi, sister texts by iconoclast writer-director Virginie Despentes. The concept of justice is at the crux of Despentes’ project insofar as it is denied, particularly as a plausible response to the sexed violence that undergirds Western social relations. Rape, she writes, “is a well defined political strategy: the bare bones of capitalism, it is the crude and blunt representation of the exercise of power.” Justice for rape is impossible because the morality that determines justice is bound to the very system that “organizes the rules of the game” (KKT, 46).

## **Dispossession and Queer Illegality: Justice Beyond Rights**

♦ *Hilary Malatino, East Tennessee State University*

Beginning with an analysis of the literature affiliated with Bash Back!, the queer activist network, I interrogate the ways in which contemporary queer activism that seeks to ameliorate the multiple existential difficulties encountered by minoritized queers is increasingly compelled to organize in extra-legal ways. Understanding queer illegality necessitates a more expansive concept of justice than the current US juridical system offers. Thinking with Butler and Athanasiou’s work on dispossession and Spade’s critique of rights discourse, I argue that queer illegality is committed to justice precisely through those activist and communally supportive actions too often understood as criminal.

## **Watching Photographs**

♦ *Trista Elizabeth Mallory, University of Western Ontario*

Ariella Azoulay, a scholar whose work focuses on the Israel-Palestine conflict, insists on a shift from looking at photographs to watching them. She notes that ‘watching,’ the verb we use to describe viewing moving pictures and the attention it entails, needs to be reinscribed in the photographic image. This paper takes up Azoulay’s theory along with the work of Palestinian artist Emily Jacir to investigate what the photographic record can do within an intense political and national struggle. I ask what kinds of discourses need to be in place to understand the photograph as the site of a struggle for justice?

## **“Fourth World Problems?” Roma Women Artists Fighting Discriminatory Politics of Difference**

♦ *Jasmina Tumbas, University at Buffalo*

My presentation will consider the role of feminist activism within the contemporary Roma and Sinti community in Europe. Given the recent resurgence of Anti-Romaism, I will focus on contemporary Roma women artists and their allies who expose and challenge these injustices, while simultaneously fighting primitivizing and racist stereotypes of Roma and Sinti constructed by non-Roma over centuries. As these artists’ works complicate the political alliance with the New Left and Western Feminism, this paper seeks to untangle such relationships, taking into account post-colonial and decolonial feminist critiques of discriminatory politics of difference, bringing to the foreground Roma women and their feminist interventions.

## **530. Negotiating Martial Masculinities in Early Twentieth-Century Europe**

12:15pm–1:30pm

PRCC 202-A (LCD)

### MODERATOR

♦ *Liddy Detar, Oregon State University*

### PARTICIPANTS

## **‘Eleven Days’: Martial Masculinities in the Face of Death**

♦ *Janet Lee, Oregon State University*

In the spring of 1917 when a brutal war waged across Europe, the life expectancy of newly-recruited fighter pilots was about eleven days (Mackersey). This paper examines how British officers involved in aerial combat constructed themselves as masculine subjects with particular attention to narratives of chivalry, comradeship, and consumption as recorded in letters, diaries, and flight logs archived in the

Imperial War Museum. It makes the case for masculinity as a contested site within a history of emotions through the examination and disruption of hegemonic gender performances represented by the soldier hero.

## ***Prosthetic Masculinities and the Crisis of Nationhood***

♦ *Bradley Boovy, Oregon State University*

This paper examines the trope of prosthesis in German cultural production around the First World War. The author considers excerpts from war memoirs (Jünger) alongside visual representations of the War and its aftermath in paintings by Otto Dix, Georg Grosz, and Käthe Kollwitz, engaging the concept of the cyborg (Haraway) to interpret prosthetics as a powerful critique of the militarized male body and, by extension, the nation that that body was created to sustain. This paper thus questions the naturalization of the gender binary by problematizing the ways that heroic masculinities have been interpolated in the construction of the nation.

## ***Pyjamas and Pacificists: Masculinity, Garments, and the Bloomsbury Group***

♦ *Lily Sheehan, Oregon State University*

This paper draws on recent work on affect and objects to examine not only what Virginia Woolf argued was the “connection between dress and war,” but also the relationship between garments and peace. Focusing on the clothing worn and created by members of Britain’s Bloomsbury group who were pacifist activists and conscientious objectors during World War I, this paper considers how these men engaged garments as affectively saturated objects that might encourage non-militaristic orientations toward the world at a time of compulsory nationalism.

