

NATIONAL WOMEN'S STUDIES ASSOCIATION

FEMINISM UNBOUND IMAGINING A FEMINIST FUTURE



33rd Annual Conference

November 8-11, 2012
Oakland, CA

Program Themes

- *Revolutionary Futures*
- *Traveling Theory*
- *Social Networks, Power, and Change*
- *Decolonizing Knowledge*
- *Creative Awakenings*



KEYNOTE SPEAKER
Patricia Hill Collins

What is the State of Sexual and Reproductive Health in Latin America and the Caribbean?

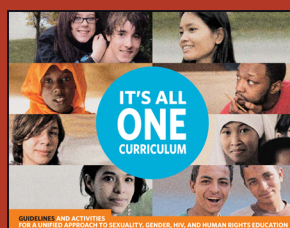
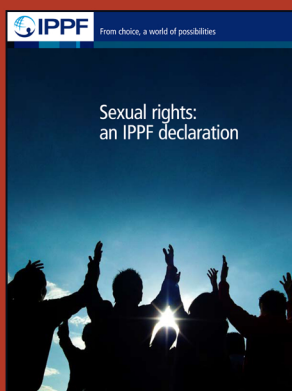
Last year our advocacy secured 44 new policies and legislation in support of sexual and reproductive health and rights in the region.

Bring this information into your classroom with our resources on issues such as:

- Sexual Rights
- Sex Education
- Legal Abortion
- Girls Empowerment



Service Provider • Changemaker • Capacity Builder



For nearly six decades IPPF/WHR has been a trusted leader in the global movement to ensure access to sexual and reproductive health care as a human right for all.

Visit our website to learn more about our work and download our free resources for practitioners, professors, and students.

www.ippfwhr.org/nwsa

 **IPPF** International
Planned Parenthood
Federation
Western Hemisphere Region

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PRESIDENT'S WELCOME

November 2012

Dear Colleagues,

As National Women's Studies Association president and conference co-chair, I am happy to welcome you to *Feminism Unbound: Imagining a Feminist Future*. *Feminism Unbound* builds on our conversations about Feminist Transformations in 2011 by examining the ways feminist scholarship is transgressing such boundaries as public/private; gender conformity and sexuality; nationalism; disability, race, ethnicity, class and culture. It encourages us to explore our vision of 21st century feminism.

In the wake of our recent election, the gathering momentum of new and existing social movements in the United States and globally, feminist/womanist voices and intersectional analyses can provide important insights and perspectives. In an era of rapid economic and political and social change accompanied by fear, unrest and broad demographic change throughout the world, feminist scholars can provide important insights and fresh perspectives. Our program encourages you to jump into the middle of discussions about these big issues and to explore the implication of expanding the present limits of social movements, interpersonal relations, human creativity, and the delivery of educational and academic content.

The program committee and staff have worked hard to provide a dynamic program, which I hope you will find both challenging and enjoyable. I remain excited about NWSA's future and the role you can play in its growth, and once again I welcome you to the conference.

Sincerely,



Bonnie Thornton Dill
NWSA President 2010-2012
Dean, College of Arts and Humanities
University of Maryland

NATIONAL WOMEN'S
STUDIES ASSOCIATION
Registration

Thursday and Friday 7am – 7pm

Saturday 7am – 6pm
Convention Center Lobby

CONFERENCE HIGHLIGHTS

Thursday November 8

Patricia Hill Collins Keynote

7 – 9 pm *Exhibit Hall West*

NWSA Sponsored Welcome Reception and Booksigning

9 – 11 pm *Exhibit Hall Prefunction and Atrium*

Friday November 9

Poster Session

12 – 1:30 pm *Exhibit Hall Prefunction*

Plenary Session: Revolutionary Futures? Feminists Respond to the Arab Spring, the Occupy Movements, and the US 2012 Presidential Election Featuring: Jane Junn, Zakia Salime, and Julie Matthaei

2:15 – 3:45 pm *Exhibit Hall West*

Duke University Press Sponsored Reception

4 – 5 pm *Booth 209*

Aunt Lute Sponsored Reception

4 – 5 pm *Booth 101/103*

Soapbox Sponsored Reception

5 – 6 pm *Booth 300*

SUNY Press Sponsored Reception

5:20 – 6 pm *Booth 107/109*

SEAL Press Sponsored Reception

5 – 6 pm *Booth 308*

University of Nebraska Press Reception

5:20 - 6pm *Booth 108*

Women of Color Caucus Awards and Reception

5:30 – 7 pm *Skyline*

University of Missouri Sponsored Reception

7 – 8 pm *California Room*

Shabbat

7:15 – 9 pm

Grand Ballroom B

Saturday November 10

Poster Session

12 – 1:30 pm *Exhibit Hall Prefunction*

Plenary Session: Decolonizing Knowledge: Black and Latina Women in the Academy Stress for Success Featuring: Ruth Enid Zambrana Bonnie Thornton Dill

2:15 – 3:45 pm *Exhibit Hall West*

SEAL Press/Running Press Sponsored Reception

4 – 5 pm *Booth 308*

Ms Magazine Reception

4:30 – 6 pm *Booth 118/120*

MA/PhD Sponsored Reception

5 – 6:30 pm *Atrium*

Membership Assembly

5:20 – 6:35 pm *Skyline*

SUNY Press Sponsored Reception

5:20 – 6 pm *Booth 107/109*

Northern California Colleges and Universities Reception

5:30 – 7 pm *Exhibit Hall West*

NWSA Author Reception Cosponsored by Aunt Lute Books

6 – 7:30 pm *Exhibit Hall Prefunction*

Feminist Studies Sponsored Dance Event

8 – 10 pm *Skyline*

Sunday November 11

Delegate Assembly

8 – 9:15 am *Junior Ballroom 2*

Governing Council

9:25 am – 4 pm *California Room*



CONFERENCE AT A GLANCE

THURSDAY, NOVEMBER 8

7 am - 7 pm	Pre-Conference and General Conference Registration
9 am - 7 pm	Employment Services
7:30 am - 6 pm	Women of Color Leadership Project
7:30 am - 6 pm	Program Administration and Development Pre-Conference
7:30 am - 6 pm	Campus Women's Centers Pre-Conference
3 - 7 pm	Exhibit Hall Opens
7 - 9 pm	Keynote Address: Patricia Hill Collins
9 - 11 pm	NWSA Sponsored Reception

FRIDAY, NOVEMBER 9

7 am - 6 pm	General Conference Registration
9 am - 6 pm	Exhibit Hall Open
9 am - 7 pm	Employment Services
8 - 9:15 am	General Conference Break-out Sessions
9:25 - 10:40 am	General Conference Break-out Sessions
10:50 am - 12:05 pm	General Conference Break-out Sessions
12 - 1:30 pm	Poster Session
12:50 - 2:05 pm	General Conference Break-out Sessions
2:15 - 3:45 pm	Plenary Session: Revolutionary Futures? Feminists Respond to the Arab Spring, the Occupy Movements, and the US 2012 Presidential Election
3:55 - 5:10 pm	General Conference Break-out Sessions
5:20 - 6:35 pm	General Conference Break-out Sessions

SATURDAY, NOVEMBER 10

7 am – 6 pm	General Conference Registration
9 am – 6 pm	Exhibit Hall Open
9 am – 7 pm	Employment Services
8 – 9:15 am	General Conference Break-out Sessions
9:25 – 10:40 am	General Conference Break-out Sessions
10:50 am – 12:05 pm	General Conference Break-out Sessions
12 – 1:30 pm	Poster Session
12:50 – 2:05 pm	General Conference Break-out Sessions
2:15 – 3:45 pm	Plenary Session: Decolonizing Knowledge: Black and Latina Women in the Academy Stress for Success
3:55 – 5:10 pm	General Conference Break-out Sessions
5:20 – 6:35 pm	General Conference Break-out Sessions

SUNDAY, NOVEMBER 11

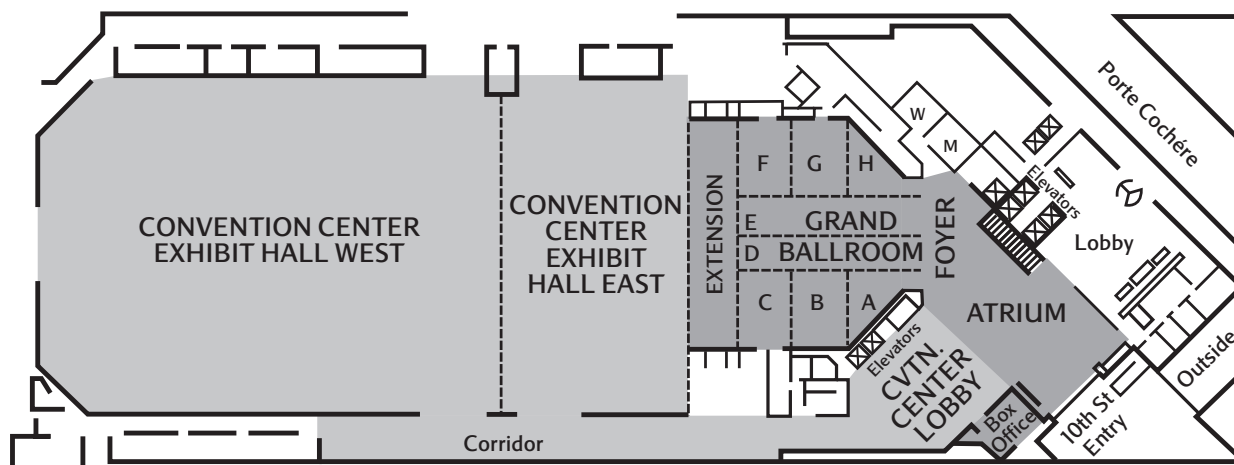
9 am – 12 pm	Exhibit Hall Open
9 am – 12 pm	Employment Services
8 – 9:15 am	General Conference Break-out Sessions
9:25 – 10:40 am	General Conference Break-out Sessions
10:50 am – 12:05 pm	General Conference Break-out Sessions
9:25 am – 4 pm	Governing Council Meeting

MAPS OF THE MARRIOTT HOTEL

GROUND FLOOR

Oakland Convention Center: Exhibit Halls

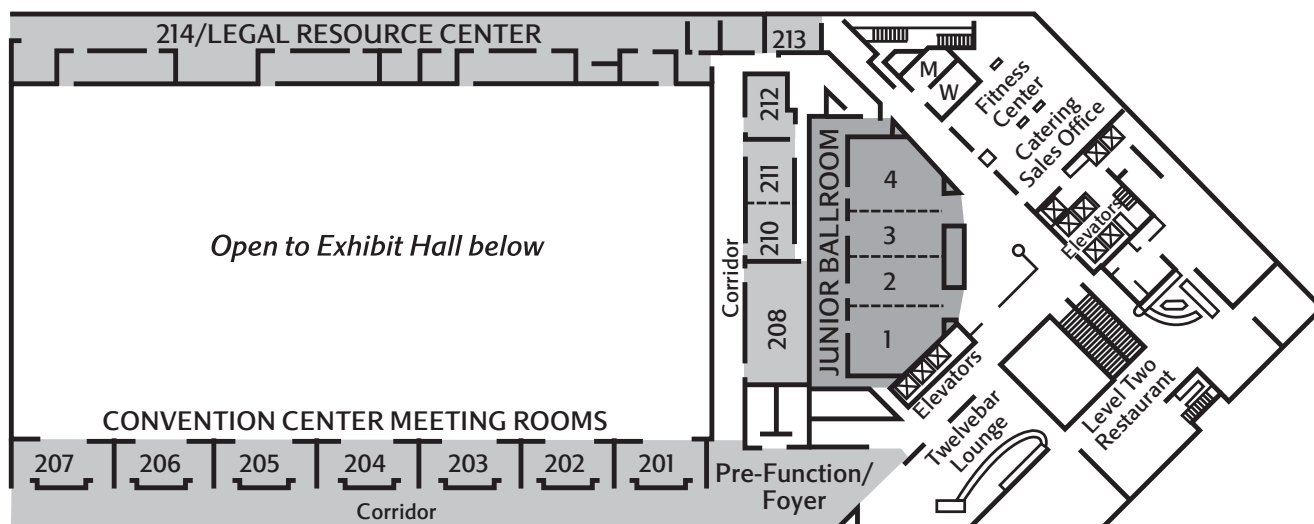
Oakland Marriott City Center: Grand Ballroom



SECOND FLOOR

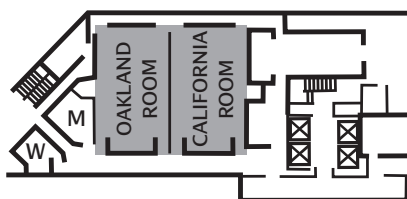
Oakland Convention Center: Meeting Rooms

Oakland Marriott City Center: Junior Ballroom & Meeting Rooms



THIRD FLOOR

Oakland Marriott City Center: Meeting Rooms



Gender Neutral bathrooms located on the 2nd Floor next to room 208

New Titles for 2012

Visit us at Booths 107 & 109!

20% pb / 40% hc conference discount on all titles

Free shipping for orders placed at the conference

Standing in the Intersection

Feminist Voices, Feminist
Practices in
Communication Studies
*Karma R. Chávez
and Cindy L. Griffin, eds.*
Foreword by
Marsha Houston

A Human Necklace

The African Diaspora
and Paule Marshall's
Fiction
Moirra Ferguson

Dead Woman Hollow

Kass Fleisher

L Is for Lion

An Italian Bronx Butch
Freedom Memoir
Annie Rachele Lanzillotto
Available February 2013

from Craig M. Loftin

Letters to ONE

Gay and Lesbian Voices
from the 1950s and 1960s

Masked Voices

Gay Men and Lesbians
in Cold War America

Faithful to the Task at Hand

The Life of Lucy Diggs Slowe
*Carroll L.L. Miller and
Anne S. Pruitt-Logan*

Encounters with Witchcraft

Field Notes from Africa
Norman N. Miller

Changing Women, Changing Nation

Female Agency,
Nationhood, and Identity
in Trans-Salvadoran
Narratives
Yajaira M. Padilla

Structural Violence

Hidden Brutality
in the Lives of Women
Joshua M. Price

Friendship as a Way of Life

Foucault, AIDS,
and the Politics
of Shared Estrangement
Tom Roach

Two Sides of a Barricade

(Dis)order and Summit
Protest in Europe
Christian Scholl

From the Shahs to Los Angeles

Three Generations of Iranian
Jewish Women between
Religion and Culture
Saba Soomekh

Fashion Talks

Undressing the Power of Style
*Shira Tarrant and
Marjorie Jolles, eds.*

Let Spirit Speak!

Cultural Journeys through
the African Diaspora
Vanessa K. Valdés ed.

Imagining Russia

Making Feminist Sense
of American Nationalism
in U.S.-Russian Relations
Kimberly A. Williams

JOURNALS

philoSOPHIA

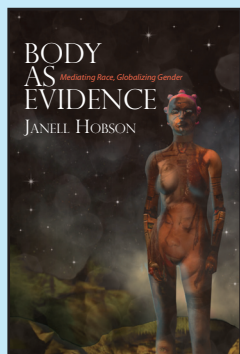
A Journal
of Continental Feminism
*Elaine Miller &
Emily Zakin, eds.*

Palimpsest

A Journal on Women,
Gender, and the Black
International
*T. Denean Sharpley-Whiting
& Tiffany Ruby Patterson-
Myers, eds.*

Join us at our booths for these Author Celebrations and Signings!

Friday 5:20–6:00 pm



Body as Evidence

Mediating Race,
Globalizing Gender
Janell Hobson
Analyzes how race
and gender intersect
in the rhetoric and
imagery of popular
culture in the early
twenty-first century.



New in Paper Identity Papers

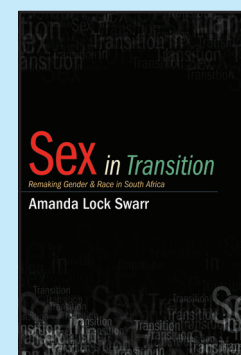
Contemporary
Narratives of
American Jewishness
Helene Meyers
Argues that debates
about Jewish identity
and assimilation are signs
of creative potential rather
than crisis.

Saturday 5:20–6:00 pm



Zines in Third Space

Radical Cooperation
and Borderlands
Rhetoric
Adela C. Licona
Develops third-space
theory by engaging
with zines produced
by feminists and queers
of color.



Sex in Transition

Remaking Gender
and Race in South Africa
Amanda Lock Swarr
Argues that South Africa's
apartheid system of racial
segregation relied on an
unexamined but interrelated
system of sexed oppression
that was at once both rigid
and flexible.

KEYNOTE ADDRESS

PATRICIA HILL COLLINS

Thursday, November 8 7 - 9 pm • Exhibit Hall West

Patricia Hill Collins is a social theorist whose research and scholarship have examined issues of race, gender, social class, sexuality and/or nation. Her first book, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, published in 1990, with a revised tenth year anniversary edition published in 2000, won the Jessie Bernard Award of the American Sociological Association (ASA) for significant scholarship in gender, and the C. Wright Mills Award of the Society for the Study of Social Problems. Her second book, *Race, Class, and Gender: An Anthology*, 6th ed. (2007), edited with Margaret Andersen, is widely used in undergraduate classrooms in over 200 colleges and universities. *Black Sexual Politics: African Americans, Gender, and the New Racism* (Routledge, 2004) received ASA's 2007 Distinguished Publication Award. Her other books include *Fighting Words: Black Women and the Search for Justice* (University of Minnesota Press, 1998); and *From Black Power to Hip Hop: Racism, Nationalism, and Feminism* (Temple University Press in press for 2005). She has published many articles in professional journals such as *Ethnic and Racial Studies*, *Signs*, *Sociological Theory*, *Social Problems*, and *Black Scholar*, as well as in edited volumes.

Professor Collins has taught at several institutions, held editorial positions with professional journals, lectured widely in the United States and abroad, served in many capacities in professional organizations, and has acted as consultant for a number of businesses and community organizations. She is also Charles Phelps Taft Emeritus Professor of Sociology within the Department of African American Studies at the University of Cincinnati.

Professor Collins's current research interests lie in (1) investigating the actual and/or potential interconnections between critical race theory and American pragmatism; (2) theorizing intersectionality, namely, analyzing how race, class, gender, sexuality, ethnicity and nation mutually construct one another as concepts and as social phenomena; (3) exploring epistemologies of emancipatory knowledges, for example, ideologies of nationalism and feminism as well as influential knowledges of popular culture and everyday life; and (4) examining how the status of Black male and female youth sheds light on broader social processes such as globalization, transnationalism, class inequalities, racism and gender inequities.



PLENARY SESSIONS

REVOLUTIONARY FUTURES? FEMINISTS RESPOND TO THE ARAB SPRING, THE OCCUPY MOVEMENT, AND THE US 2012 PRESIDENTIAL ELECTION

Friday, November 9 2:15 - 3:45 pm • Exhibit Hall West

Featuring Jane Junn, Zakia Salime, and Julie Matthaei

Jane Junn (University of Southern California, Dornsife), Zakie Salime (Rutgers University), and Julie Matthaei (Wellesley College) will consider recent global political movements and their potential for social transformation.



DECOLONIZING KNOWLEDGE: BLACK AND LATINA WOMEN IN THE ACADEMY STRESS FOR SUCCESS

Saturday, November 10 2:15 - 3:45 pm • Exhibit Hall West

Featuring Bonnie Thornton Dill and Ruth Enid Zambrana

Bonnie Thornton Dill (University of Maryland, College Park) and Ruth Enid Zambrana (University of Maryland, College Park) will discuss their history of collaboration as well as highlight findings from their latest research on Black and Latina women in higher education.

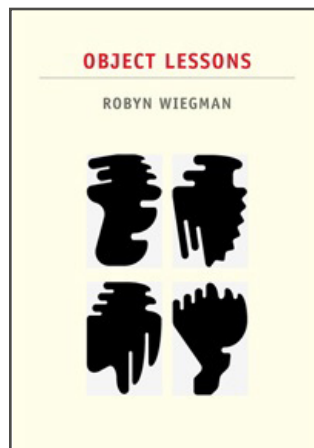


AUTHORS MEET CRITICS

Friday, November 9 10:50 am - 12:05 pm • Skyline

OBJECT LESSONS (Duke University Press, 2012)

AUTHOR: ROBYN WIEGMAN *Women's Studies, Duke University*



No concept has been more central to the emergence and evolution of identity studies than social justice. In historical and theoretical accounts, it crystallizes the progressive politics that have shaped the academic study of race, gender, sexuality, and nation. In *Object Lessons*, Robyn Wiegman deliberates on the political agency that the commitment to justice confers on critical practice by examining key debates in a range of identity oriented fields. Addressing Women's Studies, she traces the way "gender" promises to overcome the exclusions of "women." In Ethnic Studies, she examines the deconstruction of "whiteness" as an antiracist methodology. As she explores American Studies, she links internationalization to the broader quest for noncomplicity in contemporary criticism. Her analysis of Queer Studies demonstrates how the commitment to antinormativity normalizes the field. In the penultimate chapter, Wiegman addresses intersectionality as the most coveted approach to doing justice in identity studies today.

Robyn Wiegman is Professor of Literature and Women's Studies at Duke University and former director of Women's Studies at both the University of California-Irvine and Duke. In addition to *Object Lessons* (2012), she has published *American Anatomies: Theorizing Race and Gender* (1995) and numerous anthologies, including *The Futures of American Studies* (2002); *Women's Studies on Its Own* (2002); *Who Can Speak? Identity and Critical Authority* (1995); and *Feminism Beside Itself* (1995). She was co-director of the Dartmouth Institute on the Futures of American Studies from 1997-2004. She is currently completing *Without Guarantee: Essays on Feminism's Academic Sojourn*.



CRITICS

Anjali Arondekar, Associate Professor,
Department of Feminist Studies,
University of California, Santa Cruz

Elizabeth Freeman, Professor, English,
University of California, Davis, and Editor, GLQ

Jennifer C. Nash, Assistant Professor, American Studies,
George Washington University

MODERATOR

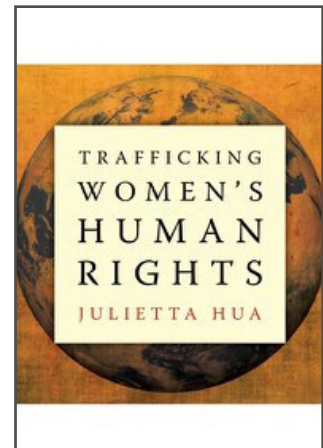
Nick Mitchell, University of California
President's Postdoctoral Fellow,
Department of African American Studies,
University of California, Berkeley

Friday, November 9 12:50 - 2:05 pm • Skyline

TRAFFICKING WOMEN'S HUMAN RIGHTS (Minnesota University Press, 2011)

AUTHOR: JULIETTA HUA *San Francisco State University*

Using an interdisciplinary approach, *Trafficking Women's Human Rights* examines how human trafficking (and more specifically sex trafficking) has become a political and cultural reality for U.S. audiences by mapping the ways government, media and scholarly research have framed and narrated trafficking. Julietta Hua argues that the privileging of particular frames, notably the dichotomizing of victim/agent, rescued/rescuer, trafficked/smuggled, in understanding human trafficking illuminates the conceptual limits to human rights and universalism. She thus illustrates the crucial role of language and discourse in shaping and making accessible (or inaccessible) laws that are ostensibly available to all. Through a series of different case-studies (the history of human rights law; anti-trafficking narratives; media representations of trafficking; visual images of trafficked subjects; and debates about slavery and abolitionism), Hua shows how U.S. women of color, and non-U.S. women are repeatedly marked as both exceptional (different from the norm) and also as those who must be included (in the norm) in order to signal political gains. Looking at the production of human trafficking as a contemporary human rights concern, the book draws attention to the historical and continuing ways knowledge of racialized sexualities shapes and polices U.S. national belonging as well as notions of global, human rights citizenship.



Julietta Hua has a Ph.D. in Ethnic Studies from the University of California, San Diego. She teaches courses on law, immigration and citizenship, and human rights. She is interested in understanding how the conditionality



of rights shapes the terms of humanity. Her current project, "Affect, Ethics and Primates," looks at the political economy of chimpanzee sanctuaries in order to understand the limits of framing transpecies relations as matters of rights and/or affect.

CRITICS

Jigna Desai, Associate Professor,
Gender, Department of Women and Sexuality
Studies and Asian American Studies Program,
University of Minnesota

Duchess Harris, Associate Professor,
Department of American Studies, Macalester College

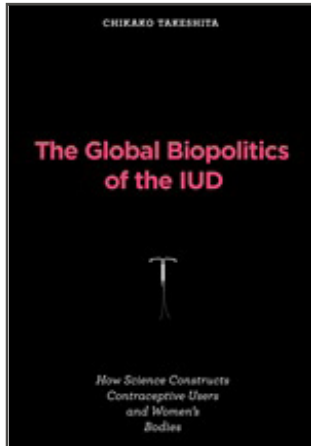
Grace Hong, Associate Professor,
Department of Asian American Studies
and Department of Gender Studies,
UCLA

Jillian Sandell, Associate Professor,
Department of Women and Gender Studies,
San Francisco State University

Saturday, November 10 10:50 am - 12:05 pm • Skyline

THE GLOBAL BIOPOLITICS OF THE IUD: HOW SCIENCE CONSTRUCTS CONTRACEPTIVE USERS AND WOMEN'S BODIES (Cambridge: MIT Press, 2012)

AUTHOR: CHIKAKO TAKESHITA



The Global Biopolitics of the IUD illustrates how women's struggles for reproductive freedom in the global North and the South have intersected through a shared technology in a complex web of local and global reproductive politics. Deftly integrating intersectional and transnational analyses with science and technology studies methodologies, the author traces how developers of the intrauterine device (IUD) adapted to different social interests in their research and how changing assumptions about race, class, and female sexuality guided scientific inquiries. Furthermore, this book finds a microcosm of the global political economy of women's bodies, health, and sexuality in the fifty years of IUD development and use. This author meets critic session will expand on Conference Theme 2, "Traveling Theory," by investigating an interdisciplinary work that combines feminist methodologies with science and technology studies to shed light on how biopolitics and geopolitics are configured into contraceptive research, implicated users, and women's bodies.

Chikako Takeshita is an associate professor of women's studies at the University of California, Riverside. She received her Ph.D. from Virginia Tech in science and technology studies in 2004. Her research focuses on the intersections of medicine, biopolitics, and geopolitics and feminist theory. Her published work includes "Bioprospecting and Its Discontents: Indigenous Resistances as Legitimate Politics" (*Alternatives: Global, Local, Political*, 2001) and "The IUD in Me: On Embodying Feminist Technoscience Studies" (*Science as Culture*, 2010). She is currently working on a book on postmodern discourses and practices of childbirth, which range from elective cesarean section to homebirth.



CRITICS

Banu Subramaniam, Associate Professor,
Women, Gender, Sexuality Studies Program
University of Massachusetts, Amherst

Katie Hasson, Assistant Professor,
Department of Sociology,
University of Southern California

Rajani Bhatia PhD, Department of Women's Studies,
University of Maryland, College Park

TWILIGHT CRITICS

Mary Thomas, Assistant Professor,
Geography and Women's, Gender and Sexuality Studies,
Ohio State University

Rebecca Wanzo, Associate Professor,
Women, Gender, and Sexuality Studies,
Washington University

Carol Stabile, Professor, Department of English,
School of Journalism and Communication,
and Department of Women's Studies,
University of Oregon

Ananya Mukherjea, Associate Professor

Saturday, November 10 12:50 - 2:05 pm • Skyline

FANPIRE: THE TWILIGHT SAGA AND THE WOMEN WHO LOVE IT (Beacon Press, 2012)

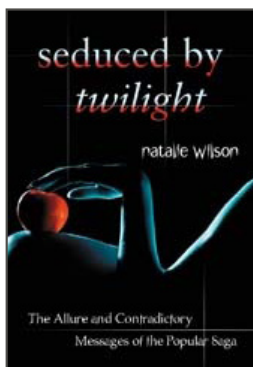
AUTHOR: TANYA ERZEN

Why has the Twilight saga's particular post-feminist representations of romance, power and relationships enchanted millions of fans and generated millions in revenue from Barbie dolls to blockbuster films? Through an ethnography of fans and their practices, this book investigates the Twilight phenomenon and finds in the diverse spaces of the fanpire—Edward addiction groups, Twi-rock music and fan conventions— an uncanny and conservative reflection of gender roles and sexuality in modern society. The book asks what feminist ethnography reveals about the lives and desires of girls and women who identify with the books. Like the characters in Twilight, fans imagine that they can have it all: empowerment, respect, and true love, fantasies that are reinforced by target marketing. Fans' individual desires and social practices fuse consumer behavior, celebrity ambition, and religious idiom, and the solitary reader is now part of a far-flung network of like-minded devotees, where she encounters belonging and enchantment in everyday life.



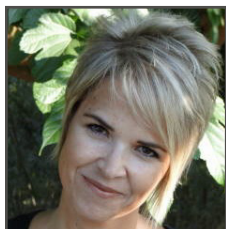
SEDUCED BY TWILIGHT: THE ALLURE AND CONTRADICTIONARY MESSAGES OF THE POPULAR SAGA (McFarland, 2011)

AUTHOR: NATALIE WILSON



Offering a feminist analysis of the Twilight saga, *Seduced by Twilight* argues that the success of the Twilight series sheds light on our “post-feminist” moment, speaking to various shifts in contemporary culture. Through a careful analysis of the texts and the current socio-historical climate, the book examines the saga's championing of normative privileges, namely white, male, patriarchal, heterosexual privileges, arguing that the series fails to critique such privilege. Exploring the continuing appeal of the romance genre, the spread of abstinence only culture and the ‘cult of virginity’, and the rise of celebrity culture, as well as cultural constructions of mothering and the family, changing conceptions of masculinity, a cultural swing to the religious right, and the framing of girls, teens, and tweens as ‘key markets,’ the book considers the conservative, regressive messages we are being “sold” via this cultural zeitgeist.

Tanya Erzen is associate professor of religion at the Ohio State University. She is the author of *Straight to Jesus: Sexual and Christian Conversions in the Ex-Gay Movement* (California, 2006), which received the Ruth Benedict Prize and the Gustave O Arlt award and *Fanpire: The Twilight Saga and the Women Who Love It* (Beacon Press, 2012). Her writing has appeared in *the Nation*, *the Boston Globe*, *the Washington Post* and *Religion Dispatches*. With the support of a National Endowment for the Humanities fellowship, she is currently writing a book about the role of religion in U.S. prisons for Harvard University Press.



Natalie Wilson teaches Literature and Women's Studies at Cal State San Marcos. Her areas of specialization include popular culture, women's literature, militarism, and feminist theory, pedagogy, and activism. She is the author of *Seduced by Twilight* and co-editor of *Theorizing Twiligh*. She is a regular contributor to *Ms Magazine*, *Girl With Pen*, and *Womanist Musings* and is on the editorial board of the Feminist Media Studies imprint from University of Illinois Press. She is part of the online scholarly collective Fembot and is one of the founding editors of USMVAW.com, which features her popular Ms. article “Culture of Rape.”

Ms. in the Classroom

It's never been easier to add the digital version of *Ms.* magazine as a required text in your online, hybrid and classroom courses in women's studies. Faculty and graduate students register for *free* at **MsintheClassroom.com**, and receive unlimited access to the ever-growing digital collection of *Ms.* magazines, as well as a complete **Article Index** and **Instructors' Guides**. *Ms.* provides cutting edge analysis of contemporary issues using a race, class and gender lens. *Ms. in the Classroom* provides a total feminist learning experience.

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November 8-11, 2012
East Hall 118-120

MsintheClassroom.com

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1-866-471-3652

Ms. Community Events at NWSA:

Ms. Reception

Honoring Yi-Chun Tricia Lin (林怡君),
NWSA President-Elect

Saturday, November 10, 4:30-6:00 pm
East Hall, Ms. Booths 118-120

Ms. Sessions

**Ms. 2012 Guide to Women's Studies:
Meet the Contributors**

Saturday, November 10, 9:25-10:40 am
Room 201

**Re-Imagining Women's Studies
in the Digital Age**

Friday, November 9, 5:20-6:35 pm
Room 203



FIRST-TIME ATTENDEE INFORMATION


You are not alone! Almost half of all National Women's Studies Association 2012 conference registrants are attending this event for the first time. Here are some ideas about how to make the most of your conference experience.

NWSA STAFF CAN HELP National Women's Studies Association staff are available at registration on the conference floor 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.

NWSA GOVERNING COUNCIL members serve on the organization's board of directors and are eager to make your conference experience positive and to cultivate future organization 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.

ATTEND A BUSINESS MEETING Caucus, task force, and interest group meetings are a good entry point for learning about specific constituencies within NWSA and for brainstorming about future conference planning. Often business meetings focus on what the constituent group intends to put forward for its sponsored conference session in the coming year.

IDENTIFY PROFESSIONAL DEVELOPMENT OPPORTUNITIES This may mean talking with acquisitions editors in the exhibit hall, attending special conference sessions, or grabbing coffee with a presenter who reframed your thinking about your own research. The conference offers many opportunities—scheduled and unscheduled—for you to make new connections and explore ideas.



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Proposals accepted until November 30, 2012

For more information: womens_studies@uncg.edu

<http://wgs.uncg.edu> <http://sewsa2013.wordpress.com/>

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PRE-CONFERENCE SCHEDULE AT A GLANCE

7:30 - 8 am	WoCLP Breakfast
7:30 - 8:15 am	WCC Breakfast
7:30 - 8:15 am	PAD Breakfast
8 - 8:15 am	WoCLP Welcome and Introduction
8:15 - 8:50 am	WCC Welcome
8:15 - 8:50 am	PAD Welcome
8:15 - 10:15 am	WoCLP Session One
9 - 10:15 am	Session One (PAD & WCC)
10:25 - 11:40 am	Concurrent Sessions (PAD, WCC, WoCLP)
11:50 am - 1:05 pm	Lunch (PAD, WCC, WoCLP)
1:15 - 2:30 pm	Concurrent Sessions (PAD, WCC, WoCLP)
2:40 - 3:35 pm	WoCLP Session Four
2:40 - 3:55 pm	Concurrent Sessions (PAD & WCC)
3:45 - 4:45 pm	WoCLP Session Five
4:05 - 5 pm	WCC Awards and Reception
4:05 - 5 pm	PAD Reception
4:55 - 5 pm	WoCLP Wrap-up and Weekend Preview
5 - 6 pm	WoCLP Reception

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We train scholars to produce original knowledge as they build on the diverse histories, literatures, and theories of gender, race, ethnicity, sexuality, and transnational economic and political processes. Faculty offer expertise in Chicana/Latina studies, cultural studies, LGBTQ/sexuality Studies, science studies, and transnational feminist studies. Our affiliated Southwest Institute for Research on Women engages in applied community-based research on women's and adolescent health, women and incarceration, and projects related to border issues.

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The University of Arizona is located in Tucson, Arizona, a vibrant midsize city 60 miles from the US-Mexico border. Faculty and students in Gender and Women's Studies, along with others across the campus, have brought to bear their ongoing commitment to research, teaching and community engagement on the issues of immigration and ethnic studies, for which Arizona has received so much national attention. We welcome applications from those interested in participating in these efforts.

The department provides financial support to all of its PhD students.

GWS.Arizona.edu

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PAD PRE-CONFERENCE SCHEDULE

PANEL TITLE	ROOM	START TIME	END TIME
PAD Breakfast and Welcome	Junior Ballroom 4	7:30 am	8:50 am
PAD: Best Practices for Women's & Gender Studies Internships	204	9:00 am	10:15 am
PAD: Directors Workshop	202	9:00 am	10:15 am
PAD: Academics Meets Activism: How WGST Learning Communities Merge Civic Engagement with Integrative Learning	203	10:25 am	11:40 am
PAD: Creating a Women's and Gender Studies Major in a Crisis: Tales from the Field	204	10:25 am	11:40 am
PAD: Performance-Based Budgeting or Performing for the Budget?	202	10:25 am	11:40 am
PAD: Women/Gender/Sexuality Studies Programs and Curricula: Current Trends and Future Possibilities	201	10:25 am	11:40 am
PAD: Out of the Classroom and into the Community: A Workshop on Incorporating Service and Activist Learning into the Classroom	204	1:15 pm	2:30 pm
PAD: Sustaining Women's Studies Despite Tight Budgets and Increased Auditing	201	1:15 pm	2:30 pm
PAD: Facilitating Growth and Quality in Online and Hybrid Courses and Programs	202	1:15 pm	2:30 pm
PAD: The Introductory Course: Commonalities, Differences, and Possibilities	203	2:40 pm	3:55 pm
PAD: The Future of Women's Studies: A Regional Perspective	204	2:40 pm	3:55 pm
PAD: Making Women's Studies Visible as Civic Engagement: Successes and Challenges from the UW System	202	2:40 pm	3:55 pm
PAD Reception	Junior Ballroom 4	4:05 pm	5:00 pm

WOMEN'S CENTERS PRE-CONFERENCE SCHEDULE

WCC: Breakfast	Junior Ballroom 1	7:30 am	8:15 am
WCC: Welcome	Junior Ballroom 1	8:15 am	8:50 am
WCC: Women's Work: Exploring Feminist Academia's Theory/ Praxis Divide	206	9:00 am	10:15 am
WCC: Wanted! Like-Minded Women: Learning to Articulate a Shared Vision	207	9:00 am	10:15 am
WCC: Victim Centered Advocacy	205	9:00 am	10:15 am
WCC: A Question of Consent	205	10:25 am	11:40 am
WCC: Examining Feminist Leadership and the "Third Shift"	207	10:25 am	11:40 am

WOMEN'S CENTERS PRE-CONFERENCE SCHEDULE (CON'T)

PANEL TITLE	ROOM	START TIME	END TIME
WCC: Reclaiming Our Staff: Structures, Competencies, and Feminist Practices	206	10:25 am	11:40 am
Women's Centers Poster Presentations	Exhibit Hall Pre-Function Space	10:25 am	11:40 am
All WCC Knowledge Share	Junior Ballroom 1	1:15 pm	2:30 pm
WCC: Sex Work on College Campuses: Improving Campus Climate for Individuals Working in the Sex Industry	205	2:40 pm	3:55 pm
WCC: From 'Purity Balls' and Anti-Choice Politics to Racist Immigration Practices: Strategies for Resistance and Change	206	2:40 pm	3:55 pm
WCC: Supervising Through a Feminist Lens	207	2:40 pm	3:55 pm
WCC Awards and Reception	Junior Ballroom 1	4:05 pm	5:00 pm

WOMEN OF COLOR LEADERSHIP PROJECT SESSIONS

Women of Color Leadership Breakfast	Grand Ballroom	7:30 am	8:00 am
Women of Color Leadership Welcome and Introduction	Grand Ballroom	8:00 am	8:15 am
WoCLP: Teaching and Learning to Transgress: Identify Ways I Define Myself for Myself (Cohort One)	Junior Ballroom 2	8:15 am	10:15 am
WoCLP: Teaching and Learning to Transgress: Identifying Ways I Define Myself for Myself (Cohort Two)	Junior Ballroom 3	8:15 am	10:15 am
WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (Cohort One)	Junior Ballroom 2	10:25 am	11:40 am
WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (Cohort Two)	Junior Ballroom 3	10:25 am	11:40 am
WoCLP Words of Wisdom: A Presidential Roundtable (Together)	Junior Ballroom 2	1:15 pm	2:30 pm
WoCLP: Lifting as We Climb?: Critical and Creative Approaches to Facilitating Our Professional Trajectory (Breakout)	Junior Ballroom 3	2:40 pm	3:35 pm
WoCLP: Actually, You CAN Do That: Agency, Advocacy, and Overcoming Barriers in Graduate School and Professional Life (Breakout)	Junior Ballroom 2	2:40 pm	3:35 pm
WoCLP: Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting (Cohort One)	Junior Ballroom 2	3:45 pm	4:45 pm
WoCLP Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting (Cohort Two)	Junior Ballroom 3	3:45 pm	4:45 pm
Women of Color Leadership Wrap-up and Weekend Preview	Grand Ballroom	4:55 pm	5:00 pm
Women of Color Leadership Reception	Grand Ballroom	5:00 pm	6:00 pm

ACKNOWLEDGEMENTS AND AWARDS COMMITTEES

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Bonnie Thornton Dill

NWSA President, Dean of Arts and Humanities, Professor, Department of Women's Studies,
Founding Director; Consortium on Race, Gender and Ethnicity University of Maryland, College Park

Nikol Alexander-Floyd

Associate Professor, Department of Women's and Gender Studies Rutgers University;
Co-founder, Association for the Study of Black Women in Politics

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Adale Sholock West Chester University of Pennsylvania

Joanna Snawder Northeastern Illinois University

Travel Grant Awards

Nupur Chaudhuri Texas Southern University, Chair

Holly Blake University of Richmond

Women of Color Caucus Scholarship**Stephanie Troutman** Berea College**NWSA Graduate Scholarship****Nupur Chaudhuri** Texas Southern University, Chair**AnaLouise Keating** Texas Woman's University**Karlyn Crowley** St. Norbert College**Lesbian Caucus Scholarship****Mel Michelle Lewis** Goucher University**Sharon Barnes** University of Toledo**Robyn A. Epstein** University of Maryland, College Park**Sara A. Whaley Book Prizes****Betty Harris** University of Oklahoma, Chair**Michelle Dowd** The University of North Carolina at Greensboro**Carrie Baker** Smith College**Erynn de Casanova** University of Cincinnati**Gloria E. Anzaldua Book Prize****Yi-Chun Tricia Lin** Southern Connecticut State University, Co-chair**Beverly Guy Sheftall** Spelman College, Co-chair**Nami Kim** Spelman College**Doreen Martinez** University of Colorado**Sintia Molina** St. Francis College**Nana Osei-Kofi** Iowa State University**Ingrid Semaan** University of Connecticut**Megan Sweeney** University of Michigan**NWSA/University of Illinois Press First Book Prize****Mary Margaret Fonow** Arizona State University, Chair**Michele Berger** The University of North Carolina at Chapel Hill**Women's Centers Awards Committee****Melanie DeMaeyer** Georgia Institute of Technology**Colleen Riggle** Georgia Institute of Technology

NWSA 2012 SCHOLARSHIP AND AWARD RECIPIENTS

NWSA GRADUATE SCHOLARSHIP

Xiumei Pu *University of Minnesota*

The Committee has unanimously decided that Xiumei Pu, Department of Gender, Women, and Sexuality Studies at University of Minnesota, Twin Cities, should receive the Graduate Student Award. The title of her dissertation is "Decolonizing Knowledge Production: Ecospiritual Literary Criticism and Literature by Chinese Women in Diaspora." The committee felt that her work is groundbreaking and fits the mission of the NWSA as it is global, intersectional and comparative. She has already published a few cutting-edge articles.

NWSA GRADUATE SCHOLARSHIP HONORABLE MENTION

Carly Thomsen *University of California, Santa Barbara*

The Committee has unanimously decided that Carly Thomsen should receive "Honorable Mention Award". Her work is innovative and it expands on previous analysis of LGBTQ studies. Her approach is interdisciplinary and intersectional and she has brought together multiple theories in her project.

NWSA LESBIAN CAUCUS AWARD

Dominique Hill *University of Illinois Urbana-Champaign*

Dissertation: *What Happens in this House, Stays in My Spirit: A Black Girl's Story About Being Schooled*

NWSA WOMEN OF COLOR CAUCUS AWARDS

Nazgol Bagheri *University of Missouri-Kansas City*

Joelle Cruz *Texas A&M University*

Naomi Edwards *Stony Brook University*

Gitanjali Singh *University of California, Los Angeles*

NWSA WOMEN'S CENTERS STAND COMMITTEE AWARDS

FOUNDER'S AWARD

Judith White *Founder of Dartmouth College Center for Women and Gender, President and Executive Director of Higher Education Resource Services*

LIFETIME ACHIEVEMENT AWARD

Lamea "Elle" Shaaban-Magaña *Director, The University of Alabama Women's Resource Center*

OUTSTANDING ACHIEVEMENT AWARD

Grand Valley State University Women's Center

EMERGING LEADER AWARD

Rachel Storm *Program Coordinator, University of Illinois, Urbana-Champaign Women's Resources Center*

GLORIA E. ANZALDUA PRIZE WINNER**Elora Halim Chowdhury** *University of Massachusetts, Boston**Transnationalism Reversed: Women Organizing Against Gendered Violence in Bangladesh*

SUNY Press (March 2012)

GLORIA E. ANZALDUA PRIZE HONORABLE MENTIONS**Theresa Delgadillo** *The Ohio State University**Spiritual Mestizaje: Religion, Gender, Race, and Nation in Contemporary Chicana Narrative*

Duke University Press Books (August 2011)

Layli Maparyan *Georgia State University**The Womanist Idea*

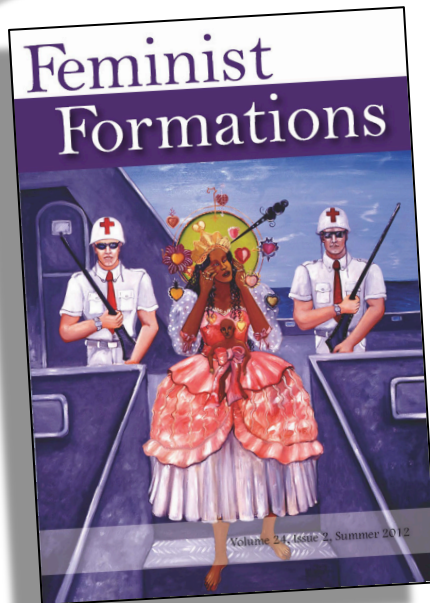
Routledge (December 2011)

SARA A. WHALEY PRIZE SENIOR SCHOLARS**Eileen Boris** *University of California, Santa Barbara***Jennifer Klein** *Yale University**Caring for America*

Oxford University Press (March 2012)

SARA A. WHALEY PRIZE JUNIOR SCHOLAR**Nancy Plankey-Videla** *Texas A&M University**We Are in This Dance Together: Gender, Power, and Globalization at a Mexican Garment Firm*

Rutgers University Press (June 2012)



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

Participants in the 2007 NWSA Women of Color Caucus retreat discussed the central role women of color have played in NWSA history and activities, and wanted to establish a record of those contributions. Pat Washington and Nupur Chaudhuri have begun that work here.

The history of the Women of Color Caucus of the National Women's Studies Association is an inexorable and irreducible part of the history of NWSA. From the Association's first national conference in 1979 (Lawrence, Kansas)—when the Women of Color Caucus drew its first breath as the “Third World Caucus”—to the landmark 1981 Storrs Conference (“Women Respond to Racism”); to the watershed 1990 Akron Conference where over a hundred women of color and their allies walked out to protest the Association's entrenched racism; to the “healing” presidencies of Vivien Ng and Betty Harris (1994 and 1997, respectively); to the 2000 Simmons Conference developed and delivered by the Caucus's advisor/benefactor/champion/mainstay Christina Brinkley; to the 2002 Las Vegas conference where the Women of Color Caucus and the then-newly-constituted Anti White Supremacy Task Force joined forces to agitate for the inclusion of perspectives and contributions of women of color in the Association's 25th anniversary celebration; down to the present time when the Women of Color Caucus and the Women of Color Leadership Project figure prominently in the Association's 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 longtime 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.

CONFERENCE MEETINGS

FRIDAY

Iota, Iota, Iota (Triota) - Women's Studies Honor Society
 Women's Centers Committee Meeting
 Aging and Ageism Caucus Meeting
 Feminist Masculinities Interest Group Business Meeting
 Ethics, Equity, Diversity & Accessibility Committee Business Meeting
 Lesbian Caucus Meeting
 Feminist Mothering Caucus Meeting
 Jewish Caucus Business Meeting
 Regional Chairs Meetings
 Women of Color Caucus Meeting
 Anti-White Supremacy Task Force Meeting
 Fat Studies Interest Group Business Meeting

Kaiser (4th floor) 8:00 - 9:15 am
 Broadway (4th floor) 8:00 - 9:15 am
 Broadway (4th floor) 9:25 - 10:40 am
 Kaiser (4th floor) 9:25 - 10:40 am
 Kaiser (4th floor) 10:50 am - 12:05 pm
 Grand Ballroom H 10:50 am - 12:05 pm
 Broadway (4th floor) 12:50 - 2:05 pm
 Kaiser (4th floor) 12:50 - 2:05 pm
 Kaiser (4th floor) 3:55 - 5:10 pm
 Grand Ballroom H 3:55 - 5:10 pm
 Kaiser (4th floor) 5:20 - 6:35 pm
 Broadway (4th floor) 5:20 - 6:35 pm

SATURDAY

Graduate Student Caucus Business Meeting
 Science and Technology Task Force
 Feminists Against Academic Discrimination Business Meeting
 NWSA Field Leadership Working Group Meeting
 PAD Business Meeting
 Disability and Disability Studies Business Meeting
 Girls & Their Allies Caucus Meeting
 Asexuality Interest Group Meeting
 Law and Public Policy Interest Group Meeting
 Transgender Caucus Meeting
 Community College Caucus Meeting
 Distance Education Task Force

Kaiser (4th floor) 8:00 - 9:15 am
 Broadway (4th floor) 8:00 - 9:15 am
 Kaiser (4th floor) 9:25 - 10:40 am
 Broadway (4th floor) 9:25 - 10:40 am
 Broadway (4th floor) 10:50 am - 12:05 pm
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 Kaiser (4th floor) 3:55 - 5:10 pm
 Broadway (4th floor) 3:55 - 5:10 pm
 Broadway (4th floor) 5:20 - 6:35 pm
 Kaiser (4th floor) 5:20 - 6:35 pm

SUNDAY

New England Women's Studies Association Regional Meeting

Broadway (4th floor) 9:25 - 10:40 am

CHILD CARE

Thursday *Oakland (third floor)* ♦ 9:00 am – 5:00 pm
 Friday & Saturday *Oakland (third floor)* ♦ 7:45 am – 6:45 pm

MATERNAL CARE ROOM

Thursday *Oakland (third floor)* ♦ 9:00 am – 5:00 pm
 Friday & Saturday *Oakland (third floor)* ♦ 7:45 am – 6:45 pm

QUIET SPACE

Thursday *214B* ♦ 9:00 am – 5:00 pm
 Friday & Saturday *214B* ♦ 8:00 am – 6:00 pm
 Sunday *214B* ♦ 8:00 am – 12:00 pm

NWSA MEMBER AND LEADER MEETING INFORMATION

MEMBER ASSEMBLY MEETING Saturday, November 10 5:20 to 6:35 pm • Skyline

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders. Join us in welcoming new NWSA President Yi-Chun Tricia Lin and thanking outgoing NWSA president Bonnie Thornton Dill.

DELEGATE ASSEMBLY MEETING Sunday, November 11 8 - 9:15 am • Junior Ballroom 2

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.

GOVERNING COUNCIL MEETING Sunday, November 11 9:25 am - 4 pm • California

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

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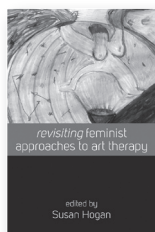
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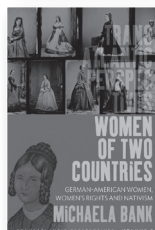
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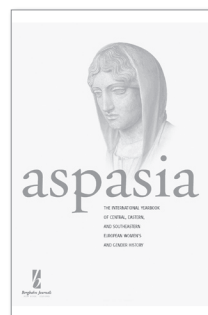
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A peer-reviewed journal providing a forum for the critical discussion of girlhood from a variety of disciplinary perspectives, and for the dissemination of current research and reflections on girls' lives to a broad, cross-disciplinary audience of scholars, researchers, and practitioners in the fields. International and interdisciplinary in scope, it is committed to feminist, anti-discrimination, anti-oppression approaches.

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PROGRAM THEME INFORMATION AND INDEX

ABOUT THE THEME ***Feminism Unbound: Imagining a Feminist Future** builds on our conversations about Feminist Transformations in 2011 by examining the ways feminist scholarship is transgressing such boundaries as public/private; gender conformity and sexuality; nationalism; disability, race, ethnicity, class and culture. It encourages us to explore our vision of 21st century feminism. What are the issues that are or should be shaping its direction? How are global movements of people and ideas changing our theoretical lenses, political and economic realities, as well as our cultural productions and representations? What are the most transformative forms and foci of activist engagements, particularly in light of contemporary patterns of global interconnectedness, accompanied by unparalleled economic crises and burgeoning political movements? As scholars committed to progressive social change, what are the assumptions upon which we base our knowledge claims and select tools to investigate our past, explain our current realities, and work for a different, more equitable future both locally and globally?*

Numbers correspond with session numbers in each time slot.

THEME 1: REVOLUTIONARY FUTURES

The signs of economic and political unrest and change are everywhere. This moment is a fruitful one to apply feminist analyses of the various global democratic movements and challenges to those ideals, from the Arab spring movement to the Occupy Wall Street protests.

FRIDAY

8 am: 049, 052, 055, 057, 061, 067, 070. 9:25 am: 083, 090, 091, 092, 093, 094. 10:50 am: 105, 114. 12:50 pm: 131, 136, 139, 143, 144. 3:55 pm: 151, 154. 5:20 pm: 175, 186

SATURDAY

8 am: 201, 203, 204, 209, 219, 220. 9:25 am: 228, 234, 236, 248. 10:50 am: 257, 264, 272. 12:50 pm: 279, 283, 286, 291, 292, 295. 3:55 pm: 307, 324, 327. 5:20 pm: 340, 344, 345, 346

SUNDAY

9:25 am: 381, 384, 396. 10:50 am: 405, 413

THEME 2: TRAVELING THEORY

Our present state of financial crises and oppositional possibilities challenges us to reimagine the relationship of theory to practice and of practice to theory. But, our moment also demands that we consider and challenge the geopolitics of intellectual work itself. The questions related to this theme center the dissemination, exchange, and (im)mobilities of feminist knowledge, in an effort to work towards a transnational feminism that is also multi-lingual, multi-genealogical, and multi-directional.

FRIDAY

8 am: 051, 056, 066. 9:25 am: 098. 10:50 am: 102, 117. 12:50 pm: 126, 145. 3:55 pm: 155, 163, 167. 5:20 pm: 172, 190

SATURDAY

8 am: 202, 205, 207. 9:25 am: 233, 240, 249. 10:50 am: 254, 266, 270. 12:50 pm: 278, 282, 284, 290. 3:55 pm: 305, 317. 5:20 pm: 335, 339

SUNDAY

8 am: 359, 360

THEME 3: SOCIAL NETWORKS, POWER, AND CHANGE

Social networks have long been a key instrument of social change and power redistribution, providing the foundation for social movements across geo-political formations and historical eras. The global explosion of new technologies has enabled new types of social networks and presents new opportunities and challenges for enhancing and mobilizing feminist theorizing and activism in the 21st century.

FRIDAY

8 am: 058. 9:25 am: 088, 380.
10:50 am: 112. 12:50 pm: 140, 146.
3:55 pm: 152, 153, 158, 168, 169.
5:20 pm: 173, 174, 179, 187, 192

SATURDAY

8 am: 199, 200, 206, 218. 9:25 am:
238, 245, 250. 10:50 am: 253, 258,
274. 12:50 pm: 300. 3:55 pm: 308,
325. 5:20 pm: 330, 331, 334, 349

SUNDAY

8 am: 361. 9:25 am: 382, 391,
392, 394. 10:50 am: 400, 402,
403, 404, 406, 412

THEME 4: DECOLONIZING KNOWLEDGE

Hegemonic norms within the contemporary Western academy continue to privilege an epistemological monocultural lens derived from the Enlightenment legacy. In order to develop feminist alternatives to this legacy, this theme explores the tools we use to release and utilize subjugated knowledges and interrogates the bases for our knowledge claims.

FRIDAY

8 am: 054, 060, 064, 065, 068,
069, 073. 9:25 am: 079, 080, 082,
084, 085, 089, 096, 097, 100.
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115, 116, 119, 120, 121, 122. 12:50
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269, 271, 273. 12:50 pm: 280, 281,
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299. 3:55 pm: 304, 311, 312, 313,
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347, 348

SUNDAY

8 am: 354, 356, 362, 363,
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371, 373. 9:25 am: 376, 377,
378, 379, 385, 386, 388,
389, 390, 393, 395, 397,
398, 399. 10:50 am: 215,
407, 408, 409, 410, 411,
414, 415, 417

THEME 5: CREATIVE AWAKENINGS

Imaginative thinking, creative theorizing, and arts production is necessary to the creation of emancipatory ways of belonging, governing, and loving. Although creative work is often celebrated its links to the humanistic enterprise are insufficiently acknowledged or elaborated. We invite examinations of how awakening creativity personally and politically, including but not limited to performance, dance, singing, emceeing, filmmaking, new media technologies, narrative, poetry, and the fine arts, matter to (doing) gender and women's studies and living in this current historical moment.

FRIDAY

8 am: 050, 053, 062, 063.
9:25 am: 077, 078, 081, 086, 095.
10:50 am: 101, 104, 106, 113.
12:50 pm: 127, 129. 3:55 pm: 160.
5:20 pm: 176, 177, 178, 193

SATURDAY

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242, 247. 10:50 am: 256, 260.
12:50 pm: 285. 3:55 pm: 306,
309, 310, 322. 5:20 pm: 329, 332,
333

SUNDAY

8 am: 355, 357, 358, 369,
372. 9:25 am: 383.
10:50 am: 401, 416



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SESSION FORMAT INFORMATION

PANELS provide an opportunity for examining specific problems or topics from a variety of perspectives given that they include **3-4 participants**. Panels may present alternative solutions, interpretations, or contrasting points of view on a specified subject or in relation to a common theme. Panel members are expected to prepare papers addressing central questions described in the proposal.

INDIVIDUAL PAPER proposals are submitted individually and arranged into sessions by the Proposal Review Committee. In paper sessions, authors present 10-12 minute papers followed by audience discussion. A typical structure for a session with four papers allows approximately 5 minutes for the moderator to introduce the session, 10 minutes for each presenter, and 30 minutes for discussion.

SPONSORED SESSIONS may be submitted by NWSA Caucuses on topics of particular interest to caucus members and NWSA members as a whole. One sponsored session per caucus will be offered space in the Conference Program if submissions are received by the proposal deadline and proposals meet review criteria. Task forces and interest groups may also submit proposals for sponsored sessions.

ROUNDTABLES typically include a moderator and 4-6 presenters who make brief, informal remarks about a specific idea or project. They allow for extensive discussion and audience participation.

POSTER SESSIONS present research or analysis on a topic by combining graphics and text on a 4'x8' board. The poster session presenter is available during an assigned session time in order to interact on a one-on-one basis with the attendees viewing the poster. A well-planned poster communicates its message in a visually and textually powerful way, allowing the attendee to grasp the information quickly.

WORKSHOPS provide an opportunity to exchange information or work on a common problem, project, or shared interest. Workshops are typically experientially oriented, grounded in some sort of women's and gender studies research agenda, and include brief presentations that allow adequate time for reflective discussion and interaction.

A Note About Scheduling: NWSA staff and the program co-chairs have made every effort to organize the conference program taking into account thematic synergies while avoiding thematic conflicts. The schedule has been repeatedly reviewed and frequently re-organized to that end.

This year's conference includes 571 sessions, including accepted sessions, meetings, and activities which are scheduled across 15 time slots. Given the complexity and scope of the overall program, and the number of sessions to be schedule, some thematic and content conflicts are inevitable.

Women's Studies from Duke Journals

differences: A Journal of Feminist Cultural Studies

Elizabeth Weed and Ellen Rooney, editors

differences highlights theoretical debates across the disciplines that address how concepts and categories of difference—notably but not exclusively gender—operate within culture.

Upcoming special issue

Feminist Theory Out of Science

Sophia Roosth and Astrid Schrader, special issue editors

Attending to the rich entanglements of scientific and critical theory, contributors to this special issue of *differences* (vol. 23, no. 3) scrutinize phenomena in nature to explore new territory in feminist science studies.

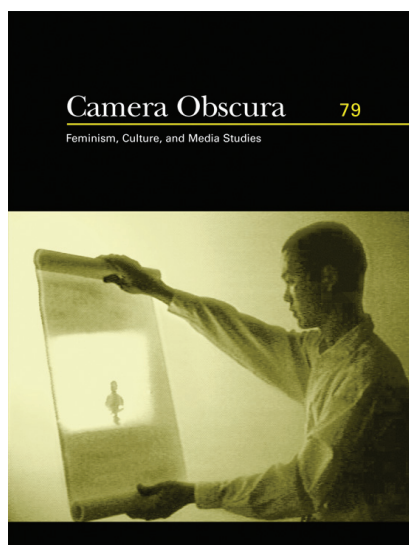
dukeupress.edu/differences



Hyperbolic crochet corals and anemones with sea slug, by Marianne Midelburg. Photo © The Institute for Figuring, by Alyssa Gorelick

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Single issues: \$14
Postage applies for international subscriptions.



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. The journal follows the interactions of gender, race, class, and sexuality with audiovisual culture; new histories and theories of film, television, video, and digital media; and politically engaged approaches to a range of media practices.