## **531. Growth Through Transgression: The Seeds of Feminist Justice**

**12:15PM–1:30PM**

**PRCC 202-C (LCD)**

This sponsored session looks at creating justice through the lens of Chicana feminisms. Some focus on women of color artists, who utilize their work to be tools for meaningful and transformational change, while others aim to make space for new voices and narratives about women’s lives and experiences. Others focus on feminist discourse as a form of decolonization and a means to create justice in their communities.

### **MODERATOR**

♦ *Katherine Miller, Metropolitan State University, Denver*

### **PRESENTERS**

- ♦ *Cristine de la Luna, Metropolitan State University, Denver*
- ♦ *Florcy Romero, Clark University*
- ♦ *Annie Emswiler, Southwestern University*

## **532. Creating Justice Through Activism, Education and Feminist Solidarity**

**12:15PM–1:30PM**

**PRCC 203 (LCD)**

### **MODERATOR**

♦ *Gerakina Arlene Sgoutas, Metropolitan State University, Denver*

### **PARTICIPANTS**

## ***Sexual Authority, Community Activism, and Re-orienting Knowledge: High School Sex Education Activists***

♦ *Katie Lou Raitz, Colorado University, Boulder*

This paper illuminates high school students’ desires for equity and justice in sex education, by describing the work of high school student activists in the peer-to-peer sex education organization Sexual Equity Education; specifically, looking at the sex education topics peer educators choose and the ways in which they are framed. Privileging community-based knowledge by employing “street theory”, this paper shows that youth are redefining sexual health and justice by taking responsibility for what their community learns, seeking more information about diverse experiences and promotes the authority of young people in teaching information that supports and creates healthy individuals and communities.

## ***Aung San Suu Kyi and the Burmese Example: How Feminist Solidarity Shapes Pro-Democracy Movements***

♦ *Bailey Renée Moody, Willamette University*

Politicized feminist solidarity can have the effect of enacting social and/or political change. This paper claims that Aung San Suu Kyi used a politicized form of feminist solidarity in order to further political change in Burma, namely to help further her pro-democracy movement. I utilize rhetorical and feminist analysis of solidarity and of speeches given by Suu Kyi, in particular the 1995 keynote address at the World Conference on Women. The rhetoric and debate surrounding what feminist solidarity looks like is examined, using key texts from feminist scholars Robin Morgan, Chandra Mohanty, and bell hooks.

## ***Hildegard of Bingen: A Life of Justice***

♦ *Stephanie Svarz, University of Illinois*

The accomplishments of Hildegard of Bingen, a legendary historical convent leader from the 11th and 12th centuries, are seen as anomalies that stand out because we know so little of women’s lives and work during this period. However, this argument negates how her work was a form of activism against the repression of the church and for a new type of worship, centering on the role of women. This paper argues that this feminist and progressive environment was a site where women experimented with how to find their own justice within the repressive world of the church.

## ***Prioritizing Privilege: Marriage and LGBTQIA+ Activism***

♦ *Kirstie Haruta, San Francisco State University*

This paper takes a critical look at the prioritization of marriage equality over other issues in LGBTQIA+ activism. Marriage normalizes some queer identities while continuing to erase others, diverting focus from more immediate concerns within LGBTQIA+ communities, such as violence against and access to proper care and resources for queer and trans\* people. This research reveals some of the faults—from shortcomings to blatant discrimination—that have occurred in mainstream LGBT campaigns that focus their efforts on marriage equality, how that impacts the greater queer community, and where it would be wise to focus our attention instead.

## 533. **Doing Love, Doing Labor: Carework, HIV, and Parenting in Sub-Saharan Africa**

12:15PM–1:30PM

PRCC 204 (LCD)

### MODERATOR

- ♦ *Rebecca Dingo, University of Missouri*

### PARTICIPANTS

#### **“Men Provide the Maize Flour for Posho, While Women Do the Work of Preparing it”: Doing Gender and Carework in Uganda**

- ♦ *Enid Schatz, University of Missouri*

Gender norms, learned over one's life time, shift with stage in the life course, yet they determine the ways older persons interact with one another and their kin. Older persons 'do gender' through carework—financially and physically caring for children and the sick. In rural Uganda, where many older persons' households are affected by HIV, older persons have lost their own caregivers and are taking on carework responsibilities for others. Longitudinal qualitative interviews points to how the standpoint of men and women affect their ideas about carework and their identities as they enact or counteract gendered norms of carework.