Subscription Rates

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CHRONOLOGICAL PROGRAM DESCRIPTIONS

THURSDAY, NOVEMBER 8

001. Women of Color Leadership Project Breakfast

7:30 to 8:00 am • Grand Ballroom

002. WCC Breakfast

7:30 to 8:15 am • Junior Ballroom 1 - AV

003. PAD Breakfast

7:30 to 8:15 am • Junior Ballroom 4 - AV

004. Women of Color Leadership Project Welcome and Introduction

8:00 to 8:15 am • Grand Ballroom

005. WCC Welcome

8:15 to 8:50 am • Junior Ballroom 1 - AV

006. WoCLP: Teaching and Learning to Transgress: Identify Ways I Define Myself for Myself (Cohort One)

8:15 to 10:15 am • Junior Ballroom 2

Women of color face unique challenges in higher education at all levels of participation. This opening panel will give participants an 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 understanding healthy life practices and choices; developing balance between personal and professional lives; and, sharing ideas on how to organize and maintain a system of daily metacognitive reflection.

Presenter:

Lydia Kelow-Bennett, *Georgetown University*

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

8:15 to 10:15 am • Junior Ballroom 3

Women of color face unique challenges in higher education at all levels of participation. This opening panel will give participants an 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 understanding healthy life practices and choices; developing balance between personal and professional lives; and, sharing ideas on how to organize and maintain a system of daily metacognitive reflection.

Presenter:

Kaye Wise Whitehead, *Loyola University Maryland*

008. PAD Welcome

8:15 to 8:50 am • Junior Ballroom 4 - AV

009. PAD: Directors' Workshop

9:00 to 10:15 am • 202 - AV

A panel of experienced Women's Studies chairs and directors offers ideas and suggestions about administering a women's studies program or department and facilitates a wide-ranging discussion about issues and trends affecting women's studies program administration.

Presenters:

Jill Bystydzienski, *The Ohio State University*

Maria Bevacqua, *Minnesota State University, Mankato*
Alison Piepmeier, *College of Charleston*
Jill M. Adams, *Jefferson Community & Technical College*

Moderator:

Susan Shaw, *Oregon State University*

010. PAD: Best Practices for Women's & Gender Studies Internships

9:00 to 10:15 am • 204 - AV

This roundtable addresses the role of internships within Women's & Gender Studies curriculum. While internships have long been recognized as valuable learning and career-building opportunities, they can be challenging to develop, maintain, grow, and assess. The panelists will each present a case-study from her home institution, with an emphasis upon concrete recommendations for successful programs and strategies for avoiding pitfalls.

Presenters:

Desiree Henderson, *University of Texas, Arlington*
Karen Alexander, *Rutgers University*
Jennifer Ann Nelson, *University of Redlands*
Jill Irvine, *University of Oklahoma*
Sandra Spencer, *University of North Texas*

Moderator:

Laura Parisi, *University of Victoria*

011. WCC: Victim Centered Advocacy

9:00 to 10:15 am • 205 - AV

For many Women's Centers victim advocacy is a central responsibility recognized by individual members of the campus community as well as by the administration. However, when policy decisions are made, such as those made in response to the 2011 Dear Colleague Letter, advocates are often excluded from the conversation. This roundtable will offer participants the opportunity to address pressing issues ranging from shaping policy, to negotiating mandates to serve all students, prevention strategies and self-care. Participants will leave this session with suggestions and techniques to improve the campus climate for victims of gender-based violence and discrimination.

Presenters:

Jessica Caldwell-O'Keefe, *Boise State University*
Kathleen Holgerson, *University of Connecticut*
Jennifer Graham, *Georgia College*

Moderator:

Jessica Caldwell-O'Keefe, *Boise State University*

012. WCC: Women's Work: Exploring Feminist Academia's Theory/Praxis Divide

9:00 to 10:15 am • 206 - AV

This roundtable of PhDs, staff, and students will examine tensions and mutual contributions in the relationships between Women's Centers and Women's, Gender, and Sexuality Studies Departments at large public and private universities. We question to what extent a gendered hierarchy of thought work (masculine) and care work (feminine) gets replicated in university settings and how this impacts students' professional development. We also discuss exciting possibilities for cross-fertilization and expanded feminist influence in the academy.

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Presenters:

Sasha Smith, *Emory University*
Gina Helfrich, *Harvard University*

Moderator:

Nikki Karalekas, *Emory University*

013. WCC: Wanted! Like-Minded Women: Learning to Articulate a Shared Vision

9:00 to 10:15 am • 207 - AV

Undergraduate students who want to “change the world” often have little framework for understanding social change and struggle to articulate their values that drive this vision. By developing and utilizing a conceptual framework of feminist leadership to inform a Center’s learning outcomes, structure, operations, and programs, students are better able to articulate the “why” behind the work to which they are called. This session will discuss how we utilize feminist leadership as the theoretical backdrop for our Center. We will provide suggestions on implementing a framework addressing all forms of oppression and methods to present such a philosophy to students.

Presenters:

Erin Lovette-Colyer, *University of San Diego*
Stacey L. Williams, *University of San Diego*

014. Employment Services: Thursday

9:00 to 5:00 pm • 214/Legal Resource Center

NWSA provides dedicated private office space for hiring institutions to interview prospective candidates. Appointments are pre-arranged between the hiring institution and the candidate prior to the conference. Attendees with pre-arranged interview times should arrive 10 minutes prior and wait outside of the offices until it is time for their interview.

015. Childcare: Thursday

9:00 to 5:00 pm • Oakland Room

016. PAD: Women/Gender/Sexuality Studies Programs and Curricula: Current Trends and Future Possibilities

10:25 to 11:40 am • 201 - AV

While women/gender/sexuality studies programs are becoming commonplace in academic institutions, economic hardships and political backlash act to marginalize these same programs within academe. This roundtable brings together scholars, program directors, and faculty to discuss challenges to and strategies for maintaining and developing strong programs. Specifically, how do programs cut-back while remaining cutting-edge? What curricular innovations are employed to help cement their place in the academy? How do we protect the courses that meet the needs of our students and curriculum, while engaging the research interests of our faculty? Finally, how can the names of programs either complicate or invigorate?

Presenters:

Anita Harker Armstrong, *Utah State University*
Betsy Eudey, *California State University, Stanislaus*
Rebecca Dolhinow, *California State University, Fullerton*
Jill Irvine, *University of Oklahoma*

Moderators:

Jamie L. Huber, *Utah State University*
Michelle Gardner-Morkert, *Concordia University Chicago*

017. PAD: Performance-Based Budgeting or Performing for the Budget?

10:25 to 11:40 am • 202 - AV

Given the backlash against WGS programs and the continued under-resourcing of higher education, this session will focus on these questions: How has performance-based budgeting impacted WGS funding? Is there a fiscal way to count quality beyond student-credit hours? How do WGS directors leverage limited finances to support WGS work? When do cross-unit collaborations pay off? What are the risks? What does a WGS director need to put on the table for administrators to increase WGS budgets? The session will provide an opportunity for an exchange of ideas, and conclude with some concrete suggestions for budget planning.

Moderator:

Sally E. McWilliams, *Portland State University*

018. PAD: Academics Meets Activism: How WGST Learning Communities Merge Civic Engagement with Integrative Learning

10:25 to 11:40 am • 203 - AV

As WGST leverages its activist roots in a climate where higher education is reemphasizing civic engagement, this workshop explores one successful pedagogical strategy; an integrated WGST learning community. Sharing data, proposals, projects and curriculum from over seven years, participants consider how creating a WGST learning community may answer institutional challenges revealed in the 2011 Teagle White Paper. Participants will reflect upon how LCs may address the Teagle challenges as they integrate civic engagement into the curriculum; deploy existing institutional funding and resources; meet institutional goals for retention and performance; and create exchanges across community borders for students and faculty.

Presenters:

Shannon Bauerle, *University of North Carolina, Charlotte*
Kelly A. Finley, *University of North Carolina, Charlotte*
Susana Pena, *Bowling Green State University*
Sarah Rainey, *Bowling Green State University*

Moderator:

Coral Wayland, *University of North Carolina, Charlotte*

019. PAD: Creating a Women’s and Gender Studies Major in a Crisis: Tales from the Field

10:25 to 11:40 am • 204 - AV

In this workshop we will address the various aspects of conceptualizing, initiating and building a BA program at a 4-year urban public institution in a time of fiscal and political retrenchment.

Presenters:

Liza Fiol-Matta, *New Jersey City University*
Jacqueline Ellis, *New Jersey City University*
Catherine Raissiguier, *New Jersey City University*
Antoinette Ellis-Williams, *New Jersey City University*

Moderator:

Catherine Raissiguier, *New Jersey City University*

020. WCC: A Question of Consent

10:25 to 11:40 am • 205 - AV

Determining consent in sexual interactions has changed from a model of determining resistance to ascertaining affirmative consent. The presenter has developed a 45-minute presentation for groups of men (largely fraternities, veterans, and athletes) to teach them the affirmative consent model. The presentation will be described along with use of humor, helpful analogies and stories, and sexual tips to engage and educate men.

Presenter:

Beverly McPhail, *University of Houston*

Moderator:Rebecca Morrow, *Idaho State University***021. WCC: Reclaiming Our Staff: Structures, Competencies, and Feminist Practices**

10:25 to 11:40 am • 206 - AV

Participants:Amber L. Vlasnik, *Wright State University*Anitra Cottledge, *University of Minnesota*

The time has come for Women's Centers themselves to shape, guide, and inform how our centers are staffed and by whom. We must self-define professional competencies for our field, in order to change the ways in which position descriptions are written, qualifications are conceived of, and we continue to grow and develop our centers. Panelists will discuss the importance of applying feminist practices to staffing our centers, in terms of facilitating a pipeline of entry-level staff, awareness of issues of privilege in academia, supervision, and more.

022. WCC: Examining Feminist Leadership and the "Third Shift"

10:25 to 11:40 am • 207 - AV

As higher education (d)evolves into a traditional business model hierarchical power structures are often reinforced. Beginning by presenting original qualitative research conducted with women as middle management and executive leaders within higher education this workshop focuses on Bolton's (2000) concept of the "third shift." Bolton finds women relive each day processing their performance related to authenticity, balancing task accomplishment with others' feelings and expending energy on one's own achievements as opposed to serving others. Emphasizing how multiple identities impact experiences with the third shift, the session concludes by generating strategies to combat the negative consequences of this leadership style.

Presenter:Sari Byerly, *Idaho State University***Moderator:**Jessica Caldwell-O'Keefe, *Boise State University***023. Women's Centers Poster Presentations**

10:25 to 11:40 am • Exhibit Hall Pre-Function Space

Participants:**A University-Based Young Women Leaders Program: Challenges and Lessons Learned.** Donna Sollie, *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 an 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.

Best Practices for Imagining a Future of Feminist Leaders: The Social Change Model of Leadership. Melanie DeMaeyer, *Georgia Institute of Technology*; Colleen Riggle, *Georgia Institute of Technology*

On a conservative campus, how do Women's Center professionals seek to engage students in feminist leadership, while also meeting the ever-growing demand for assessment by administration? This session explores the use of the Social Change Model of Leadership as a framework for the development

of feminist leadership, feminist-based learning outcomes, and best practices for feminist assessment. Presenters will share their own experiences using the Social Change Model of Leadership for the student group they advise and will encourage workshop participants to engage in strategic development of learning outcomes and assessment practices for their own programs and students.

Chlamydia Testing Day: Innovative Ideas for Safer Sex Education.Adale Sholock, *West Chester University of Pennsylvania*

Chlamydia and other sexually transmitted infection rates are soaring on college campuses, especially among young women of color. While programming on sexually transmitted infections is necessary to the health and wellness of our students, it is challenging to create new and innovative ways to reach students. The purpose of this poster presentation is to introduce campuses to fun and effective ways to increase student knowledge and participation in STI testing. In particular, this poster describes a highly successful Chlamydia Testing Day campaign developed by Women's Center staff members. Eye-catching graphics, details about creative programming, and assessment results will be shared.

Graduate School: Your Next Step? Kali Furman, *Boise State University*

This poster will examine the creation, evolution, and successful implementation of the Graduate School Forum. This event, hosted annually by the Women's Center and Graduate College, demystifies the process of applying to graduate school and provides insight into what graduate school is like for students. Through informational presentations, breakout discussion with current graduate school faculty and students, and resource sharing this event leaves undergraduate students with a better understanding about the process of applying for and attending graduate school.

I'm Not a Feminist, But.... Stacey L. Williams, *University of San Diego*; Erin Lovette-Colyer, *University of San Diego*

Many women's centers struggle with how to engage the interest and participation of undergraduate students who strive to enact feminist principles in their leadership but resist identifying as feminist. This poster offers an overview of a leadership development program attempting to do just that through a three-day retreat. Using the three pillars of leadership, identity exploration, and storytelling, the program provides students with a greater understanding of the intersection of feminism and leadership. The poster will include details of individual activities which could be implemented outside of the retreat setting, as well as ideas for creative collaboration with faculty.

Writing on the Walls: An Interactive Format for Women's Center Events.Gina Helfrich, *Harvard University*

Undergraduate interns at our Women's Center have developed a unique event format in which attendees are invited to write on the walls! The principle of the format is to hang blank paper around a focal image or prompt attached to the wall, and then ask students to respond by writing directly on the paper or image/text. Using three Women's Center events as examples of successful implementation of this format, my poster will explain the logistics of how to do it and the benefits of encouraging students to interact directly with images or text prompts as a starting-point for later discussion.

024. WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (Cohort One)

10:25 to 11:40 am • Junior Ballroom 2

One of the most important parts of leadership development is learning how to pay attention to our experiences so that we can develop our own sense of

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vocation as we critically examine both our strengths and our weaknesses. Building upon the discussion from Workshop #1, this workshop will provide time for participants to actively discern how best to shape and reshape their own vocation given their particular hopes, talents, and opportunities. They will also evaluate and reflect on the strengths and growing edges they have as leaders, as well as resources for developing leadership skills further.

Presenter:

Lydia Kelow-Bennett, *Georgetown University*

025. WoCLP: Leading By Example: Exploring What Happens When I Dare to be Powerful (Cohort Two)

10:25 to 11:40 am • Junior Ballroom 3

One of the most important parts of leadership development is learning how to pay attention to our experiences so that we can develop our own sense of vocation as we critically examine both our strengths and our weaknesses. Building upon the discussion from Workshop #1, this workshop will provide time for participants to actively discern how best to shape and reshape their own vocation given their particular hopes, talents, and opportunities. They will also evaluate and reflect on the strengths and growing edges they have as leaders, as well as resources for developing leadership skills further.

Presenter:

Kaye Wise Whitehead, *Loyola University Maryland*

026. Pre-Conference Lunch

11:50 to 1:05 pm • Grand Ballroom

027. PAD: Sustaining Women's Studies Despite Tight Budgets and Increased Auditing

1:15 to 2:30 pm • 201 - AV

The session is a workshop for program/department administrators to share understandings and strategies for survival and growth in this era of shrinking budgets and to share their responses to growing demands for accountability.

Presenter:

Janet Trapp Slagter, *CSU-Fresno*

028. PAD: Facilitating Growth and Quality in Online and Hybrid Courses and Programs

1:15 to 2:30 pm • 202 - AV

The decision to offer online or hybrid courses, certificates, minors, and/or majors requires careful thought and planning, requiring attention to such issues as program and institutional mission and culture, pedagogy, course design, access and accessibility, human and technological resources, faculty development support, institutional politics, and funding. Panelists with experience developing courses and programs will lead a discussion of the benefits and challenges of online and hybrid offerings, and the policies, practices and conditions that influence development and successful course/program offerings.

Presenters:

Laura Davis, *Kennesaw State University*
 Tamara Berg, *Winona State University*
 Coral Wayland, *University of North Carolina, Charlotte*
 Kris Peleg, *Century College*
 Christine R. Metzko, *St. Cloud State University*

Moderator:

Betsy Eudey, *California State University, Stanislaus*

029. PAD: Out of the Classroom and into the Community: A Workshop on Incorporating Service and Activist Learning into the Classroom

1:15 to 2:30 pm • 204 - AV

Based on last year's successful roundtable discussion "Moving Beyond the Walls of Women's Studies with Service Learning," this workshop builds upon the discussion of service and activist learning and addresses varied ways, traditional and innovative, in which educators can introduce service and/or activist learning into their classrooms, whether in face-to-face, on-line, or hybrid formats. Attendees are invited to bring syllabi for any courses into which they are considering implementing service and/or activist learning.

Presenters:

Jamie L. Huber, *Utah State University*
 Leseliey Rose Welch, *University of Michigan*
 Leandra Preston-Sidler, *University of Central Florida*
 Shereen Siddiqui, *Florida Atlantic University*

030. All WCC Knowledge Share

1:15 to 2:30 pm • Junior Ballroom 1 - AV

This session offers an opportunity for participants to share successes as well as challenges in their Centers. The conversation is designed to facilitate networking between professionals in the service of problem-solving and sharing best practices.

031. WoCLP Words of Wisdom: A Presidential Roundtable

1:15 to 2:30 pm • Junior Ballroom 2

NWSA is both a canvas where we can actively contribute to the field and a platform where we can begin to assume a leadership role. The long-term goal of the WoCLP is to prepare the participants to become the future leaders of the organization. Building upon the morning sessions, this panel brings together former and current NWSA presidents of color to discuss their paths to leadership and to share their collective wisdom. Space will be made available for the participants to ask questions of the panelists.

Presenters:

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

032. PAD: Making Women's Studies Visible as Civic Engagement: Successes and Challenges from the UW System

2:40 to 3:55 pm • 202 - AV

This roundtable will discuss strategies for applying the Teagle report findings on Women's Studies as civic engagement. Participants will share their experiences with assessing civic engagement in introductory courses, highlighting Women's Studies as civic engagement during general education reform, and publicizing Women's Studies as innovators of high-impact learning practices in the UW System.

Presenters:

Christie Launius, *University of Wisconsin, Oshkosh*
 Deb Hoskins, *University of Wisconsin, La Crosse*
 Susan Rensing, *University of Wisconsin, Oshkosh*
 Helen R Klebesadel, *University of Wisconsin System*
 Christine Smith, *University of Wisconsin, Green Bay*

Moderator:

Christie Launius, *University of Wisconsin, Oshkosh*

033. PAD: The Introductory Course: Commonalities, Differences, and Possibilities

2:40 to 3:55 pm • 203 - AV

In response to interest expressed by PA&D in exploring commonalities and differences across introductory women's studies courses, we have embarked on a study of the introductory course across institutions. We have examined course syllabi with particular attention to course titles and descriptions, learning outcomes, readings and textbooks, course requirements and assignments, and uses of technology and social media, and we have interviewed instructors who teach introductory courses about the decisions they make in creating and teaching the course. This workshop will present our findings and provide opportunity for dialogue about the nature, function, and shape of the introductory course.

Presenter:Alea Payne, *Oregon State University***Moderator:**Susan Shaw, *Oregon State University***034. PAD: The Future of Women's Studies: A Regional Perspective**

2:40 to 3:55 pm • 204 - AV

In late September 2012, representatives of university-based Women's Studies programs and university-based Women's Centers in one region of Canada will meet for a symposium on the future of Women's Studies. In this workshop, we propose reporting on the future of academic feminism by summarizing the best practices and innovations that participants at the symposium will have identified as key to this future. Sharing these local results in a NSWA workshop will permit comparison with current developments elsewhere and enable the presenters to further test the symposium's findings.

Presenters:Fiona Ann LaCoste Nelson, *University of Calgary*Adrienne Kertzer, *University of Calgary***035. WCC: Sex Work on College Campuses: Improving Campus Climate for Individuals Working in the Sex Industry**

2:40 to 3:55 pm • 205 - AV

This participatory workshop will focus on providing a safer campus climate for students, staff or faculty who work in the sex industry. These forms of sex work could include: escorting, stripping, dancing, BDSM work, phone sex, sugar baby relationships, and working on the street. This workshop meets criteria for the themes of best practices and campus climate. As a group we will examine a number of questions related to the needs of sex industry workers on campus and identify concrete strategies to make campus spaces more accessible for folks who engage in various sectors of the sex industry.

Presenters:Meg Panichelli, *Portland State University*Moshoula Capous Desyllas, *California State University, Northridge***036. WCC: From 'Purity Balls' and Anti-Choice Politics to Racist Immigration Practices: Strategies for Resistance and Change**

2:40 to 3:55 pm • 206 - AV

College campuses have always provided a forum for debate of current political issues and ideas for social change. How do Women's Centers and allies on campus position our-selves as a resource and more importantly, an alternative perspective to deeply conservative events, programs and public discourse? This round-table endeavors to share some feminist promising practices and strategies that will address the conservative climate that many

campuses are experiencing. Examples include: The Vagina Monologues, Right-to-Life groups (or anti-choice groups), Crisis Pregnancy Centers, Contraception, Immigration, LGBTQIA issues and Sexual Assault.

Presenters:Jane Olsen, *St. Cloud State University*Lisa Rismiller, *University of Dayton*Melanie DeMaeyer, *Georgia Institute of Technology*Sharon Sobotta, *St. Mary's College of California*Erin Lovette-Colyer, *University of San Diego*Sandra Sgoutas-Emch, *University of San Diego***Moderator:**Joanna Snawder, *Northeastern Illinois University***037. WCC: Supervising Through a Feminist Lens**

2:40 to 3:55 pm • 207 - AV

Students are an integral and productive part of any college campus and work force. Supervision of students can often be frustrating and often, the tasks at hand are paramount to the success of the department. This panel will feature the experiences of three Directors and the written work of another in order to explore the notion of supervision and feminist leadership. The panel will highlight several key themes, strategies and tactical ways to achieve success.

Presenters:Brenda Bethman, *University of Missouri, Kansas City*Anitra Cottledge, *University of Minnesota*Colleen Riggle, *Georgia Institute of Technology***038. WoCLP: Actually, You CAN Do That: Agency, Advocacy, and Overcoming Barriers in Graduate School and Professional Life**

2:40 to 3:35 pm • Junior Ballroom 2

As graduate students and professional staff members within the academy, women of color face unique challenges that often require creative solutions and gritty determination. This interactive roundtable will feature graduate student and women's center panelists who have overcome various challenges on their way to success in school and in professional work. Time will be provided for participants to ask questions and share their own creative responses to challenges.

Presenters:Jameta Barlow, *North Carolina State University*Tracey Ferdinand, *Clark Atlanta University*Patrice Douglass, *University of California, Irvine*Sasha Smith, *Emory University***Moderator:**Lydia Kelow-Bennett, *Georgetown University***039. WoCLP: Lifting as We Climb?: Critical and Creative Approaches to Facilitating Our Professional Trajectory**

2:40 to 3:35 pm • Junior Ballroom 3

This interactive roundtable addresses the theme, "Planning Your Professional Trajectory." At all levels along the tenure stream, women of color can benefit from both accountability networks and strategic interventions to facilitate their ability to be promoted. This roundtable will be structured around various examples that women of color can use to serve as a network of support for: project drafts, writing process, and reviews of current works by other women of color scholars. We invite scholars at all levels of the tenure process to add to this conversation.

40 | CHRONOLOGICAL PROGRAM DESCRIPTIONS

Presenters:

Sarita McCoy Gregory, *Vassar College*
 Julia Jordan-Zachery, *Providence College*
 Duchess Harris, *Macalester College*
 Brittany Lewis, *University of Minnesota, Twin Cities*

Moderators:

Kaye Wise Whitehead, *Loyola University Maryland*
 Evelyn Marie Simien, *University of Connecticut*

040. Exhibit Hall: Thursday

3:00 to 7:00 pm • Exhibit Hall East

041. WoCLP: Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting

3:45 to 4:45 pm • Junior Ballroom 2

This closing session will provide guided time for the participants to finalize their specific personal, career, departmental and/or institutional goals. By publically stating their goals and recognizing their hopes and fears, we hope participants will walk away from this final session more aware of who they are, where they have been, and where they hope to go. Participants will be encouraged to focus on goal clarification, problem-solving, and collaborative strategic planning.

Presenters:

Lydia Kelow-Bennett, *Georgetown University*
 Kaye Wise Whitehead, *Loyola University Maryland*

042. WoCLP Metacognitive Reflection and the Exercise of Freedom: Strategic Planning and Goal Setting (Cohort Two)

3:45 to 4:45 pm • Junior Ballroom 3

This closing session will provide guided time for the participants to finalize their specific personal, career, departmental and/or institutional goals. By publically stating their goals and recognizing their hopes and fears, we hope participants will walk away from this final session more aware of who they are, where they have been, and where they hope to go. Participants will be encouraged to focus on goal clarification, problem-solving, and collaborative strategic planning.

Presenter:

Kaye Wise Whitehead, *Loyola University Maryland*

043. WCC Awards and Reception

4:05 to 5:00 pm • Junior Ballroom 1 - AV

044. PAD Reception

4:05 to 5:00 pm • Junior Ballroom 4 - AV

045. Women of Color Leadership Project Wrap-up and Weekend Preview

4:55 to 5:00 pm • Grand Ballroom

046. Women of Color Leadership Project Reception

5:00 to 6:00 pm • Grand Ballroom

047. Keynote: Patricia Hill Collins

7:00 to 9:00 pm • Exhibit Hall West

Patricia Hill Collins is a social theorist whose research and scholarship have examined issues of race, gender, social class, sexuality and/or nation. Her first book, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, published in 1990, with a revised tenth year anniversary edition published in 2000, won the Jessie Bernard Award of

the American Sociological Association (ASA) for significant scholarship in gender, and the C. Wright Mills Award of the Society for the Study of Social Problems. Her second book, *Race, Class, and Gender: An Anthology*, 6th ed. (2007), edited with Margaret Andersen, is widely used in undergraduate classrooms in over 200 colleges and universities. *Black Sexual Politics: African Americans, Gender, and the New Racism* (Routledge, 2004) received ASA's 2007 Distinguished Publication Award. Her other books include *Fighting Words: Black Women and the Search for Justice* (University of Minnesota Press, 1998); and *From Black Power to Hip Hop: Racism, Nationalism, and Feminism* (Temple University Press in press for 2005). She has published many articles in professional journals such as *Ethnic and Racial Studies*, *Signs*, *Sociological Theory*, *Social Problems*, and *Black Scholar*, as well as in edited volumes. Professor Collins has taught at several institutions, held editorial positions with professional journals, lectured widely in the United States and abroad, served in many capacities in professional organizations, and has acted as consultant for a number of businesses and community organizations. She is also Charles Phelps Taft Emeritus Professor of Sociology within the Department of African American Studies at the University of Cincinnati. Professor Collins's current research interests lie in (1) investigating the actual and/or potential interconnections between critical race theory and American pragmatism; (2) theorizing intersectionality, namely, analyzing how race, class, gender, sexuality, ethnicity and nation mutually construct one another as concepts and as social phenomena; (3) exploring epistemologies of emancipatory knowledges, for example, ideologies of nationalism and feminism as well as influential knowledges of popular culture and everyday life; and (4) examining how the status of Black male and female youth sheds light on broader social processes such as globalization, transnationalism, class inequalities, racism and gender inequities.

Presenter:

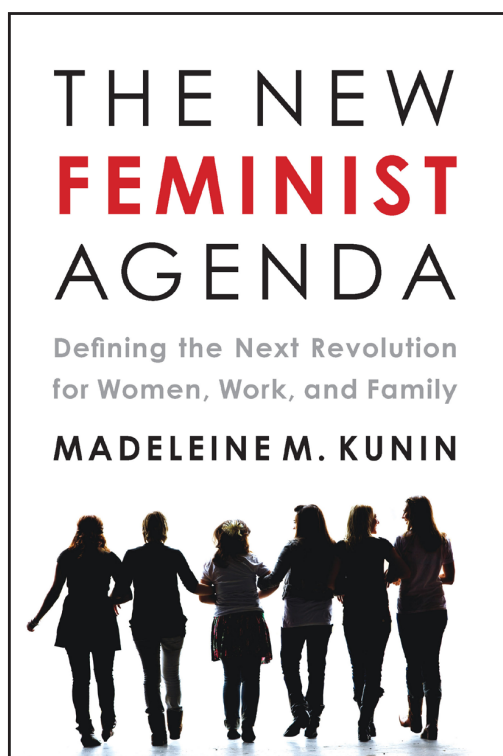
Patricia Hill Collins, *University of Maryland, College Park*

Moderator:

Sekile Nzinga-Johnson, *University of Illinois*

048. Keynote Reception

9:00 to 11:00 pm • Exhibit Hall Pre-Function Space



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FRIDAY, NOVEMBER 9

049. **Abolitionist Futures, Community Accountabilities, & Emerging Movements to Transform Violence**

8:00 to 9:15 am • 201 - AV

Participants:

In Our Hands: Community Accountability as Pedagogical Strategy.

Ana Clarissa Rojas, *California State University, Long Beach*

This presentation considers community accountability as a critical pedagogical strategy as applied in a university classroom. The class and facilitators moved to painfully reconcile the aggressor's own history with colonial, racial and intimate violence and his accountability to sexual violence. As the classroom/community navigated from collusion to outrage to fear to self-determination, it remained committed to a practice of accountability that humanized all participants in the process and centered the voices of survivors while aiming at social transformation and healing. This presentation reflects a discussion of the intersections of violence that shape Latin@'s experiences with violence and accountability.

Negotiating Race, Gender and Safety in Community Accountability Strategies: Challenges and Contradictions. Mimi Kim, *University of California, Berkeley*

The contemporary U.S. anti-violence movement shifted public consciousness regarding the prevalence and pervasiveness of domestic and sexual violence as a form of patriarchal violence. However, the alignment of the gender binary with that of victim-perpetrator also contributed to now familiar cooptation with systems of mass incarceration. Recent on-the-ground attempts to challenge both interpersonal and state violence have led to radical renegotiations of these relationships with ambivalent results. This presentation reflects upon both the persistence and troubling of these binaries in alternative community accountability projects of the past decade.

"Where Them Bloggers At?" Online Reflections of Rihanna, Accountability, and Survivor Subjectivity. Alisa Bierria, *Stanford University*

After reports came to light that performer Chris Brown physically assaulted his then-girlfriend, the famous pop star, Rihanna, the celebrity blog TMZ released a photo of Rihanna's face taken the night she was beaten. The news sparked fierce online debates about domestic violence and culpability on blogs, twitter, and other locations of online discourse. Interestingly, the locus of accountability in many of these discourses seemed to circle back to Rihanna, rather than land squarely on Chris Brown. This presentation leverages these online debates as a window revealing critical intersections between race, domestic violence, survivor subjectivity, and community accountability.

Catalyzing Possibility: The NO! Film Documentary as Community Accountability Technology. Aishah Shahidah Simmons, *Temple University*; Theryn Kigvamasudvashti, *University of Washington*

This discussion explores how media makers and organizers have employed NO!, a striking 2006 documentary that examines sexual violence of black women survivors' vivid testimony and lucid analysis, as a powerful tool for navigating through painful fault lines in anti-rape discourse and actualizing the potential for meaningful individual and collective responses to violence. This presentation reveals how this film is both a community accountability artifact, as well as a potent cinematic instrument that catalyzes critical reconsiderations of the problem, circumstances, and consequences of sexual violence against black women, manifesting the very possibility for recognition and change.