#### **What Should Fathers Do?: Perceptions and Practices of Fathering in Urban South Africa**

- ♦ *Sangeetha Madhavan, University of Maryland, College Park*

What we know about fathering often comes from mothers and children, not fathers. Competing, sometimes conflictual, agendas around children's, in contexts with extensive nonmarital childbearing and multipartner fertility, may result in biased reporting. Framing parenting as a socially constructed practice, we examine 1) how fathers talk about what they should be doing for their children; 2) what they actually do in practice; and 3) how this compares to mothers' reports of what fathers do. Expanding research on fathering in non-western societies, we advance understandings of alterations to parenting as a gendered practice both within and outside the home

#### **He Said, She Said: Gender and Blame in a Generalized AIDS Epidemic**

- ♦ *Christie Sennott, Purdue University*

Drawing on feminist standpoint theory, we explore how cultural constructions of gender contribute to differences in men's and women's view of the problem of HIV transmission in their communities. Data from local participant observers, allow us to compare narratives of blame in everyday conversations among women and men. In our rural South African study site HIV infects one in five people and is primarily spread through heterosexual sex. We find that narratives of blame emphasize men's sexual needs alongside women's vulnerability and their necessity to adapt, and highlight gender norms in the development and understanding of these narratives.

#### **Gendered Care: Examining how Clinic Experiences Influence HIV Testing Decisions among STI Patients in Southern Malawi**

- ♦ *Kathryn Dovel, University of Colorado, Denver*

Men use HIV services less than women. Traditional gender roles are cited as primary barriers to men's use of HIV testing and treatment. Little is known, however, about men's experience of health services and their barriers to HIV testing uptake. Using STI services in southern Malawi as a case study, I use in-depth interviews and participant observation to compare men's and women's perceptions and experience of health services. By examining gendered healthcare systems, patient-provider interactions, and broader norms of healthcare seeking behavior, the influences on HIV testing decisions among high-risk men and women who should, theoretically, receive HIV testing emerge.

## 534. **(In)visible Technologies: Using Feminist Collaborative and Community-Based Methodologies to Disrupt Normative Regimes**

12:15PM–1:30PM

PRCC 207 (LCD)

### PARTICIPANTS

#### **Dreaming about Elsewhere: Digital Storytelling to Imagine Worlds of Possibility in Chocó, Colombia**

- ♦ *Tania Lizarazo, University of California, Davis*

Exploring the use of digital storytelling and collaborative ethnography to create counter-narratives of the Colombian armed conflict with a group of Chocóan women (from the Gender Committee of a farmworker's organization). I argue that these women's daily performances and embodied knowledges reflect their ethics and politics of living and create alternative memories and celebrations of survival, even after experiencing violence directly. Opening up a space to develop and analyze personal narratives allows us to move from a traumatic memory that reproduces violence, to an ethical one that recognizes the utopian potential of moving beyond victimhood.

#### **No Sitting in the Corner: Researching through Movement**

- ♦ *Carolina Prado, University of California, Berkeley*

Based in the Tijuana- San Diego borderlands, my four year collaborative project with an environmental justice cross-border network has created a strong foundation for my exploration of questions on community based research praxis. In this paper, I explore the methodology of conducting research through the practice of activism. By refusing to simply 'sit in the corner' as a participant observer, researching through practice supports the transformation of both object-subject dichotomies in research as well as the social movement goals of activist collaborators that are supporting scholarly work.

## 535. **Unlearning Empire: Transgressive and Translingual Pedagogies**

12:15PM–1:30PM

PRCC 208-A (LCD)

### MODERATOR

- ♦ *Rebecca Beucher, University of Colorado, Boulder*



## PARTICIPANTS

### **From School Success Notes to Struggle Buses: Lessons from Girls of Color about Everyday Justice**

- ♦ *Walter S. Gershon, Kent State University*
- ♦ *Boni Wozolek, Kent State University*

This paper documents lessons about everyday justice learned from girls of color as they negotiated nested layers of norms and values in schools. Drawn from two studies that focused on relationships between the ontogenic and the material, this proposed paper underscores the significance of being in ways of knowing and the centrality of affect in questions of equity and access. In their clearly embodied articulation that being one's self is central to academic and social knowing, these children and youth echo their foremothers from Anna Julia Cooper to bell hooks. To know it, you have to feel it.