Moderator:Julia C. Oparah, *Mills College***050. Activist Subjectivities: Queer Space, Queer Theory, and Marginalized Women**

8:00 to 9:15 am • 202 - AV

Participants:***I Enjoy (Not) Being a Girl: Androgyny and Masculinity in Drag and Burlesque.*** Chene Koppitz, *University of Michigan, Dearborn*

My paper explores the rise of gender queer/gender fuck and masculine performance styles in drag and burlesque. With the popularity of RuPaul's Drag Race and the increased visibility of burlesque in recent years, performers in each genre are moving away from reproducing only feminine gender norms on stage, instead creating personas that blend, bend and sometimes snap back on what drag and burlesque have traditionally presented: beautiful, bosomy babes. Does Raja's controversial win on season three of Drag Race or the rise of boylesque threaten or simply question the norms of these non-normative entertainment forms?

Marginalized Women of South Asia: Current Struggles and Community Mobilization Strategies. Mahruq Khan, *University of Wisconsin, La Crosse*

Little is understood about social exclusion of particular South Asian women including: sex workers, lesbians, disabled, single and transgender women. This presentation draws upon participation observation and interviews collected at the "South Asian Conference on Violence Against Marginalized Women" in Nepal in 2011 where many of these women convened. Here, I document creative resistance that women adopt and the ways theater, art, film, dance and music are employed. I examine the unique challenges these women face as they establish new networks of support, negotiate familial relationships and reclaim their lives with pride and resilience.

Occupy Wall Street and Greenham Common Women's Peace Camp.Oak Chezar, *Front Range Community College*

As we imagine radical feminist futures of transgression, evolutionaries need to know their revolutionary history and herstory. Once upon a time, I lived with a radical tribe of wild women surrounding a British nuclear weapons base, in an occupation that lasted 11 years. My paper is a radical analysis of 2 movements of occupation: Greenham Common and Occupy Wall Street. Transgressing defined spheres of power, disobedient people can challenge a system, displacing order and power. The symbolism of declaring an occupation, commandeering and queering public space, declaring common ground and moving into it is where identity politics gay-marries geographical realism.

"[Gender]fuck Performativity!": Notes on Identity, Politics, and the Shape of Light. Katie Horowitz, *University of California, Berkeley*

This paper critiques performativity as it has been used in much radical queer and feminist thought of the last twenty years. This usage, I argue, has perpetuated the construction of stage performances as "politics light"—a dilute version of the "real" thing and a lame substitute for "actual" activism. Moreover, it has severely restricted performance's analytic and strategic utility outside the humanities and beyond academia. Synthesizing feminist scientist Karen Barad's philosophy with the performance work of genderfuck artists Miko Chanel, Filthy Sex Toy, and Donnie Waste, I advance a theory of omniperformance as a remedy to the abuses of performativity.

Moderator:Danielle Currier, *College of William & Mary***051. At Home in Diaspora: Inequality and Incorporating Belonging**

8:00 to 9:15 am • 203 - AV

Participants:***The Making of a "Home": Exploring the Space of Bangladeshi Diasporic Restaurants in Toronto, Canada.*** Nafisa Tanjeem, *Rutgers, the State University of New Jersey*

Drawing on the case of involvement of the Bangladeshi diaspora with Canadian-Bangladeshi restaurants, this study explores how gendered and racialized spatial relations deconstruct and reconstruct the aesthetics of "home". I examine spatial relations in restaurants because restaurants are microcosms of imaginary processes that undergird social relations. Diasporic restaurants create a symbolical space resembling a certain kind of "home" for the diaspora. While doing so, these restaurants fetishize their landscapes since there is no unique form of home. My study inquires how the aesthetic philosophy of "home" shapes gendered and racialized processes of place fetishism in diasporic Bangladeshi restaurants.

Ambivalent Belongings. Ariana Ochoa Camacho, *New York University*

This paper focuses on how excluded groups mobilize the alternative registers of belonging when many migrants in the U.S take up normative forms of Colombianidad. I argue that nationalisms are invoked ambivalently and that members of 'expendable' social groups mobilize nationalism with emancipatory potential in their migranhood to contest racial exclusion while creating a sense of belonging as Colombians in the U.S. Through interviews with Colombians who have claimed asylum, AfroColombian activists, and queer women, this paper offers an ethnographic look at the alternative registers of Colombianidad in dialogue with women of color critiques of nationalism.

In the Shadows of States and Empires: Palestinian Refugees and the Politics of (Dis)location. Bahia Munem, *Rutgers University*

This paper engages feminist theory to examine the forced transnational migration of a group of Palestinian refugees who were displaced from Baghdad, as a result of the Iraq War, and resettled in Brazil. By examining the local, national, and international processes and relationships by which the relocation was negotiated, along with the movement of the refugees themselves into the Brazilian nation-state, this case study allows us to understand the complex power relations that influence the movement of people across borders and boundaries, problematizes the humanitarian claims under which they are veiled, and challenges hegemonic practices of knowledge production.

Asian American Feminism as Part of Global and American Multiethnic Feminist Decolonizing Epistemologies. Lingyan Yang, *Indiana University of Pennsylvania*

This paper fits the 4th NWSA theme to argue that Asian American and Asian diasporic feminism (Yang) is part of the global and American multiethnic decolonizing epistemologies. Drawing from Asian American feminists of Lowe, Lim, Yang, Chow, and other feminists of Spivak, Mohanty, and Sassen, I present the Asian American feminist critique of immigration, the exploitation of Asian American cheap immigrant women's labor and cheap Asian women's labor by both the American nationalist and multinational global corporations in the Third and First Worlds alike, racialized Asian American women outside and inside the academy, Asian American internationalization of assimilation, etc.

Moderator:Lingyan Yang, *Indiana University of Pennsylvania*

052. Bringing Sex/ualization to the Center of Feminist Organizing

8:00 to 9:15 am • 204 - AV

Participants:***Queering Pornography: Queer Activism & Sexuality in the Bay Area.***Natalie Ingraham, *University of California, San Francisco*

This paper explores queer activism and sexualities within the queer porn community in the San Francisco Bay Area. This qualitative research project explored meanings of participation in pornography for members of a queer pornography community. Although other studies have examined queer porn with regard to diversity of performers and queering of specific sex acts, an exploration of the discourse on definitions of queer pornography or bodies within queer pornography has not occurred. This presentation focuses on activism within the queer porn community as well as ideas of commodifying queer sex through porn.

Is it Ever Really a Choice?: How Sex Worker Rights Activists Engage Anti-Sex Trafficking Advocacy. Crystal Jackson, *University of Nevada, Las Vegas*

Through ethnographic study of the Desiree Alliance (DA), a national umbrella of 15+ national and local sex worker rights organizations, between 2010 and 2012, combined with 20 semi-structured interviews with leading DA members across the country, I find sex worker rights activists perceive anti-sex-trafficking organizations to be oppositional, unwelcoming, or uninterested in their experiences and perspectives. I argue that this lack of collaboration hinders DA efforts for national level legal change such as decriminalization or legalization. This study offers practical lessons and theoretical insights into feminist collaboration and the intersection of gender, sexuality, labor, and the law.

Resisting Rape Culture: SlutWalks, Sexual Agency, and Privilege.Kimberly Tejchma-Sanford, *San Diego State University*

This paper looks at SlutWalks as an intersection of white privilege, the feminist "sex wars" and feminist activism in the 21st century. Using SlutWalk Las Vegas as a case study and interviews with fifteen marchers who participated in SlutWalk Las Vegas in September 2011, I explore how participants conceptualize gender, rape, rape culture, and resistance in a city known as a sexualized tourist destination. This study finds that SlutWalk participants, although inclusive of the marginalized and sexualized community in Las Vegas, have not been conscious of the inclusion of all groups.

A New Spin: The Role of DIY Culture and Sexualized Resistance in Women's Roller Derby. Suzanne Becker, *University of Nevada, Las Vegas*

This paper focuses on the Do-It-Yourself (DIY) culture within contemporary women's roller derby. Based on interviews with skaters from three cities in the western U.S., I analyze how DIY discourse positions derby as a space for resistance to facets of the commercial, corporatized structure and organization of sport. I argue that derby participants are changing cultural productions and representations of whom and how female athletes should be, appear, perform, and behave inside and outside of those structures. Sport is a significant cultural institution in shaping normative ideals of masculinity, femininity, and sexuality. Derby disrupts this normative sport culture and structure.

Moderator:Jennifer Heineman, *University of Nevada, Las Vegas***053. Dancing Across Boundaries: Feminist Approaches to Dance Performance**

8:00 to 9:15 am • 205 - AV

Participants:***Jitterbugging Outside National Boundaries: Australian Women Dancing with American Servicemen during WWII.***Kendra Unruh, *Purdue University*

Though Australian women were initially encouraged to welcome American G.I.s to their country during WWII, relationships between American G.I.s and Australian women were eventually considered detrimental to the war effort because Australian men would lose their motivation—the girlfriend back home—to fight. Additionally, the public feared that Australian women were becoming "Americanized" by jitterbugging with and dating Americans and would refuse to return to their traditional, patriotic role of wife and mother. Thus, I argue that in dating and dancing with Americans, Australian women rebelled against wartime gender expectations placed upon them by the state, their parents, and Australian men.

Bacha Bazi: Outside Cultural Culpability. Sharina Michelle Hassell-Schafer, *Texas Woman's University*

Bacha bazi is a cultural phenomenon that uses dance to promote sexual slavery. Through this practice, young boys from Afghanistan are denied personal safety and basic human rights, forced to perform overly sexualized dances as a form of advertisement, and become objects which people bid for sexual pleasures. In my paper I analyze data from The United Nations, UNICEF, a documentary called The Dancing Boys of Afghanistan, and BBC News and World Services, focusing on bach bazi as a human rights violation and a source of intersectional identity, which lends an opportunity for other dance communities to operate and advocate for change.

Breaking the Molds: Feminist and Dance Pedagogies Interact to Resist/ Dissolve Hierarchical Academic Practice. Laurie Sanda, *Texas Woman's University*

In the past, dance professors worldwide have tended to reify and even intensify the hierarchical conditions of the Master/Apprentice model as they pushed dance toward acceptance in a classically male-dominated academy. More recently, feminist pedagogical theory has been influencing dance pedagogy and praxis. From choreographic identity models like Kim Grover Haskins' "evolutionary praxis" to classroom models, like Kihyoung Choi's "spiraling pedagogy," dance scholars are breaking through theory/practice dualisms. In this paper, I bring these and other models full-circle to suggest new ways that Women's Studies classrooms can resist/dissolve the tenacious remnants of hierarchical pedagogy and create dynamic, egalitarian learning spaces.

Moderator:Mimi Iimuro Van Ausdall, *Minneapolis Community and Technical College***054. Decolonizing Vision: Reading Visual Culture Through a Feminist Lens**

8:00 to 9:15 am • 206 - AV

Participants:***Sluts Wool: Reading Skank Fashion Without an Imperial Lens.***Amanda Mills, *Georgia State University*

In *Girls Gone Skank*, Patrice Oppliger laments the rising trend of "skank" fashion as oversexualized, apathetic, and self-destructive to young women. I argue girls are actively engaging in the co-creative and critical process of defining and expressing themselves through fashion; acknowledging this construction will bring us beyond reading fashion as mere mimicry. A deep study of fashion linguistics includes girls' voices—namely, through tumblr and zines. Rather than highlighting the obvious performativity in Lady Gaga, I focus on what I term "bedroom fashion," or young girls engaging in a thoughtful and critical self-dressing process within their own rooms.

Misrecognized Immunity: Gertrude Stein's Portraits and an Autoimmune Aesthetic. Meredith Kooi, *Emory University*

This paper will address issues of representing the autoimmune body, a body whose immune system misrecognizes itself. Important to this condition is the fact that the majority of autoimmune patients are women. I will propose the autoimmune aesthetic and a decisive move towards abstraction to provide new methods of visually representing ill bodies. Using strategies gained from Gertrude Stein's hermetic prose in *Tender Buttons* and her sense of portraiture, I will propose a method of photographic representation of autoimmunity that complicates historical representations of illness. I will present my own photographic work to exemplify this mode of representation.

Getting "Un-Stuck": Exploring the Affective Dimensions of Iranian Diasporic Male Images. Tahereh Aghdasifar, *Emory University*

After Majid Tavakoli's 2009 arrest in Iran and the subsequent release of photographs showing Tavakoli in a chador (a traditionally female article of clothing), Iranian men in diaspora responded by posting photographs of themselves in hejáb or chador on the internet in a show of solidarity, claiming government officials forced Tavakoli into the clothing. Though these photographs are often cited as proof of a feminist politics, this paper, through Sara Ahmed's theories of affect, explores how they actually point to a hyper-patriarchal response from diasporic men intending to recover what they perceive as a damaged masculinity.

The Visual Traces of A Queer Arab Past? Charlotte Karem Albrecht, *University of Minnesota*

This paper will center on several photographs of Arab migrant peddlers and their family members taken in the U.S. in the 1920s. Using these photographs, I argue for a reading of early Arab American history that takes seriously the homosociality of Arab cultures and the impact of gender and erotic norms upon the racialization of Arab migrants in the United States. While these photographs do not "prove" anything about their subjects' sexual identities, I use Emma Perez's framework of the "decolonial imaginary" and Audre Lorde's definition of the erotic to imagine the queer possibilities of Arab American history.

Moderator:

Pamela Butler, *University of Notre Dame*

055. Embodied Pedagogies: Revolutionary Protest, Bridging the Community and the Classroom

8:00 to 9:15 am • 207 - AV

Participants:**Ontological Epistemology of Participation: Ritualized Arrest as Embodied Pedagogy: Bringing Together Community and Classroom in the Occupy Movement.**

Elizabeth Swearingen, *California State University, Fresno*

This paper will explore the intersection of strategies of ritualization, ontological epistemologies of participation, and embodied pedagogies of resistance between the occupy movement and the feminist classroom. Students within five Women's Studies classes representing both State University and Community College courses were exposed to the Occupy Movement including both participant observations and classroom speakers. Data consists of student reflective essays, news coverage, and narrative of professor's arrest shared within the classroom. Discussion will include how ethico-political pedagogies of striving for a better world were created within the classroom through grassroots imagination of the Occupy Movement.

Raising Bloody Hell: Inciting Menstrual Panics Through Campus and Community Activism. Breanne Fahs, *Arizona State University*

To counteract the normative culture of shame and taboo surrounding menstruation, menstrual activism (aka "menstrual anarchy" or "menarchy") represents an engaging consciousness-raising tool. Drawing upon D.I.Y. menarchy zines, student testimony about menstrual activism, and qualitative narratives about menstrual sex, this paper suggests that menstrual activism can serve as a viable campus and community tool for challenging moral panics surrounding the menstruating body and adopting a revolutionary future. Specifically, menarchy challenges men's menstrual attitudes, confronts notions of shame, secrecy, and "dirtiness," expands ideas about who menstruates (e.g., transmen), combats pharmaceutical interventions, and encourages women to radically "out" themselves as menstruating.

Still a Hostile School Environment: Queering Advocacy Strategies for LGBT Youth. Maralee Mayberry, *University of South Florida*

Drawing upon research with Gay-Straight Alliance (GSA) advisors, high-school principals, and district-level administrators, this paper first discusses the limits of the safe-space discourse upon which school personnel rely to justify establishing GSAs for LGBT students and their allies. We argue that this discourse conceals heteronormative school environments, which supplies the groundwork for hostility perpetrated against LGBT students. We then queer this discursive framing to delineate three strategies—organizational, pedagogical, and systemic—designed to develop a more forward-looking queer discourse that fosters the dismantling of heteronormative school processes.

Moderator:

May-Britt Ohman, *Uppsala University*

056. Translating Intersectionality: Language and the Politics of Multilingual Feminist Solidarities

8:00 to 9:15 am • 208 - AV

Participants:**Nosotras versus We: Translating the Implicit Feminism in Pensamientos, Prácticas y Acciones del GAC.**

Laura M. Herbert, *University of Michigan*

In 2009 the Argentinean activist-artist collective Grupo de Arte Callejero published the book *Pensamientos, prácticas y acciones del GAC*, which reflects on their political interventions. While GAC is primarily concerned with history, memory and neoliberalism, the book emphasizes female solidarity in GAC's work using pronouns that imply female collectivity in Spanish. When translated literally into English, these pronouns lose their gendered valence and thus require creative translating solutions. This paper compares the original work with its English translation, exploring how each builds connections between gender, language and history and explores how translation does or does not modify their overall meaning.

Constructing the Queer man: Appropriating Womanhood as a Discursive Strategy in *Loco afán: Crónicas del Sidario* (1996).

Benjamin Joseph Galina, *Vanderbilt University*

In both Latin America and the Western world, the feminist and queer liberation movements often diverge in their struggles to affect meaningful change. Yet, in *Loco afán: crónicas del sidario*, Chilean author Pedro Lemebel (b. 1955-) demonstrates how solidarity could be achieved through a mutual transgression of the phallogocentric semiotic system. I propose that Lemebel discursively incorporates lo femenino into the queer male identity presented throughout his text, thereby destabilizing the ontological category of the homosexual and creating a mobile subjectivity capable of speaking truth to power. Thusly, he highlights the normalizing compulsions of all linguistically forged identities and qualifies the shared tyrannies enacted by such.

Translating Women's Health: A Sub-Saharan Edition.Jocelyn Ann Frelief, *University of Michigan*

The Boston Women's Health Book Collective published *Our Bodies, Our-Selves* in 1971 in an effort to provide American women with an educational tool and health resource. Since then, it has been translated, (re)appropriated, and (re)contextualized for 26 international editions. As the book was disseminated, it was globally-localized by feminist groups. This paper makes use of the Sub-Saharan African edition of the book, *Notre corps, notre santé*, and its inclusion of information related to the AIDS epidemic, to argue that the collective writing method and global-localization process empower local feminists in the promulgation of knowledge-production.

Moderator:Catalina Esguerra, *University of Michigan***057. Imagining Intersectional Feminist Student Activism at Humboldt State University: A Roundtable Discussion**

8:00 to 9:15 am • 210

As student feminist activists, we will discuss the complexities and struggles of intersectional organizing and participation. The roundtable will consider multiple forms of praxis across different feminist concerns, such as sexualized violence, ableism, LGBT/queer and trans* communities, racialization, class, and constructions of gender. Our dialogue creates space for students to imagine radical futures. We envision a more just world where theory need not be sacrificed in practice, and confront systems of limited resources as we celebrate the ways student feminist activists continually manage to survive and create revolution. In speaking to revolutionary futures, student feminist activists have a vital voice.

Presenters:Ame Elizabeth Catalano, *Humboldt State University*Elizabeth Hassler, *Humboldt State University*Samantha Yazbek, *Humboldt State University*Corrina Wells, *Humboldt State University*Thomas James Takahashi, *Humboldt State University*Yamilet Alas, *Humboldt State University***Moderator:**Kamilah Marie Barajas, *Humboldt State University***058. "Honor" and Shame in Forced Marriages Today and the Transformative Power of Social Networks to Cause Change**

8:00 to 9:15 am • 211

This workshop provides an illustration of forced marriage through the powerful personal narrative of an American survivor. There is clear differentiation between "arranged" and "forced" marriage and clarity on aspects of family "honor" and shame that challenge acculturation today. The right to self-determine is also explored in the context of Consent. The powerful role of social networks is discussed to share how the movement to address forced marriage and the right to self-determine for women in the United States is being developed primarily through the use of social networks and coalition building that utilize intersectional frameworks to affect change.

Presenter:Vidya Sri, Founder, *Gangashakti.org***059. Women's Centers Committee Business Meeting**

8:00 to 9:15 am • Broadway

Women's Centers Committee Business Meeting

060. Central American Feminismos in the United States and Intersectionality

8:00 to 9:15 am • California Room

The roundtable explores the intersections of Central American and Latina feminisms. In particular, we consider what Central American feminisms look like in relation to historical and contemporary expressions of U.S. Latina and Latin American feminisms? Understanding Central America as a region that is ethnically, economically, socially stratified and heterogeneous, how do we begin to conceptualize the intersectionality of the various feminist mobilizations, movements and feminisms? What are the spaces for transnational dialogue and exchange given national realities and local struggles? This discussion is attuned to class, race/ethnicity, sexuality and migration movements and engages with the theoretical works of postcolonial feminists.

Presenters:Alicia Ivonne Estrada, *California State University, Northridge*Victoria Gonzalez-Rivera, *San Diego State University*Suyapa Portillo Villeda, *Pitzer College*Maya Chinchilla, *San Francisco State University***061. Impostor Syndrome: Envisioning and Creating a Revolutionary Future for Activists, Artists, and Other Non-Traditional Scholars**

8:00 to 9:15 am • Grand Ballroom A

The tension between the academic realms of Women's and Gender Studies and their history as an activist enterprise must be viewed as a space from which creative solutions can be formed. The possibilities inherent in Women's Studies are such that we have a responsibility as practitioners to create new ways of existing as a discipline especially in relation to activists, non-traditional scholars, and artists. A renewed and sustained collaboration with these groups and more traditional Women's Studies academics will create a broader base from which to draw theories and best practices, and ensure the creation of a truly revolutionary future.

Presenters:Jennifer Hindes, *Eastern Illinois University*Charlotte Loftus, *Independent Scholar***062. Transformative Pedagogies: A Workshop on Zines as Feminist Cultural Production and Creative Praxis in Women's and Gender Studies Courses**

8:00 to 9:15 am • Grand Ballroom B

This workshop will address the use of the zine as a creative final project in introductory and upper-level women's and gender studies classes. Zine assignments create new opportunities for collaboration in the classroom, on campus, and in the community. Facilitators will discuss how we use this assignment to encourage students to think deeply about feminist knowledge and cultural production, and allow students to engage with course materials in creative ways. We will also discuss the use of creative course assignments in feminist classrooms. We will provide examples of zine assignments and of student zines. Participants will make a small zine.

Presenters:Alana Kumbier, *Wellesley College*Jennifer Musto, *Rice University***Moderator:**Tanya McNeill, *University of Wisconsin, Eau Claire*

063. Poems, Plays, and Performance: Practicing Creative Pedagogy

8:00 to 9:15 am • Grand Ballroom C

Participants:***Writing Plays and Poems that Break the Rules.***Brighde Mullins, *University of Southern California*

Many young writers have an unconscious model of what necessitates a play or a poem: that its success requires hitting certain marks or fitting into a template. This unquestioned model can lead to self-censorship, particularly in women, people of color, & queer student narratives. Dialoguing Aristotle's Poetics with Ntozake Shange, I ask: How much of the heft of the "rules" do we need to know to break them? As a professor-practitioner I've continued to develop a conversation with canon-makers and canon-breakers. In this presentation, I employ the works of Five Lesbian Brothers, Ntozake Shange, and Sapphire to articulate pedagogical strategies for loosening the tongues of students, and opening their eyes to new ways of telling their own stories.

Writing as Rehearsal: Creating Cinematic and Theatrical Narrative Through the Mosaic of Research and Detail.Erin Cressida Wilson, *University of California, Santa Barbara*

I believe that each of us can create inspirational "collaborators" in our lonely writing garrets. These collaborators are pinned-up images, charts, books of photographs and paintings, thoughts, scraps of ephemera, ideas, and research that we organize before and around us so that we are not paralyzed by the blank page, but are constantly stimulated into the creative process. In this presentation, I explore how constructing an individualized artist's space fosters an organized and nourished writing room that allows our minds to dance and trip without falling. Together, we will learn to arrange and rearrange inquiries, dreams, memories, pilfered bits and pieces, and overheard slices of life until they form, like tea-leaves, a story.

A Second Second-Act?: The Post-Performance Discussion as a Creative Pedagogical Space.Annika Speer, *University of California, Santa Barbara*

While triangulation often refers to mixed method approaches during the process of conducting research, I argue that triangulation can be an equally worthwhile tool for disseminating information and practicing pedagogy. Significant to theatrical pedagogy is the role of the talkback, also known as the post-performance discussion. Grounding my work in E. Patrick Johnson's Sweet Tea: Black Gay Men of the South, I interrogate the unique learning space created by the post-performance discussion forum and how audience members used this space to articulate their own understandings of identity and intersectionality of race, class, and sexuality as presented through Sweet Tea.

Moderator:Kellyn Johnson, *University of California, Santa Barbara***064. Revising Scientific and Social-Scientific Knowledge and Practices**

8:00 to 9:15 am • Grand Ballroom F

Participants:***Constructing a Feminist Philosophy of Cognitive Neuroscience.*** Vanessa Bentley, *University of Cincinnati*

Feminist philosophers of science have enumerated the ways in which mainstream science is harmful to women and minorities. However, their prescriptions for a feminist philosophy of science fall short of impacting scientific practice. I argue that this is so because their prescriptions for changing science remain too general for practitioners of science to apply them in their respective disciplines. Scientific practice is not the same across all domains

of science. Therefore, in order for feminist critiques of science to be effective, they must be targeted to specific sciences. I present specific prescriptions for a feminist philosophy of cognitive neuroscience.

The Way "We" Colonize Now: Alternatives to Liberal Rationality in Scholarly Discourse. Sharleen Mondal, *Ashland University*

This paper engages Amanda Anderson's *The Way We Argue Now: A Study in the Cultures of Theory* (2005), which seeks to reaffirm the primacy of Enlightenment rationality/"reason" in scholarly debate and to contest claims on behalf of "identity." I explore what is at stake in resuscitating Victorian colonial hierarchies of the rational/irrational. Drawing on foundational feminist theories of intersectionality, Wendy Brown's notion of the ever-shifting, perpetual work of figuring out community (*States of Injury*), and Miranda Joseph's recent work on the fictions/violences of "community," I suggest alternative models for scholarly engagement that challenge colonial dualisms.

Victorian Anthropology, Gender and the Colonial "Other." Roi Roni Maor, *Ben-Gurion University of the Negev*

The paper will demonstrate gender's critical role in anthropology's emergence as the quintessential colonial science during the Victorian period. A discursive analysis of key period texts (e.g. McLennan, Lubbock, Tylor, Morgan) indicates that gender relations were critical to the boundary between humans and non-humans. While non-human relations between the sexes were characterized as functional and orderly, human gender relations were theorized as lacking regulation and dysfunctional to the point of pathology. The huge differences between human groups were presented as the result of this dysfunction, establishing the colonial "other" as the ultimate object of inquiry and problem facing anthropology.

Moderator:Carol A. Gosselink, *Missouri State University***065. The Nongovernmental Impulse: Revolution and the Globalization of the Non-Profit Industrial Complex**

8:00 to 9:15 am • Grand Ballroom G

Participants:***Institutionalizing Feminism(s): The Collective Entanglement of the NGO, the State and the Movement in the Ecuadorian Andes.*** Rachel Lauren Storm, *University of Illinois, Urbana-Champaign*

Using grassroots feminist organizing in the Ecuadorian Andes as a point of departure, this presentation centers negotiations and contradictions within feminist organizing tactic and coalition-building in order to deconstruct the relationships between social movements, nongovernmental organizations, and the complex web of transnational neoliberal power and control. While NGOs are often cast as independent from state power, an examination of a small feminist collective in the Andes illustrates how social movements wed-ding themselves to NGOs in order to gain resources run the risk of being co-opted, depoliticized and refashioned in the image of the State.

The Four "Princesitas" and their Resistance. Karla Palma, *University of Illinois, Urbana-Champaign*

In environmental conflict scenarios the intervention of local NGOs coupled with the logic of global funding can lead to the reoccurring absence of women in decision making processes. A local community in the Chilean Andes is resistant to the violation of their rights, which have been affected by the action of an extensive mining project. In the absence of a significant representation of women in decision making processes, how does this affect a community's strategy in its attempts to resist against their rights violations? Furthermore, how are the NGO's implicated as well in these scenarios?

Decolonizing the Subject Category of "Rural Women" in South Africa, Resisting the "Voices of Women" National Quilt Project Metanarrative.
Martha Althea Webber, *University of Puget Sound*

Examining a recent national quilt project as a case study, this presentation interrogates the construction of "rural women" as a subject category of intervention by nongovernmental and governmental organizations in post-Apartheid South Africa. Highlighting quilt workshop practices where women participants resisted the neoliberal metanarrative surrounding the quilt project (representing them as illiterate and therefore unable to participate in a democratic South Africa), this research grounds itself in transnational feminist theory and ethnographic research conducted in 2008 and 2009.

Moderator:

Shantel Martinez, *University of Illinois, Urbana-Champaign*

066. Feminist Expressions, Feminist Futures

8:00 to 9:15 am • Grand Ballroom H

Participants:

Western Feminist Subject as the Other.

Simona Fojtova, *Transsylvania University*

Agency is seen as a primary condition required for the recognition of "other-subjects" in Western feminist theory (Hemmings 2011). Much of the discourse on Eastern European women represents them as lacking agency: they are either presented as politically incapacitated due to the communist legacy or as naïve victims of the post-socialist market economy. However, in my paper, I do not move beyond the image of victimhood associated with Eastern European women by merely giving them agency. Rather, I extend Hemmings's argument and offer an alternative feminist paradigm that goes beyond discourses of agency as a form of recognition of the Other.

Precarious Subjects: The Choice of Sex in Sex Work Migration Narratives. Roxana Galusca, *University of Chicago*

This paper draws on studies of transnational feminism to re-conceptualize the concepts of "choice" and "agency" in current debates about women's sex work migration. To this end, I propose the concept of "precariousness" as an analytical tool that can shed light on women's sex work migration by foregrounding not women's sexual choices but the precarious state of the political economic system conditioning these choices. The notion of precariousness makes possible new ways of perceiving and acting on the relationship between women, work, and migration, while also taking the focus away from women's bodies and sexuality and placing it on neoliberal economics and labor conditions.

Polishing Soul: Gender, Islam, and Freedom.

Zahra N. Jamal, *University of Chicago*

Khoja Ismailis in Houston, a subgroup of the South Asian Ismaili diaspora, view and practice voluntarism as part of a mediated Islamic moral economy centered in the figure and authority of the Imam, and a civic economy centered in the role of the state. Complicating these moral economies are a hierarchy of service linked to knowledge, class, and symbolic proximity to the Imam, and a hierarchy of gender linked to culturally-based patriarchal logics. This paper explores how the gendered volunteer subject embodies and practices desires for freedom from the world rather than in the world through cleaning prayer facilities.

Moderator:

Brigitte Marti, *Center for Transnational Women's Issues*

068. Framing Unwaged and Invisible Labor: Decolonizing Knowledge Across Disciplines

8:00 to 9:15 am • Junior Ballroom 2

Participants:

Gender, Race, and Identity: Invisible Labor in the Feminist Classroom.

Sandibel Borges, *University of California, Santa Barbara*

My paper examines Women of Color feminist pedagogy. I argue that Women of Color instructors perform invisible labor in the feminist classroom. I particularly focus on teaching about race and engaging students in decolonizing processes, while simultaneously having to face racism. Women of Color feminist, theoretical, and pedagogical works, such as those by Linda Martín Alcoff, Edwina Barvosa, and Grace Chang provide a basis for my argument. Further, I utilize an example of my own teaching experience in the undergraduate feminist classroom to support my argument. I then provide possible ways to re-signify dominant ideologies about race.

Intersectionality and Invisible Labor: Transnational Filipino Youth Organizing in NYC.

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

My paper documents how two Filipino grassroots youth organizations in New York City think about and divide labor among members. Applying women of color feminist theory (Crenshaw 1989; Hill Collins 2000; Smith 2006; Blackwell 2011), I examine the intersections of race, class, gender, sexuality and citizenship, recognizing that women, queer and undocumented members often disproportionately perform labors "invisible" yet crucial to their organizations' livelihoods. I argue that anti-immigrant legislation and policing as well as colonial, feudal, and patriarchal thinking shape labor and leadership in these transnational resistance spaces. I end by providing interventions for restructuring organizations.

Mexican-origin Farm Worker Women and their Integration into Industrial Agricultural and Rural Society in Washington State, 1985-2012.

Tomás Alberto Madrigal, *University of California, Santa Barbara*

This paper examines the way that Mexican-origin farm worker women understand their integration into the U.S. capitalist economy and rural society (Ruiz 1987; Zavella 1987). By emphasizing their subjugated knowledge of production relations, housework and community work, this paper interrogates the centrality of invisible and unwaged labor to negotiate with growers for better working conditions and indirect wages (Meillassoux 1975), to negotiate hetero-patriarchy in their households for better domestic relations (Dalla Costa and James 1972; Hondagneu-Sotelo 1994), and to negotiate racism and xenophobia for better community relations with the traditional rural society (Davis 1981; Zavella 1987).

Sacred Sights: Environmental Racism and Invisible Labors in Philippine Disaster Recovery.

Tara G. Villalba, *University of California, Santa Barbara*

This paper frames disaster recovery efforts as invisible labors of indigenous and colonized peoples to survive the effects of environmental racism which is itself a legacy of colonial relations. While grassroots organizations work on social justice projects, increasing amounts of their resources are being redirected towards disaster recovery. Community mutual aid during and after a "natural" disaster include the labor of housing, providing and preparing food, collecting and distributing relief goods, cleaning, and preparing for burials. Communities additionally do the intellectual labor of connecting the causes of the disaster to historical legacies of colonization (Hau'ofa, 2008, Levins Morales, 1998; Deloria, 2003; Wallace Adams, 1997).

Moderator:

Grace Chang, *University of California, Santa Barbara*

069. Gender, Race, and the Law

8:00 to 9:15 am • Junior Ballroom 3

Participants:***At the Gallows: Legal Silencing and Violence in the Cases of Betsy and Frankie Silver.*** Jamie Huff, *University of Connecticut*

This paper examines two legal cases from North Carolina, *State v. McTaggart Slaves* (1813) and *State v. Frances Silver* (1833). The author provides an interpretive analysis of these cases and the fictional representations one case inspired, interrogating how the law silences women, particularly women of color. The cases make clear that the law is itself a source of knowledge creation, but that law discursively constructs violent women in a manner that minimizes the state's reliance on sexual and racial private property.

Chika Unigwe's On Black Sisters Street and the Criminalization of Human Trafficking. Aleksandra Szaniawska, *University at Buffalo, The State University of New York*

My paper will take Chika Unigwe's novel titled *On Black Sister's Street* as a point of departure to discuss the criminalization of women's trafficking in the so-called European democracies. I will also look at the way African women create the "bonds of sisterhood" in accord with black feminist epistemologies and thus re-imagine their bodies as subjects not objects of (colonial and imperial) desire.

Eradicating the Girl-Mom: The Rise of a Multicultural Politics of Teenage Pregnancy. Clare Daniel, *University of New Mexico*

This paper examines national political rhetoric and public policy related to the regulation and prevention of teenage pregnancy from 1990 to 2010. Whereas, in the 1990s, people across the political mainstream associated teen pregnancy primarily with poverty, crime, drugs, and welfare dependency, in the 2000s, it began to appear almost exclusively within discussions of reproductive rights and sex education. Politicians and pundits on all sides of these debates then rarely framed the issue in terms of concerns about national economic decline and urban blight, but instead defined the problem as teenage sex and the moral dilemmas that sexual activity provokes.

Gendered State Violence Beyond the Nation-State.Martha Escobar, *California State University, Northridge*

US criminalization of migrants transcends national borders and shapes the experiences of Latina/o migrants across in Mexico. In this paper Martha Escobar draws from the experiences of Latina migrant deportees and potential border-crossers in the Tijuana/San Diego border region and considers how they experience criminalization differentially. Unlike migrant men, who are explicitly marked for capture by the Tijuana police, women's criminalization is significantly different. Migrant women often find themselves disciplined into femininity by police. The analysis also highlights how coordinating efforts between the US and Mexico to police the border results in making migrant women vulnerable to violence.

Moderator:Karen Nelson Villanueva, *California Institute of Integral Studies***070. "Feminist" Food Justice: Problematising and Expanding the Edges of Food Activism**

8:00 to 9:15 am • Junior Ballroom 4 - AV

Participants:***Feeding Ourselves and the Planet: A Feminist Vision of Nourishment for Health and Justice.*** Holly Stovall, *Western Illinois University*

Because modern nutrition science has replaced (women's) tried and tested knowledge about feeding and eating, nutritionism contributes to a food system that is unjust and sexist. Nutrition science, like most traditional science,

has evolved under what Evelyn Fox Keller says is "the formative influence of a particular ideal of masculinity" (7). This ideal, says Keller, maintains a strict division between the constructions of masculinity and femininity, and privileges the masculine side of this dichotomy: objectivity and reason. By contrast, relying on old knowledge about food to sustain human health and the environment (which nutrition science dismisses as "unscientific") is understood as privileging the feminine side of the dichotomy and seen as misguided. I argue that we must integrate the masculine and feminine, objective and subjective, and reason and intuition into the way we determine how to use food to sustain human beings and the planet.

How Does Your Garden Grow?: Using Vandana Shiva's Earth Democracy as a Lens for Understanding Community Gardens.Heather McIlvaine-Newsad, *Western Illinois University*

Community gardens have captured the imagination of gardeners and non-gardeners alike. What role do women play in initiating and maintaining the gardens, what motivates people to garden, and how do garden members perceive their community and health based on their participation in the garden? As models for improving health by growing and eating local produce, the gardens are instruments for revolutionary change. Data from a case study of a newly established community gardens in rural western Illinois are used to examine the perceptions and behavior of garden members. Using Vandana Shiva's concept of "earth democracy" we examine the preliminary findings.

Does Gender Really Matter?: Defining the Impact of Gender-Sensitive Programs and Policies within Food Justice Organizations.Alicia Woodbury, *Arizona State University*

In many ways, domestic Food Justice organizations are the most progressive of America's alternative food movements. By focusing their activist efforts on food-related inequalities wrought by structural racism and classism, these organizations have managed to avoid the upper-class, white "coding" which limits the scope of many other food movements and projects. However, these organizations still largely fail to consider how gender intersects with race and social class to shape experiences of food injustice, and as feminist food studies scholars have demonstrated, food experiences are gendered. By analyzing a variety of Food Justice organization programs and policies—including those of one gender-aware "exemplar"—this paper argues that gender sensitive programming measurably improves the outcomes of grassroots food activism.

Factory Farming, Soy Production, and the Women of South America.Shannon Schipper, *Arizona State University*

This paper uses an ethical ecofeminist lens to argue that the process of factory farming animal products for human consumption undoubtedly has a large impact on human welfare, especially the lives of Third World women. Research is focused on the industrial production of soy in Brazil, Argentina, and Paraguay which is used for feeding factory farmed animals. By demonstrating the ways in which environmental degradation impacts women in the global South, this paper claims that soy plantations set up by large Western corporations can have upsetting effects on marginalized communities. The destruction of natural resources caused by the process of soy production not only results in a loss of subsistence for women in these areas, but it also leads to increased labor, increased migration, and devastating health problems for women, children, and the elderly. By calling attention to these effects and the resistance strategies employed by South American women, this paper serves to explore the power relations involved in the business of meat production.

Moderator:Tiffany Lamoreaux, *Arizona State University*

071. Iota, Iota, Iota (Triota) - Women's Studies Honor Society Meeting

8:00 to 9:15 am • Kaiser

072. Childcare: Friday

8:00 to 6:35 pm • Oakland Room

073. Placing Intersectional Knowledge Production

8:00 to 9:15 am • Skyline

Participants:***Against Visibility: Race, Disability, Sexuality.***Carly Thomsen, *University of California, Santa Barbara*

Drawing from cultural representations of rural queerness and interviews with queer women in the rural Midwest, this paper analyzes how discourses and ideologies around LGBTQ visibility influence how able-bodied and disabled women in the rural Midwest articulate their identities through discourses of disability and race. Interviewees discussed their sexualities through conflating sexuality and race and distancing their individual struggles as LGBTQ folks from those of people with disabilities. This conflation and distancing is, I argue, connected to the approaches of mainstream LGBTQ organizations that relentlessly celebrate making one's LGBTQ sexuality central to one's identity in ways that bolster LGBTQ visibility.

(Re)Remembering/(Re)Imagining the 'Medical Plantation' and Rethinking the Origin Story of Modern Gynecology.Rachel Dudley, *The Ohio State University*

This paper places the issue of medical experimentation on the American slave plantation within a framework of contemporary cultural disability theory, black feminist theory and cultural memory studies to argue that revisiting the story of modern gynecology can allow us to create alternative memorializing practices. Medical histories that create an "origin story" of modern gynecology centralize James Marion Sims. This paper argues for re-remembering and re-imagining this history in a way that centralizes the enslaved women upon whom he worked in order to foster alternative memorializing practices that forge new artistic, affective and theoretical representations of this history.

Mapping a Cultural(ly) (Painful) Embodiment.Alyson Patsavas, *The University of Illinois at Chicago*

This paper contends that hegemonic U.S. cultural discourses of pain – which construct (chronic physical) pain as a strictly medical, deeply individual and entirely tragic experience – are deeply embedded within a broader system of affective and relational politics. Through a combined reading of an archive of Time magazine articles and a collection of personal pain journals, this paper asks how hegemonic cultural discourses of pain as circulated through the U.S. media affect the embodied experiences of living with and making sense of chronic pain.

Moderator:Cynthia Barounis, *University of Illinois at Chicago***074. Employment Services: Friday**

9:00 to 5:00 pm • 214/Legal Resource Center

NWSA provides dedicated private office space for hiring institutions to interview prospective candidates. Appointments are pre-arranged between the hiring institution and the candidate prior to the conference. Attendees with pre-arranged interview times should arrive 10 minutes prior and wait outside of the offices until it is time for their interview.

075. Graduate Student Resume Review and Mentoring Sessions - Friday

9:00 to 6:00 pm • 214A

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 can sign up for 45-minute one-on-one meetings in which a student can bring in her/his cover letter and CV or resume and get feedback on those documents from a person employed in women's studies fields. Space is limited and assigned prior to the conference.

076. Exhibit Hall: Friday

9:00 to 6:00 pm • Exhibit Hall East

077. Women of Color Scholars as Whole Beings: Creative Strategies for Work-Life Balance

9:25 to 10:40 am • 201 - AV

Audre Lorde, Patricia Hill Collins, Gloria Anzaldúa, and several other feminists of color emphasize the importance of acknowledging the multiple facets of the self and our roles as sisters, daughters, partners, mothers, scholars, activists, and more. This roundtable features scholars with diverse disciplinary backgrounds and experiences in a discussion about how we endeavor to balance the many demands on our time while enjoying different roles. Subjects to be explored include creative pursuits; physical, spiritual, and emotional health; supportive writing communities; and mothering. We invite you to join in a candid dialogue about challenges, fulfillment, and strategies for achieving life goals.

Presenters:Shanesha Brooks-Tatum, *Atlanta University Center*Tracey Ferdinand, *Clark Atlanta University*Nadia Monique Richardson, *The University of Alabama*Erica Lorraine Williams, *Spelman College*Tia-Simone Gardner, *University of Alabama***Moderators:**Shanesha Brooks-Tatum, *Atlanta University Center***078. "Fefu and Her Friends": Performance as a Method of Interdisciplinary Inquiry**

9:25 to 10:40 am • 202 - AV

This panel is comprised of faculty from a range of disciplines who are part of the Women's Studies/Gender Studies Research Seminar. This year the seminar explores performance as a methodology of interdisciplinary inquiry through staging of a full length play, *Fefu and Her Friends* by Maria Irene Fornes, performed by eight of the faculty members of the Seminar. This project investigates the unique capacity of live performance to manifest interdisciplinary research in an embodied, communal form.

Presenters:Betsy Jones Hemenway, *Loyola University, Chicago*Prudence Moylan, *Loyola University, Chicago*Bren Ortega Murphy, *Loyola University, Chicago*Mary c Dominiak, *Loyola University, Chicago*Jacqueline Long, *Loyola University, Chicago*Hector Garcia, *Loyola University, Chicago***Moderator:**Ann M Shanahan, *Loyola University, Chicago*

079. Curricular Conundrums: Reconfiguring Waves and Feminisms

9:25 to 10:40 am • 203 - AV

Participants:***Teaching History without Drowning: Moving Beyond the "Waves."***Jennifer Musial, *Northern Arizona University*

Many teachers experience the glazed eyes and sneaked peeks at cell phones when we attempt to convey the historical importance of an issue or debate. Others cringe at student writing that begins with "back in the day". One of the greatest challenges in teaching millennial students is a perceived lack of historical awareness. The "waves" metaphor proves useful for organizing content around history. Unfortunately what we've learned is that the "waves" metaphor also makes history seem discrete (ex. issue x ended in 1980) and it perpetuates a progress narrative that feeds into student beliefs that women's lives and opportunities are better than ever. Others critique that the "waves" metaphor is U.S. centric and does not account for Global North/Global South relations. My talk today will speak to maintaining a historical approach without alienating students who are turned off by learning feminist history. I will hone in on teaching feminism through an issue and politics-based framework. I show that the benefit of this approach is a nuanced understanding of feminism that offers more avenues to politicized consciousness.

What Does it Require to Queer the Curriculum?Arianne Burford, *Northern Arizona University*

How can we queer the curriculum in a way that demonstrates that queer is central and not an additive approach to WGS? In a cultural climate (nationally and state-wide) that is homophobic and also passes legislation to specifically attack ethnic studies as well as queer individuals, how do we make changes in the curriculum and in our pedagogy to challenge a nation-state that attempts to ideologically indoctrinate students into a white/ straight is right? How do we market this to the university at a time when our very existence is under threat? Where does the feminist phrase "the personal is political" fit into a curriculum that revises feminist "wave" models? Can "the personal is political" be both empowering and elicit reflection on our various privileges as they relate to institutional violence and oppression?

Feminist Perspectives on Teaching the Middle East and Muslim World: Building a Critical Knowledge Base.G. Carole Woodall, *University of Colorado - Colorado Springs*

As links between the US and the Middle East have grown stronger over the past decade, and as more Americans interact with Muslims in the US and elsewhere, students have asked, and professors have wanted, to integrate these issues into their classes. However, there are several challenges to this integration: the biases produced by the politics of militarism, neocolonial politics, racism and Islamophobia; the newness of the material (and difficult sorting good from bad) for those without explicit training in Middle Eastern or Islamic studies; the assumption of Muslim/Middle Eastern women's total subjugation (in counter to American 'liberation'); faculty's own prejudices and biases; and resistance from others within the academy.

What are the Curricular Conundrums of 'Feminisms' in WGS?Karla B. Hackstaff, *Northern Arizona University*

This program has instituted new curricula that replaced "Introduction to Women's Studies," with two new required courses that incorporate ethnic diversity (Women, Gender Identity and Ethnicity) and global diversity (Transnational Feminisms). We have made permanent course like Queer Theory and have started an LGBTQAI residential learning community. Still how might we implicitly retain old ways of thinking and older traditions

when we proceed onward with these changes? For example, we still require a Feminist Theory course, but in spite of the multiplication of feminisms, to what degree do we also require some kind of implicit feminist stance from students? Does the word feminism and the histories and power relations it implies need retention? If we jettison it for other language, to what degree do we succumb to the era of post- or anti-feminism that prevails? These are just a couple conundrums. Ultimately, our most valuable insights emerge from contradictions; as such, reconfiguring curriculum requires mobility and agility to ever "pivot the center" as Elsa Barkley Brown (1989) reveals (cited in Collins 2000).

Moderator:Frances Riemer, *Northern Arizona University***080. Decolonizing Knowledge: Explaining the Concept to Students and Colleagues**

9:25 to 10:40 am • 204 - AV

We will address the following questions: How are we operationalizing the goal of decolonizing knowledge? How can we articulate this goal so that both novice learners and colleagues in other disciplines understand the value of such learning? How do we want this learning to show up in students' work for our courses, and how do we want them to use it in their lives after college? Participants will leave with clear learning outcomes that will form the basis for course design. Intended audience: new and prospective faculty; faculty nearing tenure or promotion decisions.

Presenters:Betsy Eudey, *California State University, Stanislaus*Deb Hoskins, *University of Wisconsin, La Crosse***081. Creativity and Pedagogy**

9:25 to 10:40 am • 205 - AV

The roundtable is an exploration of how participants have used their creative scholarship and creative projects to enrich students learning about gender and women's studies. Discussants use their work as filmmakers, bloggers, and poets, and as scholars and professors to go beyond conventional pedagogical strategies for profound impact. Key is how creative projects on formerly incarcerated women, sexual violence and militarism, white privilege, and representations of women in film and hip hop music engage students with feminist issues, and provide them with an inclusive knowledge with broad implications for their empowerment interpersonally, within their communities, and at the policy level.

Presenters:Sheena Malhotra, *California State University, Northridge*Marta Lopez-Garza, *California State University, Northridge*Janell Hobson, *University at Albany, SUNY*Mako Fitts Ward, *Arizona State University*Andreana Clay, *San Francisco State University*Kum-Kum Bhavnani, *University of California, Santa Barbara***Moderator:**R. Dianne Bartlow, *California State University, Northridge***082. States of Misrecognition: Recentring Non-Normative Bodies and Knowledges in the Caribbean, India, and the United States**

9:25 to 10:40 am • 206 - AV

Participants:***Gender Non-Conformity in the Caribbean: State Support for Queer Cuban and Dominican Organizations.***Celiany Rivera-Velazquez, *New York University*

This paper problematizes the success of State-sponsored transwomen organizations in Cuba and the Dominican Republic vis-à-vis the dearth of institutional support for cisgender queer-identified women and transmen. I argue that the construction of cisgender queer women as “low risk” for sexually transmitted diseases has resulted in a lack of institutional support for them as compared to trans women. I trace the development of a trans women’s organization within Cuba’s National Center for Sexual Education and the formation of the Dominican organization Trans Siempre Amigas to address how ideas of pathology, permanency and instability are mapped onto queer organizing.

American Pimp Culture and the State of/and African American Women. Aisha Durham, *University of South Florida*

Feminist scholarship contextualizes hip hop imagery within capitalism to underscore the economic viability of aberrant Black female sexuality, but it stops short of implicating the state. From the Mann Act (1910) to the Victims of Trafficking and Violence Protection Act (2000), the state’s misrecognition of African American women reveals its longstanding denial of Black suffering and its continued investment in seeing this vulnerable group as perpetual property. Durham adopts a transnational feminist approach not only to describe the state of/and African American women, but also to position US hip hop within a broader framework of commercial sex industries.

“Person Excepting Woman”: Debating Gender Neutrality in the Sexual Assault Bill in India. Himika Bhattacharya, *Syracuse University*

In this paper I examine the debates around gender neutrality, which emerged in the discussions surrounding the Sexual Assault Bill (2010) in India among three constituencies of activists - women’s rights, queer rights and child rights groups. I illustrate how these debates raise several complex questions including how to broaden the current rape law in an environment of intense sexual policing and control; how to protect people from violence without falling within the norm of rigid sexual categories, and finally, what kinds of violence, against which bodies are accorded (or not) recognition by the state.

Moderator:

Deepti Misri, *University of Colorado, Boulder*

083. Resources and Resistance: Constructing “Women” and Framing “Impact” in Transnational Feminist Organizing

9:25 to 10:40 am • 208 - AV

Participants:

Framing Gender Equality and Constructing Women’s Rights in Global Grantmaking Competitions.

Kellea Shay Miller, *University of Wisconsin, Madison*

The framing of gender equality travels between development agencies, governments, local and global women’s organizations, and donors, drawing boundaries around which issues and which women gain attention, support, and funding (Lombardo, Meier, and Verloo, 2009). This study examines 1,076 women’s rights groups, mainstream civil society organizations, and government agencies in 110 countries that applied for grants to UN Women’s Fund for Gender Equality. Taking grantmaking as a competition for resources and a discursive space, this study maps the contestations over meaning and the material results shaping the field of women’s rights.

Strategic Action and Impact in the Global Women’s Movement: Revisiting the Influence of Resources.

Lyndi Hewitt, *University of North Carolina, Asheville*

This paper examines the influence of flexible or “unrestricted” funding in facilitating strategic action of women’s rights organizations. Utilizing a mixed methods analysis of organizational-level data from a collaborative research

project with the Global Fund for Women, I argue that unrestricted and consistent funding has distinct advantages in promoting meaningful change in the lives of potential beneficiaries. In an era of shrinking funding for social change and for women’s movements, in particular, grantmakers seeking to promote strategic analysis, capacity, adaptation, and action should prioritize flexible models of support.

Evaluating a “Human-Rights Approach” in Global Feminist Philanthropy. Brooke Ackerly, *Vanderbilt University*

Feminist organizations and donors have found conventional measurements inadequate for capturing the complexity and impact of social change activism (Ackerly, 2009). This paper offers an account of five dimensions of rights-based activism enacted by grantees of the Global Fund for Women. Developed through a grounded theory approach, these dimensions represent the priorities, experiences, and self-assessments of a diverse range of organization and provide concretized indicators for grantmakers to evaluate their contributions to rights-based social change.

Moderator: Cynthia L Konrad, *University of Wisconsin-Whitewater*

084. Race, Class, Gendered Sexuality Hierarchies Work and Welfare

9:25 to 10:40 am • 210

Participants:

Home is Where the Work is.

Monique Lanoix, *Appalachian State University*

This paper reflects on the realities of home care in the case of older individuals and the paradoxes faced by paid care workers when they have to work in someone else’s home. In discourses surrounding aging, home is a privileged place where one should remain as long as possible. However, paid care workers are in place to supply assistance and the place of home is inextricably mixed with work. I examine care labor in light of the writings of post-Marxists theorists, and I argue that the emancipatory potential of these new forms of labor perceived by these theorists is misguided.

Intersectionality and Job Precarity.

Tonya K Frevert, *University of North Carolina, Charlotte*

How do the combined effects of race and gender affect individuals’ experience of precarity? Feminist scholarship calls for more research on the combined effects of race and gender (Davis 2008; McCall 2005). Despite research on singular disadvantages of race or gender in the workplace, many have failed to account for intersectionality in labor market outcomes. Neoclassic economic theory suggests that differences in labor market outcomes are attributable to differences in human capital (Browne and Misra 2003); sociological studies demonstrate that human capital insufficiently predicts labor market outcomes—a person’s social location (i.e., race, class, gender) matters.

The Triumph of the Black Domestic.

Aisha K. Finch, *University of California, Los Angeles*

This paper explores how the figure of the black female domestic became central to the creation of “whiteness as property” within transnational regimes of chattel slavery, particularly in the U.S. South. Exploring two nineteenth-century travel narratives against Kathryn Stockett’s recent novel and film adaptation *The Help*, I examine the ways in which black women’s affective and material labor became crucial to the maintenance of whiteness-as-racial-category and whiteness-as-value, as well as central to the creation of a historical and geographic category now legible as “the Old South,” whose temporal borders have been both bounded and porous.

Ungovernable Delinquents: Teenagers, Mass Institutionalization, and Sexual Citizenship in the Puerto Rican Diaspora, 1950-1965.Emma Balbina Amador, *University of Michigan, Ann Arbor*

After the creation of the welfare state in Puerto Rico under United States imperialism state programs targeted juvenile delinquents. Social workers intervened through case work that regulated the labor, migration, gender and sexual performance of young people. Administrative and case files of migrant youth in San Juan and New York reveal how delinquency and citizenship were defined by social workers and clients. Teenagers rebelled by writing letters, organizing uprisings in institutions and migrating. This paper works to decolonize the welfare state, illustrating how the conditions of Puerto Rican citizenship were challenged and forged in intimate processes of state formation.

Moderator:Elizabeth Velez, *Georgetown University***085. Decolonizing the Spiritualities of Chicana, Latina, and Indigenous Women**

9:25 to 10:40 am • 211

Building on foundational work within Chicana, Latina, and Native/Indigenous Studies that addresses the significance of spirituality from indigenous and mestiza feminist/ social justice perspectives, the roundtable presenters will each engage the theme of decolonizing spirituality from their creative and/or scholarly perspectives.

Presenters:Irene Lara, *San Diego State University*C Alejandra Elenes, *Arizona State University*Michelle Tellez, *Arizona State University***086. Transformative Possibilities: Theorizing Marginalized Sites of Creative Expression**

9:25 to 10:40 am • Grand Ballroom A

Participants:***Racial Literacies in Higher Education: Conversations with Women of Colour Undergraduate Students.***Gulzar R. Charania, *University of Toronto*

In this paper, I draw on qualitative data to explore how racialized women in the academy come to articulate an analysis of racism in their lives and educational experiences. In particular, I explore the critical role that the women's studies classroom and other social justice based disciplines play in the formation of racial literacies. Using an anti-racist feminist analysis, I trace the generative ways that these women put to use their observations and encounters with racial injustice, including the ways in which a range of emotional responses may be mobilized or recast in their political development, knowledge and work. Selected References Ahmed, Sara. 2004. *The cultural politics of emotion*. New York: Routledge. Essed, Philomena. 1991. *Understanding everyday racism: An interdisciplinary theory*. Newbury Park, California: SAGE Publications, Inc. Twine, France Winddance. 2004. "A white side of black Britain: The concept of racial literacy." *Ethnic and Racial Studies* 27(6):878-907.

Queering the Mas' Camp: Caribbean Diasporic Art-Making Practices in the Toronto Pride Parade.

R. Cassandra Lord, *University of Toronto*
This paper focuses on Pelau MasQUEERade, an organized Caribbean queer diasporic group that draws on and reworks Trinidad and Tobago Carnival mas' camp traditions for the Toronto Lesbian and Gay Pride Parade. Mas' camps act as a hub of activity where socializing and listening to calypso music act as a backdrop to the actual process of making costumes. Drawing on a Caribbean queer feminist of colour analysis, I explore how Pelau mas'

makers use limited resources to creatively produce and invert traditional costumes and accessories for its members. Additionally, I argue that Pelau brings Caribbean diasporic art-making practices to Pride to reconfigure the event and stake a claim for belonging and inclusion. Selected References Alexander, M. Jacqui. Autumn 1994. Not just anybody can be a citizen: The politics of law, sexuality and postcoloniality in Trinidad and Tobago and the Bahamas. *Feminist Review* 48 (The New Politics of Sex and the State):5-23. Lorde, Audre. 1994. *Zami, a new spelling of my name*. Freedom, Calif.: Crossing Press. Silvera, Makeda. Autumn 1992. "Man Royals and Sodomites: Some thoughts on the Invisibility of Afro-Caribbean lesbians." *Feminist Studies* 18(3):521-32. Wekker, Gloria. 2006. *The politics of passion: Women's sexual culture in the Afro-Surinamese diaspora*. New York: Columbia University Press.

Queer(y)ing Feminist Knowledge Production: The Politics of Documenting Transgressive Visual Art in the Academy.Ruthann Lee, *University of British Columbia, Okanagan*

My paper examines queer visual art and the politics of feminist knowledge production. What is at stake when feminist scholars document contemporary queer performances and cultural representations? Given the present historical context of settler colonialism and late global capitalism, how does this knowledge constitute activist scholarship? I consider how feminist scholars can more effectively theorize new expressions of transgressive visual art to address the limits and create new possibilities for social justice and decolonization both within and beyond structures of the Western academy. Selected References Munoz, Jose Esteban. *Disidentifications: Queer of Color and the Performance of Politics*. Minneapolis: University of Minnesota Press, 1999. Smith, Andrea. "Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism." *GLQ: A Journal of Lesbian and Gay Studies* 16, no. 1-2 (2010): 41-68. Spivak, Gayatri Chakravorty. *Death of a Discipline*. New York: Columbia University Press, 2003.

Moderator:Treva Lindsey, *University of Missouri***087. Age and Ageism Caucus Meeting**

9:25 to 10:40 am • Broadway

088. A Workshop on Technology for Feminist Pedagogies: Learning Key Concepts Through Interactive Modules

9:25 to 10:40 am • California Room

This workshop emerges from the intersection of feminist studies and technology education. Participants will learn to implement and design online, interactive learning modules that cover key aspects of feminist thought for use in their courses. In the workshop, we demonstrate the modules as well as discuss students' responses. In the interest of continuation, participants will receive instructions on how to access available modules. Our goal is to encourage feminist educators to reverse the technology imperative; we harness technology to aid feminist praxis, rather than to keep up with the demands of the corporate university, which prioritize expansion over enrichment.

Presenters:Jigna Desai, *University of Minnesota*Katie Lynn Bashore, *University of Minnesota***090. Academic Publishing in Women's Studies: Journals**

9:25 to 10:40 am • Grand Ballroom B

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

Presenters:

Ashwini Tambe, *University of Maryland, College Park*
 Monica Barron, *Truman State University*
 Gail Cohee, *Brown University*
 Paula J. Giddings, *Smith College*
 Mary E. Hawkesworth, *Rutgers University*
 Erin Leigh Durban-Albrecht, *Feminist Formations*

091. Mapping Motherhood Regimes for a Revolutionary Future

9:25 to 10:40 am • Grand Ballroom C

Participants:

Mothering in the New Middle East: Education Reform After the Middle Eastern Spring. Joylette Williams, *City University of New York*

Recent liberation movements throughout the Middle East have caused a new generation of revolutionaries to think differently about traditionally-held views within Muslim-based societies. Along with newly-acquired rights for women come more Westernized methods of parenting, which is a double-edged sword for the globalization of these North African countries. As the quality of life improves for women in the Middle East, are women teaching their children different values than the traditional ones under the old regimes? What new practices in child care are emerging in neoliberal worlds as women increase their roles in the globalized economy?