### **Maximizing the Impact of Role Models: Supporting College Women Athletes to Confidently and Effectively Mentor Girls**

- ♦ *Sally Rea Ross, Grand Valley State University*
- ♦ *Erienne Weight, University of North Carolina, Chapel Hill*

When college women athletes were asked to create photographs of themselves for an adolescent girl audience, the images were strong and athletic. Girls in focus groups appreciated the messages of empowerment conveyed (Krane et al., 2011). We propose expanding this work from examining the influence of static images, to supporting women athletes in developing competencies to effectively mentor adolescent girls. Mentor training allows for greater impact and more comfortable interactions. As departments housed within educational institutions, intercollegiate athletics are obligated to be socially responsible and promote university values. Mentor training can stimulate campus collaborations that positively impact students and society.

### **Seeking Justice Through Sex(uality) Education**

- ♦ *Adam Michael Foley, Iowa State University*

The first step to achieving justice is recognizing injustice. Sex(uality) Education can be viewed as a gateway to awareness, and thus a medium through which justice can be achieved. Sex(uality) Education marks one of the first opportunities for the introduction of numerous social justice concerns, and thus has the power to serve as a catalyst for change. Traditionally feminist concerns such as gender equity, body image, reproductive justice, and intimate partner violence can all be discussed with young people in a mature, informed, comprehensive manner. Thus, the fight for feminist comprehensive sex(uality) education is key to seeking justice.

### **536. Sharing Our Stories: Challenging Abortion Stigma Through Listening**

12:15PM-1:30PM

PRCC 208-B (LCD)

Research shows 1 in 3 women will have an abortion, however few speak openly about it. It's natural to share a very life changing experience with a friend or loved one, but due to our culture of shame, many keep silent and isolated. What if we changed the conversation? By centering the voices of people who've had abortions and teaching allies how to listen with empathy, we can challenge abortion stigma. Workshop

participants will gain skills in creating nonjudgmental spaces to listen to abortion stories, and support people who want to share their stories publicly in an empowered way.

## PRESENTERS

- ♦ *Renee Bracey Sherman, Cornell University*

### **537. Black Women, Violence and the Transnational State Part 2: Radical Research Methods in the Americas**

12:15pm-1:30pm

PRCC 209-B (LCD)

This roundtable reflects on the urgency of employing radical research methods aimed at centering black women as political agents in Latin American and Caribbean nations. Black women are simultaneously rendered invisible and targeted by the violent mechanisms of state repression and exclusion. In this second half of a proposed double-roundtable, we will focus on how we can craft political solidarities that will lead to lasting social change as activist researchers. More specifically, we will interrogate how we might engage in radical humanistic and social science research that transforms the local realities of black women.

## MODERATOR

- ♦ *Katsi Yari Rodríguez-Velázquez, University of Puerto Rico*

## PRESENTERS

- ♦ *Kia Lilly Caldwell, University of North Carolina, Chapel Hill*
- ♦ *Keisha-Khan Perry, Brown University*
- ♦ *Nicosia Machel Shakes, Brown University*
- ♦ *Jocelyn A Géliga Vargas, University of Puerto Rico, Mayaguez*
- ♦ *Erica Lorraine Williams, Spelman College*

### **538. Using Wikipedia as a Teaching Tool in Women's Studies Classes (Part Two)**

12:15PM-1:30PM

PRCC 209-C (LCD)

The Wikipedia Education Program encourages students to contribute content to Wikipedia in place of a traditional research paper or as the lit review section of a longer analytical paper. In this workshop, staff from the Wiki Education Foundation will showcase the results from courses, including several gender studies courses. We will also focus on the gender disparities among editors and content on Wikipedia. Essentially the majority of the editors are young, white, western and male, something that this program seeks to overcome.

## PRESENTERS

- ♦ *Jami Mathewson, Wiki Education Foundation*
- ♦ *Becky Carmichael, Wiki Education Foundation*

### **539. W(h)ither Feminism? Revisiting Feminist Theory's Fundamental Questions**

12:15PM-1:30PM

Sheraton Miramar-1

## MODERATOR

- ♦ *Stephen D Seely, Rutgers University*

## PARTICIPANTS

### **Transgression in Theory: Feminist Pedagogies and the Corporate Public University**

- ♦ *Carolina Alonso Bejarano, Rutgers University*

Through a survey of the ongoing debates at Rutgers University, this paper explores the position occupied by today's Women's Studies doctoral student, facing the reality of a growing population adjunct and other non-tenure track instructors, and finding herself in the midst of the ever-expanding digitization of the humanities and the predatory corporatization of public education. Caught between the increasingly exploitative and oppressive structures of the university, and her belief in the transformative power of teaching, the panelist revisits bell hooks's work on feminist pedagogy and asks: (how) can we teach to transgress within the university today?

### **Sexual Difference and the Challenge of Reproductive Justice**

- ♦ *Adam Hantel, Rutgers University*

This paper returns to foundational feminist arguments for reproductive justice from Drucilla Cornell, Luce Irigaray, and Angela Davis. First, a synthesis of these thinkers suggests that feminism is irreducible from its defense of reproductive justice and bodily integrity and, thus, sexual difference. Second, the paper will adjudicate weaker and stronger interpretations of sexual difference as necessary to defend reproductive justice. Finally, the tensions between sexual difference and its most common critiques—heterosexism and racism—will be explored by considering recent work on the intersection of biological race and control of female sexuality in the medical-industrial complex.

## **540. Risks and Red Lineages: Love, labor and Black Women's Creative Collectives**

12:15PM–1:30PM

Sheraton Miramar-2

In this workshop/roundtable we will discuss what it means to be a circle of Black women artists and writers supporting each other in craft and life. We will discuss how it impacts our creative production, and how we align ourselves with feminist thought and action. Further, we will present our work and discuss the intellectual tethers that connect us in love and labor.

## PRESENTERS

- ♦ *Bettina A. Judd, The College of William and Mary*
- ♦ *Ashaki Jackson, American Evaluation Association*
- ♦ *Anastacia Renee Tolbert, Seattle Girls School*

## **541. Queer's Affective Histories**

12:15PM–1:30PM

Sheraton Miramar-3

## PARTICIPANTS

### **Tom Ripley, Queer Exceptionalism, and the Anxiety of Being Close to Normal**

- ♦ *Victoria Hesford, Stony Brook University*

This talk engages with the work of the suspense writer, Patricia Highsmith, in order to open up an enquiry into the decidedly non-liberatory queer affects of postwar American society. I argue that there is a structuring relation of attachment to something that goes wrong in Highsmith's work that, in its formal regularity, suggests a subversion of the conventional, one that is enacted through an anxious proximity to rather than as a negation of the normal. Reading Highsmith this way enables us to explore an alternative history of queer affect in the U.S., one predicated on perversion rather than antinormativity.

### **Marking the Maternal in Queer Theory**

- ♦ *Amber Musser, Washington University, St. Louis*

This talk urges us to think through the mother in a non-essentialist way. Using Melanie Klein's framework of reparative reading practice, this talk urges a return to third world women of color feminisms such as Cherrie Moraga, Gloria Anzaldúa and Audre Lorde in order to read the mother and kinship differently. These new formations of the mother and rereading of 1980s feminisms center difference and allow us to think through affective communities in a new light. They also allow us to imagine the maternal in queer theory as a space of possibility and desire rather than negation.

### **Queer Theory without Affective History**

- ♦ *Kadji Amin, Stony Brook University*

This talk will take queer theory's troubled (re)turn to France as a case study through which to investigate what queer becomes in transit across time and space. I will argue that the routine celebration of queer theory's mobility and generative indefiniteness disavows the affective residues that specific geopolitical histories, including those of feminist movements, have left on the meanings and habitual uses of queer. The talk will investigate the implications of the fact that queer theory has traveled to France without the affective histories that, I argue, have rendered it resonant with meaning in the US.

## **542. Thriving as Latina Students in the Academic Industrial Complex**

12:15PM–1:30PM

Sheraton Miramar-4

In 2009, 1,354,000 Latina women were enrolled in an institution of higher education. While that number grew since 1980 and is indicative of Latina women's steady admission into academia, their experiences are different from their white male and female counterparts. Their social identities as women of color in conjunction with the academic industrial complex, leaves them vulnerable to disembodiment from social activism, peer mentorship, and self-preservation. The objective of this roundtable is to break the silence of the multiple ways in which Latina women become victims in the AIC and build strategies to cope and resist the AIC.

## MODERATOR

- ♦ *Nancy Leon, California State University, Los Angeles*

## PRESENTERS

- ♦ *Nancy Leon, California State University, Los Angeles*
- ♦ *Nichole Garcia, University of California, Los Angeles*
- ♦ *Yessica Garcia Hernandez, University of California, San Diego*
- ♦ *Marbella Uriostegui, California State University, Los Angeles*
- ♦ *Maria Carr, California State University, Los Angeles*



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