The 'Telling Part': Mirrors, Mothers, and Markings in Jackie Kay's "The Adoption Papers." Pamela Fox, *Georgetown University*

Black Scottish lesbian poet Jackie Kay's work engages yet ultimately challenges conventional narratives that deem adoption—especially in its transracial form—a permanent, traumatic loss of origins and hence a splintered racialized self that needs to be made 'whole.' In doing so, I argue, it also challenges both dominant and feminist representations of motherhood.

Feminist Meets Food Allergy. Heather Hewett, *SUNY, New Paltz*

This paper explores the author's creative awakening that resulted from writing personally about her daughter's life-threatening food allergies and autoimmune disorders. The paper additionally examines three insights yielded by the feminist examination of food allergy: the need for a feminist perspective in the food allergy community; the need for feminist scholars to understand the stresses associated with the "vigilant parenting" required with severe food allergies; and the bias many adults have against food allergic individuals, which parallels the "ableist" bias held against many members of the disabled community.

Moderator:

Kristine Byron, *Michigan State University*

092. Fulfilling Women's Studies' Mission of Social Transformation Through Academic Service-Learning

9:25 to 10:40 am • Grand Ballroom F

One of the stated goals of Women's Studies is social transformation. This roundtable will discuss academic service-learning as a potential method for achieving the goal of social transformation. A form of experiential education that integrates intentional ways of community service with instruction and reflection, academic service-learning is designed to enrich the learning experience through hands-on activity and to teach civic responsibility. We will define academic service-learning and explain the goals of this form of experiential education, as well as discuss the promises and pitfalls of incorporating academic service-learning in the Women's Studies classroom.

Presenters:

Renata Rodrigues Bozzetto, *Florida Atlantic University*

Penny Darling, *Florida Atlantic University*

Leandra Preston-Sidler, *University of Central Florida*

Shereen Siddiqui, *Florida Atlantic University*

Moderator:

Jessica L Willis, *Eastern Washington University*

093. Reclaiming Our Staff: Structures, Competencies, and Feminist Practices

9:25 to 10:40 am • Grand Ballroom G

The time has come for Women's Centers themselves to shape, guide, and inform how our centers are staffed and by whom. We must self-define professional competencies for our field, in order to change the ways in which position descriptions are written, qualifications are conceived of, and we continue to grow and develop our centers. Panelists will discuss the importance of applying feminist practices to staffing our centers, in terms of facilitating a pipeline of entry-level staff, awareness of issues of privilege in academia, supervision, and more.

Presenters:

Amber L. Vlasnik, *Wright State University*

Anitra Cottledge, *University of Minnesota*

094. Revolutionary Futures of Trans-Identity in Multiple Locations

9:25 to 10:40 am • Grand Ballroom H

Participants:

Gender and Transgression in Feminist Spanish Science Fiction.

Patricia Bolanos, *College of St Benedict / St John's University*

An examination of gender and gender transgression in Spanish science fiction with special attention to those works written by women. Science fiction novels often portray a revolutionary future with advanced technologies and societies and some of these works also delve into gender as a subject in order to present an alternative social composition where gender roles are quite different. This paper explores the alternative gender imaginary and gender transgression portrayed in works by Spanish women writers such as Rosa Montero, Elia Barceló and Gabriela Bustelo.

The Invisible Ones: Transgender Women Working in Transactional Sex.

Oscar Beltran, *University of Texas, El Paso*

Transgender women are perhaps the subgroup within people working in transactional sex who struggle most with discrimination, abuse, and exploitation from clients, pimps, and society at large. Physical and sexual abuse towards transgender women working in transactional sex (Trans-WWTS) are not the only types of abuse this group suffers; they are also victims of societal abuses. They are rejected from jobs, they lack social and legal support, and some agencies and businesses deny them services. What's more, the healthcare system is generally unable or unwilling to competently address the unique healthcare needs of this group.

"Boy I Am" and the Controversy of Trans-Exclusion: Logical Fallacies within Feminist Arguments. Jay Collier, *Transylvania University*

This paper examines the documentary "Boy I am" and the fallacious arguments of interviewed feminists. Not only will this paper use supporting quotes from the film itself, but will also use various articles on the concept of gender and sex, and how feminists who are against FTM transition are harming their movement, instead of helping it, by committing these fallacies. They also drive a wedge between potential allies via exclusion. Not only will the feminist argument in this case be proven irrational through simple logics, but will hopefully create a better definition of what it is to be a transman.

Work It!: Cross-Dressing, Transexuality, and The Limits of Political Identity in Online Trans Communities.Alaina Pincus, *University of Illinois*

This paper uses the controversy over ABC's failed sitcom *Work It* to explore how the pressure to be political impacts the negotiation of trans identity in online trans communities. Divisions within the trans community challenge the discursive assumption of a singular trans politics. By uniting cross-dressers with transsexuals, online communities such as URNotAlone.com create a space in which both to set aside the pressure to be political and to navigate the politics of an a priori political identity.

Moderator:Tanya Bakhru, *San Jose State University***095. Lesbian Caucus Sponsored Session: The Influence and Legacy of Barbara Grier (1933-2011)**

9:25 to 10:40 am • Junior Ballroom 1 - AV

This session is co-sponsored by the Committee on LGBT History, an affiliated society of the American Historical Association. From her "Lesbiana" column in *Daughters of Bilitis'* magazine *The Ladder*, to three editions of *The Lesbian in Literature* (1967, 1975, 1985), to her role as publisher of the Naiad Press from 1973-2003, Barbara Grier introduced hundreds of new lesbian books to readers and kept several lesbian classics on the literary horizon. Using archival documents from Diana Press, the Grier-Naiad Press papers as well as interviews with both Grier and Naiad Press authors, presenters reflect on Grier's influence on lesbian literature and visibility as well as the intersection of her work with race, class, and the lesbian feminist movement.

Presenters:Julie Enszer, *University of Maryland, College Park*Jaime Cantrell, *Louisiana State University*Joanne E. Passet, *Indiana University East***Moderator:**Danielle DeMuth, *Grand Valley State University***380. Song, Narrative, and Performance as Transgression and Expression**

9:25 to 10:40 am • 207 - AV

Participants:**Speaking from Memory: Women's Memoirs as Narrative Activism.**Cheryl Chaffin, *Cabrillo College*; Diane Allerdyce, *Union Institute and University*

Framing Somaly Mam's *The Road of Lost Innocence*, Ayaan Hirsi Ali's *Infidel*, and Malalai Joya's *A Woman Among Warlords* as memoirs of narrative activism, I borrow from Sidonie Smith and Julia Watson that genre is not a fixed form but a social action. In reading these memoirs for what they do—urgent stories of politics from violence and loss, I suggest we create nuanced interpretative strategies for reading women's life stories as social criticism that constitute forceful narrative activism.

The Politics of Transnational Feminist Networks and Development as Examined in Dagara Female Song Texts.Sidra Lawrence, *The University of Chicago*

I explore how one group of Dagara women, living in the border region of Ghana and Burkina Faso, West Africa engages with transnational feminist movements through their song texts. Dagara women's social realities are partly conditioned by narratives of development, and international human rights movements. In their songs, Dagara women challenge local constructions of gendered ideologies and behaviors, by articulating their participa-

tion in a shifting political landscape. At the same time, they exemplify locally grounded models of strategizing, resource building, and theorizing feminist practice. Their songs are instructive in re-imagining transnational feminist alliances.

Transgressive Performance and the Theatrics of Black Women's Sexuality in Early Trans-Atlantic Theatre.Zakiya R Adair, *The University of Missouri*

This paper examines trans-Atlantic black cultural production in the expressive arts during the early twentieth century. Through a specific investigation of African American women's trans-Atlantic performances in vaudeville and burlesque I will explore the constructions of gendered racial tropes like the "black Venus" in trans-Atlantic vaudeville. I also theorize the potential for subjectivity in black women vaudeville performers' participation in trans-Atlantic vaudeville.

Moderator:Micheale Ferguson, *The University of Colorado at Boulder***096. Virgins, Plants, and Health Activists: Decolonizing Knowledges Through Boundary Objects**

9:25 to 10:40 am • Junior Ballroom 2

Participants:**Science and Mrs. Sanger: The Boundary Objects of Demography.**Carole McCann, *University of Maryland, Baltimore County*

The folklore surrounding the founding of the Population Association of America as the national professional organization of demographers in 1931 situates the exclusion of Margaret Sanger as the act that warranted demographers claim to apolitical, objective science. The paper offers a close reading of the 'official' story told at the Association's major anniversaries and written into textbooks to illuminate how the gendered power relations inscribed in the figuration of Sanger as a 'troublesome woman' continue to demarcate the discursive boundary between authoritative 'knowledge' of 'modern' 'population dynamics' and the 'politics' of transnational feminist reproductive justice movements.

Boundary Objects 'R Us: Decolonizing the "Masked Asian/American Woman" as Public Health Anxiety.

Clare Jen, *Denison University*

Since the 1990s, Asian immigrant-run nail salons have surfaced as "risky" sites—locations of government regulation, unsanitary practices, infectious disease outbreaks, and danger to middle-class "American" female consumers. In a discourse analysis of online news-sites and discussion boards, the "masked Asian/American woman" is approached as a boundary object and reflexive tool; these methodological moves decolonize the subjugated epistemologies of im/migrant women health activists. This paper argues that "risky" salons and "Asian/American women" are discursively constructed across Appadurai's (1990) multiple "scapes"—where processes of gendered migration and labor, emergent media and public health technologies, and ideologies of gendered biopolitical citizenship circulate.

Plants, Compounds, and Crops: Boundary Objects and the Making of Indigenous Knowledge in South Africa.Laura Foster, *Indiana University, Bloomington*

Drawing from feminist science studies, this paper asks how the conceptual analytic of "boundary objects" provides a method for decolonizing subjugated knowledges. This question is considered through struggles over the patenting of the *Hoodia gordonii* plant. It first discusses how relevant scientists, farmers, and Indigenous San peoples make collective and competing claims over *Hoodia* knowledge to obtain legal rights to patent ownership and benefit sharing. It then asks how such processes of legal claim mak-

ing produce the plant itself as a “boundary object” that polices borders of western versus indigenous knowledge, while reinforcing hegemonic norms of gender, race, and indigeneity.

Transgressing Geopolitical Boundaries in Feminist Translation: The Turkish Virgin. Emek Ergun, *University of Maryland, Baltimore County*
This paper will discuss how through feminist translation Hanne Blank's Virgin has traveled into Turkey, a nation stuck in the geopolitical boundary between East and West. The paper argues that women's sexuality has played a key role in Turkey's mediation of this boundary position through the construction of an ideal “modern but modest woman” in contrast to the “sexually liberated” Western Woman. This ideal figuration of Turkish Womanhood requires pre-marital virginity. Given the contentious terrain of current virginity politics East and West, the paper asks how a text carrying oppositional virginity knowledges transgresses geopolitical boundaries.

Moderator:

Angela Willey, *University of Massachusetts, Amherst*

097. (Re)Creating Knowledge Through Girl-Centered Research

9:25 to 10:40 am • Junior Ballroom 3

Participants:

On Conducting Participatory Action Research with Privileged Jewish Teen Girls. Beth Cooper Benjamin, *Ma'yan*

This paper represents a critical reflection on five years of experience conducting participatory action research (PAR) in an internship program serving Jewish teen girls in and around New York City, most of them White and affluent. The paper focuses on the promise and perils of translating the principles of Critical PAR from work with marginalized peoples to those with a high degree of privilege and socioeconomic power. This exploration represents “Decolonizing Knowledge” as it shines a critical lens on the often under-theorized socialization of privileged youth, and examines privilege and oppression in the intersecting identities of affluent Jewish American teen girls.

The Ethics of Feminist Research: Critically Representing Girls and Young Women and their Experiences of Fandom.

Ananya Mukherjea, *Staten Island, CUNY*

As a feminist sociologist, I study the burgeoning of paranormal romance as a fiction genre to understand and represent the experiences of the extremely invested fans of this genre. Many of those fans are girls and young women (and some young, queer men), and while it is essential to not dismiss the fans in typically sexist and ageist ways, one must also critique the retrograde, potentially harmful messages about gender, sex, class, and race that abound in this genre and the manipulative marketing that backs it. My talk concerns the ethical questions and demands of striking balance between feminist researcher and activist-scholar.

Moderator:

hara bastas, *University of Cincinnati*

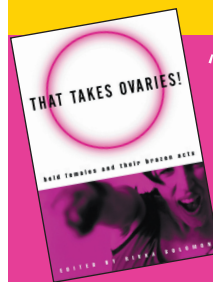


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098. Performing Racialized Sexuality

9:25 to 10:40 am • Junior Ballroom 4 - AV

Participants:***Gesture in Mambo Time.***Juana Maria Rodriguez, *University of California, Berkeley*

This paper looks at two quotidian practices, dance and sex, to examine how understanding forms of racially gendered embodiment and experience demand what José Esteban Muñoz terms “queer evidence” to rewrite the rules of knowledge production. Drawing on scholarship in performance studies and queer theory, this paper examines how the iterative gestures we cite in our dance and sexual practices emerge from, and create, social and sexual communities of belonging. It considers the divide between the sexual and the non-sexual and makes an argument for a queer of color methodology that considers the material, the ephemeral and the imaginary as mutually constitutive forms of meaning-making.

Race and Object Intimacies. Mel Chen, *University of California, Berkeley*

This paper is an exploration of sexuality beyond its most typically understood form - that of embodied sex between humans - and into the realm of inanimate objects, while insisting that a human-made construct, race, can still be curiously present. How might we decenter the human in considering the raciality of “object intimacies,” including object sex? Thinking beyond conventional logics of the “fetish,” this paper brings recent work in queer affect studies and critical race scholarship to bear on questions about where and how race enters the lives of objects in relation to humans.

Sex and the City: Blues Music, Black Sex, and the Great Migration.C. Riley Snorton, *Northwestern University*

Blues historians have described race music about “sissies” and “bulldaggers” recorded in the 1920s and 1930s alternately as an expression of black feminist sexualities or as an indication of LGBT sexualities in the early twentieth century. This paper, however, examines how these explicit descriptions of sex sonically narrate new encounters with the urban north. In my analysis of Ma Rainey’s Sissy Blues (1926) and Kokomo Arnold’s Sissy Man Blues (1935), I argue that these songs gesture toward new visual technologies and epistemologies of black sexuality in the city.

Love For Sale: The “Kept Man” in African American Literature.Scott Poulson-Bryant, *Harvard University*

The trope of the “kept man”—representations of male bodies being purchased, controlled, or monitored by others, usually as sexual objects—re-occurs throughout African American literature: James Weldon Johnson’s Autobiography of an Ex-Coloured Man, Paul Laurence Dunbar’s Sport of the Gods, and, most notably, Charles Johnson’s Oxherding Tale. I aim to look at the ways this theme of “keptness” redresses the slave narrative and theorizes on the racialized subjectivities of male characters who choose to or are forced to deviate from culturally entrenched notions of sexuality, often “queering” what we think of as “traditional” male sexual roles.

Moderator:Lilith Mahmud, *University of California, Irvine***099. Feminist Masculinities Interest Group Business Meeting**

9:25 to 10:40 am • Kaiser

100. Transforming Our Research Methodologies: Intersectionality and Borderland Epistemologies

9:25 to 10:40 am • Skyline

Participants:***A Communicative, Intersectional Methodology: Writing Qualitative Research.***Kate Lockwood Harris, *University of Colorado, Boulder*

Engaging with feminist calls for the continued development of intersectional research methods and methodology, I argue that communication theory offers intersectional methodologists useful techniques for writing qualitative research. Specifically, writing informed by communication theory can hold open two tensions that animate discussions of intersectionality: building a political project informed by both post-positivist and post-modernist feminisms, and retaining the political traction of distinct identity categories while simultaneously troubling them.

Flattening Intersectionality’s Alternative Logics Stymies Feminist Theory’s Decolonizing Potential.Vivian May, *Syracuse University*

Much feminist scholarship cites intersectionality as pivotal but reverts to “common denominator” gender frameworks. Likewise, state policy often claims intersectionality as its rationale (in the EU, UK, and Canada), but via “gender-first” redress models. Intersectionality’s alternative logics are (illogically) added to gender universal frameworks grounded in coloniality and are measured via Enlightenment norms of rationality. Even well-intended theoretical and policy applications ignore intersectionality’s core premise of compoundedness. Until we better understand how intersectionality’s contributions are flattened via norms of reason and personhood tied to the Enlightenment and colonialism, the ability of feminist scholarship to decolonize knowledge shall be stymied.

Moderator:Elizabeth Currans, *Eastern Michigan University***101. Creative Ways to Address Sexual Harassment in Schools**

10:50 to 12:05 pm • 201 - AV

Sexual harassment in schools is alarmingly high. Forty-eight percent of students in grades 7-12 experienced it during the 2010-11 academic year (AAUW, 2011). Most students were unsure how to deal with it and only 9 percent reported incidents to school officials (AAUW, 2011). Outdated videos and dry assemblies are ineffective. In this workshop, attendees will learn effective ways educators and community members can use interactive lesson plans, guest speakers, blogging, documentary-making, zines, and new media to educate and empower students around this topic. Many of the ideas are applicable at the college level, where sexual harassment is similarly widespread.

Presenters:

Holly Kearl, AAUW

102. Archives Unbound: Digital Transformations for Women’s History

10:50 to 12:05 pm • 202 - AV

Participants:***Telling New Stories in the History of Women’s Education: The Digital World Unbound.***Jennifer Redmond, *Bryn Mawr College*

The digital world allows for new methods and tools to be applied to previously neglected areas of the history of women’s education, from their public and private statements on their hopes and desires for their own academic trajectories, to tracking the transformative nature of education for women in the past. Using the personal history of M. Carey Thomas, first female president of Bryn Mawr College, international activist on suffrage and women’s right to higher education, this paper will examine the potential the digital world has to ‘unbind’ or unravel the stories of those such as Thomas who charted new territory for women in the professional world of the late nineteenth and early twentieth century.

Documenting and Providing Access to Networks of Discourse in the Papers of Female Intellectuals. Anna St.Onge, *York University*
How do we describe the papers of feminists? Are they inherently different from the records generated by 'conventional' intellectuals? Does the archival principle of provenance obscure and prevent exposure of larger conversations occurring below the surface of feminist discourse? How can we expose and promote these materials in new online environments? This presentation will grapple with these questions framed within an analysis of the archives of two female intellectuals held at the York University: self-educated philosopher, correspondent and English noblewoman Lady Victoria Welby (1837–1912), and feminist translator and theorist, Canadian Dr. Barbara Godard (1942-2010).

Gender, Identity Politics, and the Future of Feminist Research: Archives as Agents of Social Change.

Bethany Anderson, *University of Texas, Austin*

Do digital tools employed by archivists and digital humanists transform our understandings of gendered ways of being? If they do, we must examine whether the tools themselves are gender-neutral. This paper discusses how digital tools and technologies are transforming the ways in which we search for information relating to gender and women's history and what this portends for issues of social justice and access to a historical record for women and LGBTQA communities. By exploring which materials are being made accessible in the digital realm, this paper will also consider how archives are challenging masculinist epistemologies and locating women in sources.

Moderator:

Susan Tucker, *Newcomb College Institute*

103. The Feminist Classroom as Transformative Space: Spelman College's Comparative Women's Studies Program

10:50 to 12:05 pm • 203 - AV

Participants:

Teaching the Black Female Body: From Commodification to Liberation. M. Bahati Kuumba, *Spelman College*

For the last five years, I have taught a course on the "Black Female Body" at a predominantly Black Women's College in the United States. This course examines the constructions, representations, forms of appropriation and liberation of the black female body in cross-cultural, historical and contemporary perspective. It takes an interdisciplinary approach to interrogate the ways that the treatment, constructions and representations of the black female body have intersected with the distribution of social power and resources. The course also requires for the students to interrogate their own lives in black female bodies which the present in written texts and oral presentations. The course challenges the course participants to pay particular attention to the ways in which the intersecting hierarchies of gender, race, class, sexuality and culture play out in their lives. We also challenge the external and dominantly negative constructions and appropriations of the black female body with the ways in which black women have resisted and taken agency in creating liberatory self-representations.

The Undergraduate Classroom as a Transformative Space for Women's Health and Wellness. Monica L Melton, *Spelman College*

For the most part, when considering HIV prevention, the undergraduate curriculum has been a place where students are taught about sexuality and encouraged to prevent sexually transmitted infections due to the fact that 34% of new infections in 2006 comprised adolescents from 13 to 29 years old (Hall et al. 520-529). Young adults, historically, have been the impetus for significant societal changes, and Black women's health activism has disrupted the status quo in the hope of improving their communities and so-

ciety as a whole (Smooth and Tucker 241-258). HIV/AIDS advocacy and education, however, fall short in connecting the pandemic to a larger analysis of the African American experience, Black women's social justice movement, and the undergraduate curriculum. The aim of this paper is to examine a project that I designed and developed as a result of my research recording HIV positive Black women's perspectives on re-claiming health and wellness in their communities. I used the perspectives from my fieldwork to inform my pedagogical practices in a women's health course. A project was assigned for students to create a public service announcement (PSA) on a women's health topic covered in class. The goal for students was to begin to challenge mainstream sentiments surrounding Black women's health, to remain committed to social justice, and to support the centrality of experiential knowledge to epistemological traditions.

How Women's Issues Can be Addressed in an Undergraduate Class.

Marionette Holmes, *Spelman College*

This presentation demonstrates how Women's issues are incorporated into an Undergraduate Health Economics Class and an HIV and AIDS Seminar as a result of the professor participating in a Gender Reading group for professors. In the Health Economics class, students are introduced to two topics in particular that illustrate how the role of gender heavily influences health outcomes: reform on health care spending which impacts birth control provision and gender and HIV and AIDS. Students in the HIV/AIDS seminar are only exposed to the HIV/AIDS topic. Students first examine the traditional economic theory and assumptions that are used to derive empirical models and test hypotheses associated with changes of individual behavior. Students are then allowed to critique these assumptions, observing if they are consistent with women's behavior. Students also examine if the impact of a disease or a law have a greater impact on women due to their relational bargaining power or participation in non-traditional markets such as care-giving and household care. Examples will be provided during the presentation.

Teaching About the Role of Gender Role Constructions and Performance as a Vehicle to Understand Violence Against Women.

Cynthia Neal Spence, *Spelman College*

This presentation will focus on how a discussion of the construction and performance of gender roles must be examined in order to better understand the phenomenon of gender violence with particular focus on violence against women. The Violence Against course creates a "safe space" for interrogating the many manifestations of violence against women on a domestic and global scale. The presentation will present pedagogical strategies for creating a transformative space in the classroom to better equip students with a critical gendered lens for examining violence against women.

Moderator:

Beverly Guy-Sheftall, *Spelman College*

104. "Speculative Standpoint" and Embodying Futures Through the Creative Arts: Translate-Ability; Sense-Ability; Response-Ability

10:50 to 12:05 pm • 204 - AV

The "STEM-to-STEAM Embodied Art Curricula for Social Transformation" is a transdisciplinary critical-action research project challenging artificial, gender-b(i)ased separations of scientific and creative knowledges. Introducing a version of "feminist objectivity"—speculative standpoint—presenting scholars/artists lead participants in an experiential collaboration conjoining observational methods of science and of art in response to an exemplary social issue that disproportionately affects women. Observing ourselves/each other in this "embodied experience" exposes creative possibilities for

intervening in privileged binaries from science/art to reason/emotion to corporations/community. This model for a comprehensive, future-oriented objectivity foregrounds critical perspectives discounted by policy-makers, and promotes alt-transformative actions for stressed global/local communities.

Presenters:

Jennifer Wagner-Lawlor, *Pennsylvania State University*

Irina Aristarkhova, *University of Michigan*

Gabeba Baderoon, *Pennsylvania State University*

Karen Keifer-Boyd, *Pennsylvania State University*

Moderator:

Carolyn Sachs, *Pennsylvania State University*

105. Visions of Transnational Feminism: The Use of Visual Language by Women's Groups in Asia Pacific, France, the United States, and Turkey

10:50 to 12:05 pm • 205 - AV

Participants:

The Discursive Politics of Gender Justice in Sex Workers' Campaigns.

Roxana Galusca, *University of Chicago*

This essay examines discursive and visual tropes mobilized by sex workers in Asia Pacific in response to western anti-trafficking campaigns. In particular, the presenter focus on the ways in which the sex workers' group Asia Pacific Network of Sex Workers that brings together sex workers and support organizations in Asia and Asia Pacific, appropriate and re-signify anti-trafficking rhetoric in order to produce a new form of gender politics rooted in Marxist conceptions of labor, class, and gender. On a broader level, this paper aims to offer a transnational feminist theoretical model that could replace the current humanitarian-based paradigm.

Visibility of Women's Sexuality in France: a Liberating Multifaceted Visual Discourse. Brigitte Marti, *Center for Transnational Women's Issues*

This paper will explore French feminist visual language on reproductive and women's rights through posters. Patriarchal institutions have imposed images of woman's sexuality that serve the language of neo-liberal symbolic of power, binding women's sexuality to fecundity. Using the 2008 publicly funded, feminists designed, poster campaign on women's rights and sexuality in the Parisian metro as well as other posters with more brazen imagery used in protests, this paper will examine transformations of sexual representations and toward the emergence of unbound discourses on women's realities beyond the text of patriarchal claims on reproduction and sexuality.

Visual Discourses of Women's health/repro health/rights: From Kosovo, Haiti, France to a U.S. Gynecologist's Office.

Carol Ritter, *Conversation Coalition Maryland*

It has been hard to see a visual discourse of resistance in women's care in the US, because corporate America has controlled messaging with their product marketing. In order to unbound reproductive shackles, some transnational visual work of resistance has open possibilities. The use of French provocative posters on reproductive freedom in a waiting room of an American gynecologist opens thoughts and consciousness for the staff and the patients. The presenter will review inspired by her experience with unbound women in Kosovo and in Haiti, her desire to trigger resistance to this corporate control of the woman's body.

The Visual Landscape of Sexuality and Body Politics in Feminisms in Turkey. Ayse Dayi, *Center for Transnational Women's Issues*

With its questioning of virginity exams by parents and schools, patriarchal 'honor killings,' sexual violence against women, reproductive rights, and

heteronormativity, 1980's feminist movement in Turkey has taken up sexuality much more to the foreground than the 'first wave.' In this paper, the presenter analyzes images used by selected feminist organizations, feminist branches of professional groups, and governmental agencies in Turkey, to reveal the sexuality and body politics within the discourses of antimilitarization and peace, labor and sexual politics, nationalism, and modernization, and their implications for the use of visual language in creating transnational discourses of feminist resistance.

Moderator:

Yuenmei Wong, *University of Maryland, College Park*

106. Women Growing Older in the Perilous Realm: Science Fiction and Re-Imagining Old Age

10:50 to 12:05 pm • 206 - AV

Participants:

She's Scared of Getting Old: Aging, Vampirism, and the Female Body in "The Hunger." Melanie Cattrell, *Georgia College & State University*

This paper explores the connection between aging, the female body, and the vampire myth. Specifically, it examines the fear of aging represented in the 1983 cult vampire film, "The Hunger." While primarily discussed within the framework of lesbian desire, "The Hunger" also serves as a commentary on the relationship between the literal scientific quest for youth and the mythic eternally young vampire. In light of recent scholarship surrounding the intersectionality of gender, sexuality, and age, as well as the recent resurgence of the vampire myth within popular culture, I argue that The Hunger should be re-viewed and re-examined.

The Promise of Other Ways to Age: Old Women in Ursula Le Guin's Science Fiction. Pamela Heath Gravagne, *University of New Mexico*

In this paper, I will explore how Ursula Le Guin's attention to feminist concerns, such as the power of language to reinforce hegemonic, masculine-coded attitudes, the ability of non-linear storytelling to disclose another layer of reality, and the recognition of the importance of story to the construction of truth, is made manifest in older female characters who defy what age theorist Margaret Gullette calls the "narrative of decline." By examining some of Le Guin's works that feature older women, I hope to find if her writing fulfills what Margaret Cruikshank describes as "the promise of other ways to age?"

Joanna Russ, Sally Gearhart, and Octavia Butler and the Arc of Aging. Peg Cruikshank, *Independent Scholar*

In the absence of a large body of work, either academic or popular, devoted to analyzing ageism in general or specifically as it affects women, the imaginative writing of science fiction becomes a vehicle through which alternative images of older women can come to life. Three writers whose work offers such alternative possibilities in late life are Joanne Russ, Sally Gearhart, and Octavia Butler. Russ and Butler did not live to be old; Gearhart is in her late seventies. Through their differing visions, we can glimpse old women as we might become and thus defy limiting and demeaning ageist assumptions.

Moderator:

Janet R. Hutchinson, *Virginia Commonwealth University*

107. The Color of Knowledge, the Color of Bodies: Black Women, Embodiment, and De-Colonial Possibilities

10:50 to 12:05 pm • 207 - AV

Participants:

Busting at the Seams: Ex(er)cising the Unfit Black Female Body from the U.S. Nation-State. Jacqueline M Smith, *University of Texas, Austin*

Believing that bodies designated as "excessive" or "overweight" fall outside the boundaries of "appropriate" U.S. citizenship, this paper examines Mi-

chelle Obama's initiative to prevent and cure childhood obesity. Examining Michelle Obama's efforts to monitor U.S. children's weight and her own inability to curtail discussions about (her) Black female corporeality, "Busting at the Seams" highlights contemporary discussions about Black female excess and the ways in which discourses about weight management, food consumption, and physical exercise serve as indexes for citizenship. The paper concludes with a discussion about Black women artists' employment of photography to create transgressive spaces of belonging for Black women/girls.

#OccupyDifference?: Black Feminism(s) Resisting the Margins and the Reification of a Center. Treva Lindsey, *University of Missouri*

In January 2012, I posed a "simple question" to my Black Feminist Thought class: what is difference? The discussion erupted as it became apparent that for many of my students, difference, as a framework, encompassed a center from which people diverged. At the center were white, cisgendered, heterosexual, able-bodied, wealthy, white males. Politics and discourses of identities, power, and inequality evolved as inextricable discussions of difference, while problematically reifying the power of those occupying the center. This paper will explore how black feminists confront the marginalization of black women, while rejecting difference as the primary vehicle through which we debunk and decolonize an over-determined "center."

When, Where, and Whether I Enter: Black Women and Embodied Subjectivities. Lydia Kelow-Bennett, *Georgetown University*

This paper considers how Black female subjectivities develop and are used strategically by Black women, focusing specifically on how the visibility of physical characteristics such as skin, hair, and body shape affect how Black women navigate various challenges at work and in their social lives. Based on Black women's stories, the paper seeks to articulate some ways that visibility affects subjectivity and lived experience. The paper will conclude with reflection on ways that both identity (discourse) and lived experiences (materiality) provide a space for de-colonizing practices among Black women.

108. Subjugated Knowledges: Women in Prison

10:50 to 12:05 pm • 208 - AV

Participants:

"If you can't relate to it, then read about it': Women Prisoners Reflect on Reading". Megan Sweeney, *University of Michigan*

"If you can't relate to it, then read about it. And if you still can't relate to it, at least... you can't say I never tried to understand." So says Sissy, a forty-six-year-old African American woman who has been incarcerated since age nineteen and will likely spend the rest of her life in prison. Drawing on material from my forthcoming book, *The Story Within Us: Women Prisoners Reflect on Reading* (University of Illinois, 2012), this paper will explore the important intellectual work that women such as Sissy perform through their engagements with the limited reading materials available in prisons. Extending the tradition of prisoners' self-education, these women use popular, female-gendered genres—including African American urban fiction, romance novels, narratives of victimization, and Christian self-help books—to make meaning from their experiences, situate those experiences within broader social and political contexts, reach toward new ways of being, find comfort or support, and maintain a sense of dignity and human community.

Teaching Inside a Women's Prison: Organizational Behavior as Topic and Practice. Joy Beatty, *University of Michigan, Dearborn*

The prison environment challenges college teacher's assumptions about women's experiential knowledge, as well as her own authority and social power, both of which are negotiated on site with Correctional Officers

and with the female students. The structure of prison classes conflicts with conventional teaching behaviors and practices, creating cross-structural encounters. Female prisoners bring gender issues and needs to class, but, although they are confined to an all female environment, they have limited access to the kinds of educational opportunities that would prepare them for success upon release. Based on her experience teaching in a women's prison, the author shares insights on gender, power, andragogy, and prison expectations.

Latinas/Chicanas and Incarceration.

Juanita Diaz-Cotto, *SUNY at Binghamton*

This presentation focuses on the interrelationship between gender, ethnicity, race, class, and sexual orientation/preference, and on how these influence the causes for which women are arrested and incarcerated, the punishments they receive, the treatments they face once incarcerated in local jails and state prisons in the U.S., and their responses to imprisonment. Particular attention will be paid to how imprisoned Latinas/Chicanas use cultural knowledge to exert their agency and the commonalities between their experiences before and during incarceration.

Moderator:

Lora Bex Lempert, *University of Michigan, Dearborn*

109. Bringing the Margins to the Center in Trans Studies: Transnational and Cross-Cultural Trans and Gender-Variant Pedagogies

10:50 to 12:05 pm • 210

This roundtable session is designed to explore pedagogies that centralize transnational and cross-cultural trans and gender variant populations, perspectives, and theories. Presenters in this session will propose ways to decolonize the White, Western construction of the trans and gender-variant subject, offer guidance on developing course materials, and share innovative strategies for overcoming resistance to the reconstruction of "transgender" in Women's, Gender, and Sexuality Studies. While all panel participants have experiences with addressing transnational and cross-cultural trans and gender variant topics in the classroom to share, this roundtable will also call on the audience to contribute their experiences and thoughts.

Presenters:

Reese C. Kelly, *Middlebury College*

Gordene Olga Mackenzie, *Merrimack College*

Sonny Nordmarken, *University of Massachusetts, Amherst*

Carey Jean Sojka, *University at Albany, SUNY*

Moderator:

Sel J. Hwahng, *Columbia University*

110. Decolonizing Knowledge, Redefining Personhood: Bodies, Mothers, and Activism in the Americas

3:55 - 5:10 pm • Junior Ballroom A, 4th Floor

THIS SESSION MOVED TO 3:55 - 5:10 pm

Reclaiming the "Bad Mother" in Resisting Segregation.

Camille Walsh, *University of Washington, Bothell*

This paper examines the case of Girard College in Philadelphia in the 1960s and the understudied performance of "motherhood" in desegregation efforts. Girard was founded to educate poor, white, orphan boys in the 19th century and was deeply resistant to desegregation efforts in the late 1960s. Over time, the definition of "orphan" was understood as "fatherless," meaning that single black mothers seeking their sons' admission to the school had to strategically enact and publicly articulate gendered and racialized tropes of the "bad mother" in order to secure for their sons the mark of "orphan" and the goal of education.

"There Is Not Such Special Sanctity about the Ovary:" Women Physicians, Surgical Gynecology, and the Invention of the Female Person.

Carrie Adkins, *University of Oregon*

This paper examines the role of women physicians in the development of surgical gynecology in the United States. Many women physicians enthusiastically promoted surgical gynecology – a decision that might appear puzzling to twenty-first-century eyes, as feminist histories of gynecology have demonstrated that operations like ovariectomy and hysterectomy frequently stemmed from male physicians' misogyny. Women physicians who supported surgical gynecology, I suggest, wanted to redefine "normal" femininity. By claiming that the ovary carried no more "special sanctity" than the eye, they attempted to invent a medicalized female person, whose health and value was separate from her reproductive capacity.

Scholarship, Activism, and Activist Scholarship in the Americas.

Julie Shayne, *University of Washington, Bothell*

This paper discusses the book *Taking Risks: Feminist Stories of Social Justice Research in the Americas*. The book brings together interdisciplinary scholars and audiences in hopes of creating dialogues about scholarship/activist tensions experienced by feminists in the academy. We explore such tensions experienced in our attempts to decolonize the stories of social justice movements in the Americas. We look at underground libraries in Cuba, human rights and theater in Juarez, community media in Venezuela, collective self-built archives in Colombia, Indigenous feminist activism in Ecuador, sex work in Brazil, sex trafficking in the US, and exile activism in the Chilean diaspora.

Moderator:

Amy Bhatt, *University of Maryland, Baltimore County*

111. Reimagining the Ordinary: Sex, Gender, Feminism, and Violence in Everyday Time and Space

10:50 to 12:05 pm • Broadway

Participants:

Promiscuous Economies and Everyday Queer Survival.

Vange Heiliger, *Coe College*

This paper intervenes in feminist political economist Gibson-Graham's mapping of queer economies, understood here as economies engaging "nonnormative logics and organizations of community, sexual identity, embodiment, and activity in space and time." (Halberstam) I investigate everyday economic activities employed by US-based minorities-within-minorities (e.g. queers of color, single mothers, trans* youths) to sustain queer survival across local and virtual spaces despite systemic and isolating violence. I argue for recognizing the promiscuous aspects of queer economies, as deliberate cross-fertilization of "capitalist" economic activities (such as wage labor) with "noncapitalist" economic activities (including bartering, careshift collectives and gifting) is critical to queer survival.

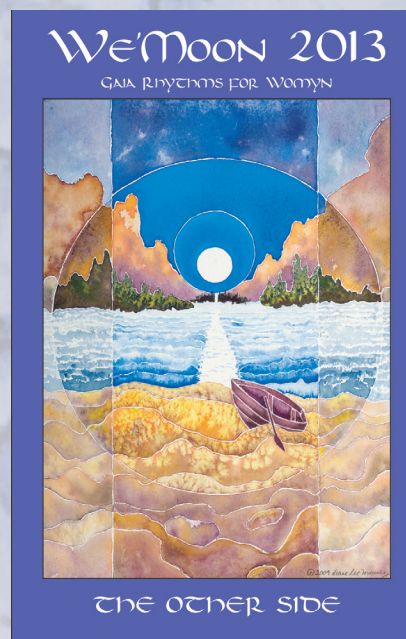
Suffering Sex Slaves and Anti-Trafficking Rescue Operations

Jennifer Musto, *Rice University*

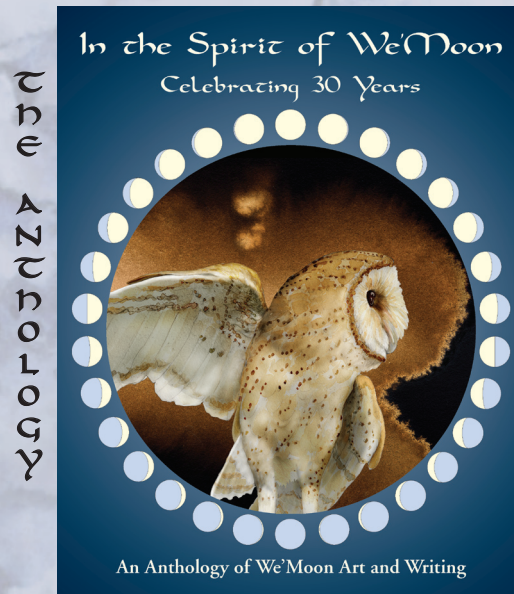
Human trafficking has captivated cultural commentators and prompted the growth of a transnational enforcement and rescue industry. This paper traces anti-trafficking rescue operations in the United States, focusing on ways tropes of individual suffering have authorized multi-professional interventions. Drawing upon ethnographic data and transnational and postcolonial feminist theorists Mohanty, Spivak, and Agustin, I argue that trafficked persons' experiences of everyday economic violence and suffering offer a stark contrast to the dramatic and spectacular story lines that abound in

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Sunday, Nov. 11 — 7 pm The Dance Mission
24th & Mission — San Francisco
with Vicki Noble, Max Dashu, Luisah Teish, and
many other We'Moon contributors

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mainstream treatment of the issue. Their stories decolonize knowledge by emphasizing structural and economic factors that give rise to forced labor practices.

Feminism Meets Fist-Fucking: Everyday Feminist Sexual Theory from 1969-1977. Alex Warner, *University of Iowa*

This paper unpacks the profound impact of the issue of sado-masochism on the development of the anti-porn movement, the lesbian SM community, and the “everyday, ordinary” in feminist sexual theory. Starting with the development of SM as a feminist issue, I chart the evolution of feminist sexual theory from 1969 to 1977, demonstrating that early discussions of the possibility of feminist SM were largely respectful and inquisitive. However, when women formed SM groups, an anti-SM campaign developed, distinct from the broader anti-porn movement. I illuminate the ordinary in feminist sexual theorizing from this era to resuscitate important abandoned feminist histories.

Moderator:

Anna E Ward, *Swarthmore College*

112. Beyond Programming: Women’s Centers’ Role in Creating Institutional Change

10:50 to 12:05 pm • *California Room*

This round table will bring together Women’s Center professionals from different universities and reporting structures to reflect on the work they do in transforming campuses to become more equitable and accessible. More specifically, participants will discuss the work they do with women’s commissions and diversity initiatives, including providing services and advocacy for LGBT constituents, Title IX compliance, policy making, advocacy for sexual assault victims and survivors, climate studies, working with faculty and staff senates as well as individuals, and more.

Presenters:

Kathleen Holgerson, *University of Connecticut*
Lamea Shaaban-Magana, *The University of Alabama*
Karen Reichard, *Loyola University*
Chris Fowler, *Iowa State University*
Amber L. Vlasnik, *Wright State University*
Susanne Dietzel, *Ohio University*

Moderator:

Susanne Dietzel, *Ohio University*

113. Poetry as Pedagogy: Creative Methodologies

10:50 to 12:05 pm • *Grand Ballroom A*

Participants:

Listen to Our Voices: Awakening Truths Through Poetry.

Jennifer Hindes, *Eastern Illinois University*

Poetry allows for a creative outlet of expression and a more complicated understanding of concepts, experiences, and individuals. After collecting personal interviews with survivors of trauma, I collated experiences and qualitative data to analyze intersectionality and the role it plays on trauma. I located different factors that positively or negatively changed the healing process and the understood validity of their experience. I created poems reflecting these experiences. This poetic compilation of voices creates a cultural conversation around trauma and survival.

Possibilities of Ethnoculturally Marginalized Women’s Reflexive and Creative Self-Narrative Writing: Individual and Collective.

Yukyung Kim-Cho, *Ontario Institute for Studies in Education*

This paper presents epistemological observations made through arts-informed self-narrative workshops with women based in the Greater Toronto

Area about their experiences of transnational feminist self-making as well as their ethnocultural Otherness and inbetweenness. The study expands the tradition of Third World/Women of Colour feminist self-writings such as those of Gloria Anzaldúa (1987/2007), and the work of critical transnational feminist theorists who employ evocative self-narratives such as Richa Nagar (2006). I explore the following question: How can arts-informed creative and analytical self-narrative writing contribute to feminist research to shed light on ethnocultural minority women’s experiences of transnationality?

Snow Storms, Bars and Disconnected Phone Lines: Reflections on the Research Process with Women who Work in the Sex Industry.

Meg Panichelli, *Portland State University*; Moshoula Capous Desyllas, *California State University, Northridge*

This presentation centers on reflexivity, alternative ways of representing experience and locating oneself within research projects that engage women working in various aspects of the sex industry. Using creative methods, presenters will share their participatory research projects and use of reflexivity in research with sex workers. Inserting ourselves through arts expression offers an alternative to bridge the identities and experiences of researcher and researched. Through research projects and participation we reflect on our multiple intersecting identities and locations, our impact on the research process and in building relationships with women who trade sex in multiple sectors of the sex industry.

The Poetics of Activism: The Myth of Powerless Poetry.

Dana Bisignani, *Purdue University*

This paper engages the ongoing debate about whether poetry is a legitimate form of activism and whether art is apart from politics. Many who have defended poetry as a necessary form of activism since the second wave have been not only women, but feminists; and many have used poetry to voice their experiences as lesbians and/or women of color. We must question whether dismissing poetic activism may also be a means of dismissing marginalized voices. Here, the author outlines poetry’s important contributions to what are often more readily recognized forms of activism.

Moderator:

John Erickson, *Claremont Graduate University*

114. What is to be Done?: Feminist, Queer, and Radical Responses to University Restructuring

10:50 to 12:05 pm • *Grand Ballroom B*

We know that contingent faculty now constitute the “new majority” in higher education and that women are overrepresented in these part-time and non-tenure track positions. Together we consider how this large-scale restructuring impacts our efforts, as feminist, queer, and progressive contingent and tenured scholars, to produce knowledge that is committed to a more equitable future, explore strategies of resistance and mechanisms of compliance, and (re)imagine a revolutionary feminist future for the university.

Presenters:

Amy Ruth Partridge, *Northwestern University*
Laurie Fuller, *Northeastern Illinois University*
Deborah Gould, *University of California, Santa Cruz*
Fereshteh Toosi, *Columbia College*

Moderator:

Amy Ruth Partridge, *Northwestern University*

115. At the Edge of Empire: Indigenous Girls and the Colonial State

10:50 to 12:05 pm • Grand Ballroom C

Participants:***Indigenous Girlhood and its Disruptions Under Western Neocolonialism.*** Sandrina de Finney, *University of Victoria*

In this paper, I unpack a pervasive image of Indigenous girls as “exploitable and often dispensable” (Downe 2005, 3) by focusing on how neocolonial effects take hold as gendered, sexualized, racialized violence in the lives of Indigenous girls who live under dominant whiteness in smaller Canadian cities. Drawing on several participatory community-based studies, I examine how Indigenous girls negotiate and contest historical trauma as it is shaped by intersecting neocolonial effects and underlying questions of Indigenous self-determination, racially stratified migration policies, and Canadian anglo-nationalism. I propose a conceptual cross-pollination of postcolonial and feminist Indigenous theories with girlhood studies to elaborate an urgently-needed girlhood framework.

The Sexual Exploitation of Indigenous Girls in Canada: Disrupting Collective Trauma Through Participatory Research.Johanne Saraceno, *University of Victoria*

In view of ongoing neocolonial practices of the Canadian colonial state, Indigenous girls continue to be vulnerable to sexualized and racialized violence, continuously (re)produced and normalized through its systemic denial and erasure across public, legal, and state discursive constructions of Indigenous girl bodies as exploitable, and their trauma as ungrievable and thus acceptable. This paper explores the inner workings and implications of this normalization process through a discussion of findings from a community-based, engaged study with Indigenous girls on the topic of sexual exploitation through engaged and participatory research approaches.

Liquid Trauma, Decolonization and Racialized and Indigenous Girls.Jo-Anne Lee, *University of Victoria*

This paper draws on research with diverse racialized and Indigenous girls in Victoria, BC. Girls’ stories of violence and trauma appear as ghostly effects, paradoxically denied and affirmed. Conceptualizing violence as structural, systemic, relationally situated, and socially constituted in discourses, institutional practices and social networks better explains the ethereal nature of everyday forms of violence in racialized and Indigenous girls’ lives. Violence and trauma are seen as arising from embodied negotiations with historically specific yet shifting conditions of colonization and neo-colonization. This approach departs from dominant mainstream white girlhood studies that locate girls’ violence and aggression as individualized pathological responses to popular culture.

Moderator:Patricia Clarke, *Athabasca University***116. Colonial Constructs of Arab and Muslim Women**

10:50 to 12:05 pm • Grand Ballroom F

Participants:***Constructing Tales, Complicating Her(stories): Using Arab Feminist Memoirs to Redefine Modes of Knowledge Production.***Lauren Connolly, *University of Texas, El Paso*

Countering the frame of silent oppression, the post-colonial memoirs of Arab feminists, such as Moroccan scholars Fatema Mernissi and Leila Abouzeid, Egyptian scholars Leila Ahmed and Nawal El Saadawi, and Palestinian-Egyptian Jean Said Makdisi assert their agency and share women’s ability for knowledge production and knowledge sharing. Born in colonial North Africa and Middle East, these authors offer their own perspectives on

their histories and provide spaces for women’s knowledge to be recognized and to resist colonial constructions of silent Arab and Muslim women.

Deveiling a Double Hijabophobia: The Alliance of Islamic Nations and FIFA in the Ban of Muslim Women Football Players Wearing a “hijab”.Manal Hamzeh, *New Mexico State University*

Wearing a “headscarf,” the Iranian national football team and three Jordanian players were made to forfeit a qualifying game to the Olympics for violating International Federation of Association Football (FIFA) laws of player safety and dress code. This paper exposes, unveils, a double hijabophobia in FIFA’s ban of muslim women players wearing a “headscarf.” I will discuss the gendering discursive tactics of Islamic nations and FIFA who are both complicit in this ban. The double hijabophobia is both the colonial-racist (Islamophobic) and the traditional-nationalist (Islamist) forms of discrimination targeted at those muslim women visible by the headscarf they wear.

Whose Revolution Will Be Televised? Representations of Women***Bloggers in the Arab Spring.*** Alicia Nichols, *San Diego State University*

Transnational feminist Chandra Talpade Mohanty, in “Under Western Eyes,” relates Edward Said’s concept of “Orientalism” to Western feminism, arguing that Western feminist knowledge production works to construct a superior “First World Woman” subject in relation to an inferior, monolithic “Third World Woman” subject. This paper explores U.S. mainstream feminist media coverage regarding the so-called Arab Spring. The literature to this point suggests that mainstream U.S. news coverage regarding the Arab world exists to create public support and consent to Western involvement in the region. Does this feminist coverage continue or break with the trend thus far?

Love for You, Love for Allah: Expressions of Love and Sexuality in Muslim Women’s Memoirs.Samaa Abdurraqib, *Bowdoin College*

This paper looks at the articulation of love, romance, and relationships in popular memoirs and personal narratives by Muslim women. I argue that these personal narratives contest Western hegemonic views of Muslim women’s “secret lives” in two ways. First, they work against the notion of Muslim women who have no agency in their love lives and who are, at best, devoid of any sexuality. Second, by opening up space for different articulations of love (i.e., polygyny, abstinence, arranged marriages), these memoirs ask readers to consider love and relationships outside of the framework of popular Western notions of romantic attachments.

Moderator:Lingyan Yang, *Indiana University of Pennsylvania***117. Feminisms Unbound: South Asian Feminisms & Feminists Imagining a Feminist Future**

10:50 to 12:05 pm • Grand Ballroom G

This roundtable serves to celebrate the inauguration of the South Asian Women’s Caucus into the National Women’s Studies Association and to introduce ourselves to the NWSA communities. This panel will trace the contributions of South Asian Feminists to North American Academe and beyond, and envision a revolutionary coalitional future by examining potentialities of South Asian feminisms to intersect/engage with various configurations of sexualities, race, class, globalism, transnationalism, diaspora, religion, etc.

Presenters:Archana Pathak, *Virginia Commonwealth University*Huma Ahmed-Ghosh, *San Diego State University*Alka Kurian, *University of Washington, Bothell*Elora Halim Chowdhury, *University of Massachusetts, Boston*Shahnaz Khan, *Wilfrid Laurier University*

118. Lesbian Caucus Meeting

10:50 to 12:05 pm • Grand Ballroom H

119. The Master's Tools Will Never Dismantle the Master's House: Decolonizing Feminist Epistemologies via Spiritual Frameworks

10:50 to 12:05 pm • Junior Ballroom 1 - AV

Participants:**Trans-rational Feminist Praxis: Integrating the Spiritual, Political, and Personal.** Alka Arora, *California Institute of Integral Studies*

This paper challenges scientific materialist paradigms that construct colonized peoples and women as irrational Others (Lelwica 1998; Alexander 2005). I argue that academic feminism has too often been dominated by this materialist paradigm, seeing within it the only antidote to patriarchal religion. I offer trans-rational feminism as an alternative, integrating submerged spiritual knowledges with material analysis. Trans-rational feminism involves a recognition that our gendered political realities are embedded within a larger, multidimensional and sacred reality. As praxis, it requires critical self-examination of one's own privilege; openness to spiritual guidance; commitment to personal and collective healing; and recognition of radical interconnectedness.

Staking Our Claim: Latinas Destabilizing Power Structures Using Embodied Spiritualities.Sara H. Salazar, *California Institute of Integral Studies*

Spirituality among indigenous peoples in Mexico, and their descendants on both sides of the border, is central to self and community. The European colonization of Mexico attempted to sever this spiritual connection among communities and the academy continues this mission today. This paper examines the foundations of this systematic repression and the spiritual ramifications and trajectories created by this tension. Drawing from the work of Gloria Anzaldúa (2007), Emma Perez (1999), and Chela Sandoval (2000), this paper explores the lineage of Latinas who have challenged this hegemonic power dynamic by reconnecting with spirit and centralizing spirit once again.

Witnessing as a Feminist Epistemology.May Elawar, *California Institute of Integral Studies*

Using Leela Fernandes' (2003) concepts of witnessing and spiritualized feminism, as well as the work of other feminist theorists who include the spiritual dimension in their work on women's studies and activism (e.g. Anzaldúa, 1999-2002; Gebara, 1999-2002; Donaldson, 2002; Smith, 1999; and Sunder, 2005), this paper explores the use of spiritual feminist frameworks as the basis for epistemological inquiry. Framing the "researcher" as witness supports a methodology that emphasizes the connections and relationships formed between the researcher and those she is researching, representing, or hoping to transform; de-colonizing the process of knowledge formation; and encompassing ambivalence and paradox.

Moderator:Arisika Razak, *California Institute of Integral Studies***120. Feminist Science Studies as Science Literacy: Engaging Scientific Knowledges in Our Teaching and Scholarship**

10:50 to 12:05 pm • Junior Ballroom 2

Participants:**Exploring Critical Scientific Literacy through Active Participation in the Classroom.** Sara Giordano, *San Diego State University*

The question of whether and how feminists should engage in scientific

knowledge production is central to feminist science studies. In this paper, I describe how students in my class engaged this question by creating critical science literacy zines. Through the course of the semester, I intertwined readings and discussions on the topic of participation in science with their hands-on assignment to create a science zine. The students and I were thus challenged to not only critique science as produced by others but to consider how we ourselves would create accountability in creating our own science projects for public dissemination.

Making Scientific Knowledge and Learning Accessible through Zine Creation. Kari Lynn Szakal, *San Diego State University*

This paper is a reflection on the creation of a critical science literacy zine that was part of a semester long assignment for a course titled "Feminist Science Studies". Based on the interests and personal experiences of group members, the zine we created was focused on the topic of Epilepsy and the social, political, and medical complications that may arise with this diagnosis. In this paper, I describe how I interpreted critical science literacy and objectivity. I highlight the importance of accessibility and emphasize the need to create knowledge that is empowering and obtainable to those outside of academia.

Understanding the Science of Love: Exploring the Nature of Difference.Angela Willey, *University of Massachusetts, Amherst*

This paper reflects on my use of science studies in my research on monogamy as a way of exploring how critical scientific literacy can be used in feminist and queer studies to ground claims of both the contingency and intersection of race, gender, and sexuality. Through analyses of historic and contemporary emergences of "love" in biomedicine, I consider the logics that produce it as a marker of difference (men from women, humans from animals, and races and other "types" from one another). Using love science, I explore critical scientific literacy as a methodology for studying and teaching about "intersectionality."

Climate Science Literacy: The Urgent Need to Counter Climate Change Denialism and Geoengineering.Claire Simone Brault, *University of Massachusetts, Amherst*

Given the current ecological crisis and its ongoing effects especially on poor populations across the world, climate science literacy has high political stakes. I draw from ecofeminist Val Plumwood's ethics and science studies theorist Isabelle Stengers' concept of stupidity to examine the problem of accessibility and legibility of documents such as the IPCC reports or the House of Representatives' reports on geoengineering. I thus wish to pose the problem of climate change denialism's power in the United States, along with the dangerous banalization of "geoengineering" large scale intervention on global climate by Congress.

Moderator:Gwen D'Arcangelis, *California State Polytechnic University, Pomona***121. Imagining Feminist Futures: The Challenges of Transnational Activism, Analytics, and Pedagogies**

10:50 to 12:05 pm • Junior Ballroom 3

We examine the transnational as an analytic and pedagogy that has come to signal the future of Women and Gender Studies in the last two decades. We address the efficacy and consequences of this commitment to the transnational in terms of teaching, research, and community activities; and assess the rewards, challenges, and futures of a transnational approach. Topics include: 1) the relationship between the assumed subject of transnational analysis and its imagined foes; 2) the development of transnational analysis in the context of neo-liberalism; 4) the significance of transnational analysis in feminist pedagogies and methods and in transdisciplinary pursuits.

Presenters:

Neda Atanasoski, *University of California, Santa Cruz*
 Julietta Hua, *San Francisco State University*
 Grace Kyungwon Hong, *University of California, Los Angeles*

Moderator:

Jillian Sandell, *San Francisco State University*

122. Colonizing Racial Critiques to Thwart Reproductive Justice: Feminist Responses

10:50 to 12:05 pm • Junior Ballroom 4 - AV

Participants:

Missed Opportunities for Bridging Alliances.

Lynn Paltrow, *National Advocates for Pregnant Women*

This presentation uses the *McCorvey v. Hill* case to illustrate how the pro-choice movement and traditional lawyering approaches have missed critical opportunities to use attacks on Roe and other anti-abortion cases that deploy anti-racist rhetoric as a way to build alliances across the range of issues and movements – especially those of women of color – which are necessary to protect the right to choose abortion, and more fundamentally the personhood of pregnant women.

Planned Parenthood vs. Susan G. Komen.

Andrea Smith, *University of California, Riverside*

This presentation will examine the recent decision by the Susan G. Komen foundation to cease support for Planned Parenthood, and the feminist responses in defense of Planned Parenthood. Lost in most media coverage of this very public defunding are the salient critiques of Planned Parenthood as a historically eugenic-minded organization focused on population control in poor areas of the US as well as India and Puerto Rico. Feminists must not lose sight of these critiques regardless of how anti-abortion activists appropriate them.

Our Bodies, Our Crimes: Policing Women's Reproduction.

Jeanne Flavin, *Fordham University*

This presentation describes how the criminal justice system does not just enforce the law and punish crime, it enforces notions about who is a “good woman” or a “fit mother,” and punishes women who fall short of these ideals. This policing has far-reaching and insidious consequences on women's rights to conceive, to be pregnant, and to rear their children.

Moderator:

Carol Mason, *University of Kentucky*

123. Ethics, Equity, Diversity & Accessibility Committee Business Meeting

10:50 to 12:05 pm • Kaiser

124. Authors Meet Critics: Object Lessons

10:50 to 12:05 pm • Skyline

No concept has been more central to the emergence and evolution of identity studies than social justice. In historical and theoretical accounts, it crystallizes the progressive politics that have shaped the academic study of race, gender, sexuality, and nation. In *Object Lessons*, Robyn Wiegman deliberates on the political agency that the commitment to justice confers on critical practice by examining key debates in a range of identity oriented fields. Addressing *Women's Studies*, she traces the way “gender” promises to overcome the exclusions of “women.”

Presenters:

Robyn Wiegman, *Duke University*
 Jennifer Nash, *George Washington University*

Anjali R. Arondekar, *University of California, Santa Cruz*

Moderator:

Nick Mitchell, *University of California, Berkeley*

125. Poster Session: Friday

12:00 to 1:30 pm • Exhibit Hall Pre-Function Space

Poster sessions present research or analysis on a topic by combining graphics and text on a 4'x8' board. The poster session presenter is available during an assigned session time in order to interact on a one-on-one basis with the attendees viewing the poster. A well-planned poster communicates its message in a visually and textually powerful way, allowing the attendee to grasp the information quickly.

Participants:

Abolition Pedagogy: Bridging Prison Studies and Women's Studies.

Courtney Marshall, *University of New Hampshire*

As American women's incarceration rates skyrocket, how do we theorize the prison in women's studies courses? My paper uses Elizabeth Bernstein's theory of carceral feminism, Critical Resistance's definition of the prison-industrial complex, and Audre Lorde's notion of “surplus people” to argue that women's studies must divest itself of carcerality as an organizing logic. I also discuss the pedagogical difficulties of engaging students with abolitionist frameworks as well as ways to counter student resistance.

Balanchine: Molding and Mutilating the Ballerina.

Anna T Ricles, *Oregon State University*

This paper addresses how Balanchine changed what was an acceptable body type of female dancers and the effects that this change in body had. Balanchine's choreography, how he trained dancers, his chosen principal female dancers in NYCB, and the ways in which his personal life overlapped with his career were fueled by sexist and heterosexist beliefs. His body restrictions on female bodied dancers enabled the world of ballet to remain racist, sexist, classist and heterosexist. This paper addresses the ways in which Balanchine mutilated the female body in dance and addresses the ways in which change needs to be affected.

Bridging the Success/Failure Binary: Revolutionizing Queer Performances and Political Futures.

Jenna Basiliere, *Indiana University*

Queer politics present a particular set of challenges when thinking about how to measure the success of “the” movement. A tension between success and failure creates a disconnect in queer movements, an almost impenetrable binary that forces activists to align either with a notion of success that is oriented around the acceptance of a broader public culture, or a notion of failure that mandates the creation of a countercultural norm. This paper proposes a way around the success/failure binary—a translation of success that allows for a fluidity of interpretation, and a detachment from public culture as an orienting factor.

Decolonizing Feminisms through Cross-Cultural Experiential Education.

Ann Lutterman-Aguilar, *Center for Global Education at Augsburg College, Mexico*

This poster will present some of the best practices in cross-cultural experiential education that privilege non-western perspectives and enable students from colonialist and imperialist countries to engage directly in conversations with people in real-lived sites of resistance. By engaging people across lines of difference in mutually beneficial conversations and analysis, subjugated knowledges can contest hegemonic discourses within Women's Studies and other academic disciplines. The poster will provide quotes and examples from participants in such programs in order to help others interested in designing courses that can help create new transnational feminist futures.

Decolonizing Knowledge in the Classroom Through Participatory Action Research. Christina D Weber, *North Dakota State University*
I address the successes and challenges involved in students' development of critical consciousness as we engaged in a participatory action research project in Spring 2011. Working with a local homeless shelter, we developed a research project that provided needed information for the shelter as the students were challenged to reflect on their own social position. Using Shor's work with critical consciousness, I present findings from my analysis of the data we collected at the shelter as well as student journals and assignments from students in the class.

Decolonizing Knowledge with Hatty and CeCe. Terry Hawley Reeder, *Syracuse University*
Christian epistemologies and the resulting pedagogies are often the most stalwart bastions of sexism, heteronormativity and patriarchy. They have also served as sad repositories for colonial legacies and perpetrators of cycles of sexual shame. This paper/poster celebrates two women who have forged significant cracks in the façade of Christian colonialial knowledge: Harriet Jacobs (Hatty) and the unnamed mother of Augustine of Hippo's son (whom I call CeCe). This paper/poster explores how Hatty and CeCe both resisted and reclaimed Christian marriage, creating a decolonized feminist space within this colonial institution.

Feminism in the Academy: A Current Look at Campus Climate Research. Wendelin Hume, *University of North Dakota*
In an attempt to disseminate and expand Feminist knowledge we would like to share various aspects of our Campus Climate research. Our research question builds on the foundations established by Bernice Sandler and others in the early 1970's prior to the passage of Title IX as they explored the concept of a Chilly Climate in the Academy. Our research examines not just the possibility of sexism in the Academy but we examine several other 'isms as well. Our methodology utilizes typical survey responses as well as qualitative insight from content analysis of a multitude of written responses as well.

How the Matrix of Domination Influences Social Policy: The Success and Failure of ENDAs. Sarah Boeshart, *American University*
The National "Employment Non-Discrimination Act" (ENDA) will legalize discriminating against a person of a different sexual orientation in the workplace. In this paper, the author will examine the reasons for failure in the national level, state level (North Carolina) and at the local level (Asheville, NC) through the lens of Patricia Hill Collins' matrix of domination theory. The matrix of domination theory establishes the intersections of identity and where power lies; those intersections of power are vital in determining the future of ENDAs and the future of social policy in the United States of America.

Intersectional Dialogs with Same-Sex Interracial Couples. Anne Bubriski-McKenzie, *University of Central Florida*
There has been an influx of research on the experiences of interracial couples and same-sex unions. However, very little research has focused on the experiences of same-sex interracial couples. My dissertation research explores the everyday experiences of same-sex black-white interracial couples through the theoretical framework of intersectional feminism and critical race theory. Thus, this research project seeks to explore how the intersections of race, gender, class, and sexuality play out in the lives of interracial same-sex couples. I employ in-depth interviews designed through feminist methodology to explore the lives of same-sex interracial couples from their standpoint.

Is Cheating Acceptable?: Social Control and Sex Among Stay-at-Home Fathers. Aundrea Snitker, *Arizona State University*
This paper provides a content analysis of a public blog, "At-Home Dads," examining how these fathers, with the guidance of members of the blog, deal with the sexual pressures and issues that arise between marital partners. Social Identity and Social Exchange Theories are used to discuss how solutions to these conflicts are co-constructed through the site, including if and when it is appropriate to step outside the bounds of marriage for sexual satisfaction. In so doing, these stay-at-home fathers create a moral economy that includes the health of their wives and the impact their decisions will have on their families.

Menstrual Activism: Decolonizing Patriarchal Knowledge of Women's Menstruation. Marisa Shardee Loiacono, *Arizona State University*; Stephanie Jean Robinson, *Arizona State University*
This poster will address the rhetoric surrounding mainstream menstrual products along with the severe consequences that result from the use of commercialized tampons, pads, and other menstrual products. Drawing on our activist work in this area, we present findings about why more natural, healthy and economically-conscious options for menstrual management are largely hidden from mainstream discussion of menstruation. Our poster highlights results from our activist work to promote alternative menstrual products and the various ways that women's bodies remain subjected to corporate control via their menstrual cycles.

Networking on the Web: Finding Female Burmese Political Prisoners. Elisabeth McMills Arruda, *City College of San Francisco*; Khin Thiri Nandar Soe, *City College of San Francisco*
How might social networks such as Facebook and Twitter serve as way to do outreach for research? One scholar who has been interviewing female political prisoners from Burma will demonstrate how she used the web and social networking sites to locate and contact interviewees.

"Why Do We Need a Women's Center?:" A Participatory Action Needs Assessment Brett Stoudt, *John Jay College of Criminal Justice*
The Women's Center at our College was founded to support women students entering male-dominated criminal justice fields. A group of professors and students have embarked on a participatory action research needs assessment of the Women's Center. This research will serve to provide invaluable data to both the Women's Center and the community at large. As a research team, we are proposing a poster to display our quantitative and qualitative research.

126. Public Scholarship, Feminist Critique, and Pedagogy in the Academy

12:50 to 2:05 pm • 201 - AV

Participants:

Breaking Down Barriers between 2-Year and 4-Year Schools. Heather Rellihaan, *Anne Arundel Community College*

The American Association of Community Colleges tells us that community colleges serve about half of all undergraduate students in the U.S. and that community colleges are particularly important for women, minority, low income, and first-generation students. This presentation will provide an overview of the presence of Women/Gender/Sexuality Studies programs at 2-year schools and discuss how 2-year and 4-year schools can work together to increase the number of Women/Gender/Sexuality Studies programs at community colleges.

Feminist Classrooms Unbound: Civic Engagement, Feminist Theory, and the Public Humanities. Shealeen Meaney, *Russell Sage College*
Grounded in research on feminist service learning and the engaged humanities, this presentation critically examines my recent excursions into humanities-based feminist civic engagement in the classroom. Using concrete examples from three courses in Women's Studies and English, I discuss some practical strategies for community partnership development and course/project design as well as some of the surprises, challenges, and lessons learned. I also open up some of the connections between the practical challenges of this work and broader philosophical issues of engagement, reciprocity, and the conflicting objectives of higher education today.

"Disposable Women," Border Mentalities, and Militarization in Academia: The Deep Structures in Exploitative Institutional Patterns.

Jody Lisberger, *University of Rhode Island*

This paper argues that U.S. higher education institutions share power structures and needs to marginalize women and people of color that replicate deeper historical and ideological patterns that are similar to and complicitous with patriarchal ideals inherent in globalization, capitalistic nation-state building, and militarization. At the end, the paper quickly reviews research findings of successful global gender-mainstreaming movements to suggest strategies that need to be/could be used to "unbind" exploitative institutional patterns.

Moderator:

Tanya Bakhru, *San Jose State University*

127. Women's Studies Administration 101: Creativity and Constraints

12:50 to 2:05 pm • 203 - AV

This roundtable brings together leaders of Women's Studies programs in diverse institutions to introduce colleagues to administration. Speakers will focus on how creativity can be used to overcome institutional constraints and to empower female students and employees. Speakers will also answer questions about how to enter and succeed in administration.

Presenters:

Astrid Henry, *Grinnell College*

Sally Barr Ebest, *University of Missouri-St. Louis*

Judith Roy, *Century College*

Moderator:

Amy Levin, *Northern Illinois University*

128. Decolonizing the (Un)Popular People: Towards a Queer Feminist Frontier

12:50 to 2:05 pm • 204 - AV

Participants:

Queer at the Jersey Shore?: "Yeah Buddy".

Brooke DeSipio, *Lehigh University*

MTV's popular reality television show, *Jersey Shore*, chronicles the exploits of eight Italian-American youths during their summers at the Jersey Shore. The show portrays its characters as such extreme caricatures of traditional gender and sexuality roles that it creates a solidified femininity and masculinity immune to challenge providing a unique opportunity for queering. This paper will explore instances throughout the show's five seasons in which gender and sexuality are queered and use queer theory to analyze whether or not the show creates a progressive feminism for today's youth or causes patriarchal domination to be re-asserted.

Yesterday's Cartoons Queering Today's Youth through HUB and Netflix Streaming. Rita Jones, *Lehigh University*

This paper will analyze the popular 1980s cartoons, *He-Man* and *GI Joe*, as normalizing queer identities for the characters and viewers. Indeed the characters in the shows that refuse a queer identity—unable to demonstrate fluid gender identities and expressions, unable to be fluid in time and space—typically exist as villains or rarely return for repeat episodes. With their availability to today's youth via the cable network HUB or Netflix Streaming, these shows continue to offer a queered frontier for today's youth amidst the heteronormative and binary-based children's cartoons of today.

(Dis)Ordering a Racist Heteropatriarchal World: Lesbians, Trauma, and Anorexia. Arianne Burford, *Northern Arizona University*

This paper critiques the discourse of illness enmeshed in research on both eating disorders and lesbian bodies. Using a queer feminist framework inspired by queer women of color such as Cherrie Moraga, Paula Gunn Allen, Audre Lorde, this paper offers a new theory about the relationship between sexuality and the erotic, trauma and healing, race and racism, and the body and hunger. I offer up a methodological approach to interviewing people and gathering data and seek dialogue about critically and ethically accomplishing this task. Included are examinations of eating disorders in popular culture representations of lesbians portraying heterosexual women such as Porta di Rossi in *Ally McBeal*.

Moderator:

Rita Jones, *Lehigh University*

129. It's Not Adventuretown: Using Octavia Butler's "Kindred" in Anti-Racism Work

12:50 to 2:05 pm • 205 - AV

Author Octavia Butler's groundbreaking work, *"Kindred"*, tells the story of Dana, a contemporary African-American woman who is transported back in time to the antebellum south. Although *"Kindred"* was published in 1979, Dana's experiences in both the past and her present offer lessons for feminist anti-racism activism in 2012. This workshop will draw from *"Kindred"* and highlight the ways in which literature and art can present several key themes and strategies pertinent to discussions and work around power, identity, and privilege.

Presenters:

Anitra Cottledge, *University of Minnesota*

Stephanie Chrismon, *University of Minnesota, Twin Cities*

130. Desubjugated Queer/Trans Knowledges

12:50 to 2:05 pm • 206 - AV

Participants:

Visibility, Voyeurism, and Cross-Dressing Crimes.

Clare Sears, *San Francisco State University*

This paper explores the possibilities and limitations of using criminal documents to uncover subjugated knowledges, focusing on police photography, courtroom sketches, and newspaper crime reports. Examining selected cases of male-bodied women arrested for cross-dressing in the 19th and early 20th century, the paper highlights the visibility that criminal law generates and critically interrogates the voyeurism and relations of knowing that it invites.

"Queer Love and Anxiety: Perspectives from Asian America".

Amy Sueyoshi, *San Francisco State University*

Centering Asian American subjects and perspective brings alternative meaning to the significance of love and anxiety in San Francisco's cultural, social, and political history. Turn-of-the-century shifts in gender and sexual norms among the white middle class had serious implications for the San Francisco Asians. Additionally, immigrant poet Yone Noguchi's bisexual and interracial affairs in the early 1900s illustrate how American Orientalism enabled deceit and misogyny. Finally, queer Asian American women from the 1960s and

1970s refigure existing definitions of political activism and its measures of success. This paper underscores how ethnic studies reshapes understandings of how gender and sexuality operate.

"Rethinking Gentrification".

Nan Alamilla Boyd, *San Francisco State University*

This paper explores the history of tourism in San Francisco by looking at the city's Fillmore and Castro districts. Each neighborhood has mobilized to claim/retain space and resources in the city. In the process, each has become a thriving (or incipient) tourist destination, crucial to San Francisco's neoliberal economy. Studying neoliberalism alongside tourism-based consumption presents a number of contradictions that complicate how we think about the relationship between the individual, state, and society under capitalism. This paper provides a close examination of one such contradiction: the use of tourist enterprises by community activists to control land-use, public resources, and gentrification.

"Queering The Object of Knowledge: How Modernist Epistemology Makes Strange Bedfellows of Transgenders, Premoderns, and Non-Westerns".

Susan Stryker, *University of Arizona*

Building from Latour's observations about hybridity in *We Have Never Been Modern*, I reframe recent debates about whether certain premodern and non-western embodied subjectivities are best understood as "homo" or "trans" to argue that what is being encountering empirically is an object of knowledge constituted by another onto-epistemology. This is a properly meta-historical question about the conceptual tools through which we encounter the strangeness of the past, and colonize it with modernity through the same operations by means of which modernity colonizes the global south and east in the present.

Moderator:

Don Romesburg, *Sonoma State University*

131. Excavating Feminisms: Ambiguous Legacies of Female Leaders

12:50 to 2:05 pm • 207 - AV

Participants:

Can We Still Dance in the Revolutions? An Analysis of Emma Goldman's Contributions to Feminist Theory.

Claire Devin Scripser, *San Diego State University*

Emma Goldman's application of gender politics to anarchist theory was integral to her own political thought and action. Goldman's voice in the anarchist movement of the early 20th century was a critique of rampant sexism, through which she articulated issues fundamental to feminism, including free love, marriage, birth control, and capitalism. This paper analyzes Goldman's views on feminism and anarchism and seeks to question whether they are relevant to the current political climate and new social movements, or if they were situated in a specific historical time period.

Can Revolution Survive Washington? Feminists in the Carter Administration.

Doreen Mattingly, *San Diego State University*

In 1976 Jimmy Carter promised to support the goals of the women's movement, and once elected he appointed many self-proclaimed feminists to high office. Within the constraints of the federal bureaucracy, these "Washington Feminists" addressed a wide range of issues and created networks to influence decision-making at many levels. This paper focuses on Margaret "Midge" Costanza, Assistant to the President, to investigate the strategies, networks, and impact of feminist appointees in the Carter White House. It further analyzes the possibilities and limitations of working through the executive branch of the federal government to achieve feminist transformations.

Speaking 'Feminism': The Effects of Midge Costanza's Political Speeches on Varying Audiences.

Kaitlyn Kristine Elliott, *San Diego State University*

This paper is an analysis of Margaret "Midge" Costanza's speeches during and after her tenure as President Jimmy Carter's Assistant for Public Liaison. Some political women are reluctant to claim their power in politics, while others such as Costanza assert their agency and feminist political participation. Through her speeches, Costanza built upon the foundations of other rights-driven feminists in politics, and she utilized her position and personal history to connect underserved Americans to the political process. How did Costanza connect her own individual story to feminism and other social justice movements? What are the implications of Costanza's discussion of feminism with her wide-ranging audiences?

Public Representations and Strategic Shifts: The Department of State Under Secretary Hillary Clinton.

Kristin White, *San Diego State University*

This paper analyzes Secretary of State Hillary Clinton's to understand how a female leader with a gender consciousness integrates women within the institution of government. Through an analysis of Secretary Clinton's speeches on gender issues, as well as an examination of Department of State programs and funding under her leadership, this paper interrogates the ways in which Secretary Clinton navigates both her public representation of gender issues as well as the bureaucratic requirements of her position to institutionalize a gender perspective in the Department of State and thus reshape the gendered impacts of the foreign policy of the Obama administration.

Moderator:

Sara Giordano, *San Diego State University*

132. Indigenous and Feminist Approaches to Technoscience: Embodying, Voicing, and Decolonizing Body-, Land- and Waterscapes

12:50 to 2:05 pm • 208 - AV

Participants:

Genetic Articulation of Indigeneity.

Kimberly TallBear, *University of California, Berkeley*

"Articulation theory" is used to analyze indigenous peoples' challenges to colonial practices and representations that appropriate indigenous land, identities, and cultures to serve nation state interests. Indigenous groups push back, conjoining previously disparate elements into new cultural and social formations to oppose settler state hegemony. Often with less reflexivity, genomic scientists conjoin the old with the new (e.g. 19th-century discourses of "the vanishing Indian" with new molecular technologies) to (re)articulate indigeneity. As opposed to indigenous peoples' articulations, "genetic articulations of indigeneity", despite their dynamic conjoining of old with new, continue to serve state interests.

"When the Indigenous is Me": Re-Searching into a Century of Natural Resource Exploitations in Sápmi.

May-Britt Ohman, *Uppsala University*

A stereotypic Swedish woman, blond, blue eyed, white, Swedish name, since childhood trained to be a modern Swede – confronts new dream-, land- and waterscapes. Aged 42, starting my research on hydropower exploitations in Sápmi, I embarked upon a journey into a new research field and also an unexpected confusing journey into an identity and a family history forcefully pushed into oblivion. The paper discusses my work with integrating the indigenous me, engaging on a project de-colonization of my own colonized mind while attempting at finding paths for my own contributions to the field of indigenous and Sámi related studies.

Safe Dams by and for Whom?: Supradisciplinary De-colonizing Perspectives on Large Scale Hydropower Dams.

Annika Idenfors, *Umeå University, Sweden*

This paper presents results from interviews with local authorities along the Ume and Skellefte rivers in Västerbotten, Sápmi, Sweden, in regard to the concept of “dam safety”. Our analysis indicates a biased focus on technological constructions. Indigenous communities are made invisible; knowledge of the local communities about the river and its behavior are neither valued nor considered. Although both people and animals (for instance reindeer) are repeatedly killed or injured as they fall into the water due to weak ices or in strong flows of spill water, these accidents are not analyzed in relation to the concept of “dam safety”.

Moderator:

Heather J Hoag, *University of San Francisco*

133. Colonization and Embodiment: Traumatized Bodies, Desiring Bodies, Fat Bodies, and Transgendered Bodies

12:50 to 2:05 pm • 210

Participants:

Fat Bodies/Thin Critique: Embodiment, Race, and Class in Contemporary Feminist and Queer Scholarship. Anna E Ward, *Swarthmore College*

Recent feminist and queer scholarly work posits a direct relationship between the excesses of capitalism and fat corporealities. Within this literature, the excessive body literally incorporates its own demise as a resistance to the temporality of capitalism. I argue that these theories invoke racialized and classed bodies as figures of “the obesity epidemic” in ways that rely upon and fuel anxieties regarding “expansive” communities of color and shifting dynamics of capitalist labor. These theories fail to adequately account for the affective dimensions of contemporary capitalism that transcend class boundaries, and presume a tenuous link between fat corporeality and excessive consumption.

Monstrous Embodiment, Decolonizing Bodies: Irregular Bodies in Burlesque Performance. Charlotte Loftus, *Independent Scholar*

Burlesque performance by disabled, queer, fat, and otherwise irregularly embodied performers can be a space to examine the inextricability of identities, and the inherent instability of binary identity. Constructed as monstrous and/or humorous, the parodic repetition of femininity in addition to the presence of anomalous bodies in burlesque performance can both reify and trouble social anxieties surrounding sexuality. These performances complicate and make visible the corporeality that mainstream feminist theory often fails to account for, creating new, decolonized knowledges of irregular bodies.

The Body as Form and Form as Protest in Novels by Myriam J.A. Chancy and Edwidge Danticat.

Diane Allerdyce, *Union Institute and University*

Literature is replete with images of a desiring body demanding to be heard between the lines of language and with which both reader and writer might encounter a refusal to despair. This paper draws upon Lacanian and French Feminist literary theories to explore the uses of narrative by the Haitian-Canadian writer Chancy and the Haitian-American writer Danticat. My paper explores how each writer constructs a “body” of work with which to confront political, sexual and/or spiritual violence and thus engages a form of knowledge anchored in the body and potentially resistant to the colonizing forces of dominant power structures.

Trans-Decolonization: What Chaz Bono Call Tell Us About Feminist Revolution. Stacey Waite, *University of Nebraska, Lincoln*

Through an analysis of the discourse surrounding Chaz Bono’s appearance

on *Dancing With the Stars*, this paper articulates how circulating ideas about gender (demonstrated through cultural responses to transmen) can lead us to reformulate the future of feminist studies. If, as Audre Lorde suggested, feminism must turn its gaze toward revolution rather than reform, this paper argues one way that transgender and intersexed embodiment might reframe our notions of revolution, might lead us to re-imagine a trans-feminist future.

Traumatized Witnessing: Toward Embodied, Experiential Ways of Knowing in Women’s Holocaust Writing.

Emily R Johnston, *Illinois State University*

This paper interrogates hegemonic bases of historical knowledge in academe, arguing that women’s embodied, experiential knowledges can counter this trend. Taking as my point of departure epistemological insights from Belenky et al.’s *Women’s Ways of Knowing*, I situate narrative power within traumatized, female bodies as they convey a simultaneity of extreme embodiment of/utter departure from events that epitomizes historical traumas like the Holocaust. Specifically, this paper juxtaposes two seemingly divergent texts: *The Shawl*—Cynthia Ozick’s canonical work; and *And the Rat Laughed*—Nava Semel’s postmodern novel that U.S. publishers refuse to endorse, given its implications for destabilizing Holocaust history/Israeli nationalism.

Moderator:

Sarah Tucker Jenkins, *Florida Atlantic University*

134. The Future of Anti-White Supremacy in NWSA?

12:50 to 2:05 pm • 211

This roundtable explores the historical and contemporary role(s) of the Anti-White Supremacy Taskforce within the NWSA. Historically, the Taskforce has been active in demystifying the structural power of whiteness within the organization but has recently fallen out of direct political discourse. We seek to recast questions of white supremacy on various scales and grapple with what it means to advocate for an anti-white supremacy and anti-imperial feminist politics within NWSA that is always in relationship to other global sites of power. The roundtable aims to draw out new insights, possibilities, and plans of action for anti-white supremacy.

Presenters:

Susannah Bartlow, *Marquette University*

Tanya McNeill, *University of Wisconsin, Eau Claire*

Ingrid Semaan, *University of Connecticut*

Jamie Huff, *University of Connecticut*

Moderators:

Heather M. Turcotte, *University of Connecticut*

Jessica Caldwell-O’Keefe, *Boise State University*

135. Feminist Mothering Caucus Meeting

12:50 to 2:05 pm • Broadway

136. Adjacent Feminisms/Adjacent Futures: Feminist Organizing, Resistance, and the Neo-Liberal State

12:50 to 2:05 pm • California Room

Participants:

Feminism, Antifeminism, and the Politics of Gender in the United States. Emily Suzanne Johnson, *Yale University*

This paper traces the history of women’s leadership in the New Christian Right from the movement’s ascendancy in the 1970s, and argues that complex negotiations of gender have been essential in shaping its core values. Female leaders have relied on feminism both as a specter against which to define their own identities, and as a source of unintentional inspiration, especially in terms of their implicit recognition of the feminist mantra “the

personal is political.” Understanding the history of modern antifeminist women’s movements and their relationship to contemporary feminisms is a vital component of retracing feminist pasts and imagining feminist futures.

International Women’s Day 100 Years: Paradoxes in Global Feminist Movements.

Barbara LeSavoy, *The College at Brockport (SUNY)*
March 8, 2011, marked the 100th anniversary of International Women’s Day (IWD) uniting many across continents around women’s struggle for equality. Under the conference subtheme “Revolutionary Futures,” this paper examines the historical ground to IWD in the United States (US) and abroad, and using theoretical frameworks of Chandra Talpade Mohanty (2008, 2003) and Zillah Eisenstein (2009, 2007, 2004), interrogates the political agency of IWD in enacting a viable 21st century global feminist movement.

Intersectional Anti-Violence Politics: Opportunities and Threats Facing a Rural Northern California Network.

Jessica Whatcott, *Humboldt State University*

Intersectional feminist analyses have questioned dominant strategies for responding to gender-based and sexualized violence. Based on ethnographic research, this paper explores how a rural Northern California network is negotiating these anti-violence politics. I find analytical frameworks used by local Native American anti-violence leaders compelling. However, overall inconsistent public use of critical and feminist frameworks has aided the perception that the goal of anti-violence work is to provide social services, instead of social justice. I also discuss the impact of lack of leadership roles for young people and community members who are not direct service providers.

Jeopardizing Imperial Boundaries: The Third World Women’s Alliance (TWWA) and International Reproductive Rights Organizing.

Assata Sankofa Kokayi, *Northwestern University*

The Third World Women’s Alliance (TWWA) broadened the scope of women’s activism via its anti-racist, anti-sexist, and anti-imperialist “triple jeopardy” standpoint. Engaging this standpoint, I offer an internationalist perspective on the feminists who connected domestic reproductive issues in communities of color to reproductive justice and anti-imperial movements in the Third World. Adding to critical reproductive theory, I examine Black feminists’ writings in the TWWA’s political newspaper, *Triple Jeopardy*. I show that the TWWA was the first explicit black feminist organization to connect domestic and international reproductive rights; moreover, they articulated a revolutionary, anti-imperialist ideology in order to do so.

Moderator:

Teri Ann Bengiveno, *Las Positas College*

137. Imperial Histories and Feminist Futures: Decolonizing Knowledges of the Global South

12:50 to 2:05 pm • Grand Ballroom A

Participants:

Modern Travel Writing and Empire: Travel Blogs and the Commodification of State-Sanctioned Violence in Guatemala.

Katherine El Freeman, *University of Arizona*

This paper extends Mary Louise Pratt’s work (1992) to argue that contemporary travel writing about Latin America fulfills the same function of its predecessors, but at daunting internet speeds. I analyze travel blogs and travelogues about Guatemala to adumbrate the travel practices of tourists who visit to record war atrocities. This writing omits historical factors that contribute to the conflict and propagates sensationalized depictions of war-related violence that center around the aberrant masculinities of Mayan men. The blogs reinforce and replicate geopolitical “borders”—the

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conceptual systems and classification schemas—that define those in need of a resurrected “European civilizing mission.”

“The Good of Mankind”: Reproduction of the Conditions of Childbirth. Lisa Logan, *University of Arizona*

This paper decolonizes knowledge about childbirth practices through a discussion about one of rarely discussed aspects of the medicalization of birth: childbirth simulation technologies. I focus on the production and distribution of two products by United States-based Gaumard®—NOELLE and the Advanced Childbirth Simulator S500—to show how this technology of transnational capitalism reproduces American empire in Latin America and Africa. I argue that imperial meaning making takes place through this “modern” childbirth simulation technology that produces women as docile vessels of fetal delivery and “First World” medical professionals as experts of women’s bodies and birthing practices worldwide.

Live Sex Acts! Revisited: Decolonizing Knowledges about Sexuality in Haiti. Erin Leigh Durban-Albrecht, *Feminist Formations*

This paper explores how we come to “know” the Caribbean, and Haiti in particular, as exceptionally homophobic and argues that gender and sexuality systems in Haiti are in fact products of ongoing U.S. imperialism in the region. Through ethnographic and cultural studies research delving into the ripple effects of Prime Minister Michele Pierre-Louis’ 2008 state performances of something approximating heterosexuality (or, at least, not queerness), this paper decolonizes knowledges of sexuality in Haiti by emphasizing how queer people on the ground are re-writing and otherwise responding to these sexualized state performances.

Moderator:

Nana Osei-Kofi, *Iowa State University*

138. Decolonizing from Within: Interrogating the Epistemological Foundations of Brains, Bodies, Parenting, and Publishing

12:50 to 2:05 pm • Grand Ballroom B

Participants:

Decolonizing the Sexed/Gendered Brain.

Victoria L. Bergvall, *Department of Humanities*

As a feminist Critical Discourse Analyst, I examine multimodal discourses surrounding neurological research, here turning Ngũgĩ wa Thiong’o’s title, *Decolonising the Mind* (a challenge to English’s imperialist linguistic effects) to decolonizing sex/gender assumptions about the brain. New neuro-technologies offer brilliantly hued scans of living brains, yet popular models too often render them in simplistic “pink brain/blue brain” dichotomies, based unreflectively on studies of Western subjects. However, as researchers increasingly recognize the plasticity of the epigenetic learning brain, exquisitely attuned to cultural influences, I argue that we must integrate and acknowledge cross-cultural variation to create decolonized models of the sexed/gendered brain.

Complex Entanglements: Transnational Adoption, Imperialism, and the Media. Diane Shoos, *Michigan Technological University*

Adoption stands at the intersection of a complex of contested issues such as the definition of family and kinship and the significance of cultural and racial difference. What is often hidden or unspoken, however, are the colonial or imperialist implications of transnational adoption—the ways in which it is structured by power imbalances between particular countries, classes, races, and ethnicities. This paper examines the extent to which news coverage and films about transnational adoption acknowledge, address or critique the imperialist implications of transnational adoption and considers the possible effects of these media representations on public and personal attitudes

towards adoption.

Re-embodying Feminist Research.

Laura Ellingson, *Santa Clara University*

Despite increased awareness of researchers’ roles in feminist knowledge production, research reports too often omit meaningful consideration of embodiment. The erasure of participants’ and researchers’ bodies from feminist research reports obscures the complexities of knowledge production and yields deceptively tidy accounts. To foster decolonization of feminist research, I discuss embodiment in the interrelated processes of conducting interviews, analyzing data, and writing (or otherwise representing) findings. Drawing on current exemplars, I illuminate decolonialist strategies and offer best practices for taking the body seriously as a site of feminist knowledge construction.

Decolonizing Feminist Journal Publishing.

Patricia J Sotirin, *Michigan Technological University*

Based on experiences with a small, independently-published but mainstream feminist journal, I address the quandries posed by the feminist injunction to decolonize knowledge. Given printing processes framed by the rhetoric of modernity, submission and review processes that reproduce colonizing epistemologies, and commitments to AngloAmerican academic “imperial meaning-making,” how well can a journal like this defy hegemonic norms and institute alternative practices? I set the journal’s practices in the context of postcolonial knowledge politics so as to acknowledge the difficulties and engage with the opportunities for decolonizing the publication of feminist scholarship.

139. Building a Feminist Future Without Prisons

12:50 to 2:05 pm • Grand Ballroom C

This roundtable explores feminist and queer critiques of the U.S. prison industrial complex and how abolitionist frames of analysis might further inform Women’s Studies as a field. It seeks to foster dialogue around the following questions: How does centering an abolitionist critique of prisons and policing transform how we think about feminist and queer concerns such as violence, economic justice, and access to public space? How are regimes of racialized punishment simultaneously gendered and sexualized? How have carceral logics been challenged by social movements? What kinds of questions emerge as central to building a feminist future without prisons?

Presenters:

Christina B. Hanhardt, *University of Maryland, College Park*

Priya Kandaswamy, *Mills College*

Erica Meiners, *Northeastern Illinois University*

Julia C. Oparah, *Mills College*

Emily Thuma, *Western Washington University*

140. Cells, Condoms, Corsets, and Blow-Up Dolls: Multidisciplinary Approaches to Teaching Introduction to Women’s Studies

12:50 to 2:05 pm • Grand Ballroom F

bell hooks stressed the need for both analytical and experiential ways of knowing; our pedagogical approach is an answer to that call. The objective of our interactive roundtable session is twofold: first to discuss our myriad interdisciplinary pedagogical approaches towards teaching multiple sections of Introduction to Women’s Studies courses while achieving common core learning outcomes. And second, to discuss the transformative potential of social networks and technologies integrated in the classroom to strengthen feminist scholarship and activism. We will discuss learning activities, strategies, projects and readings that help us create a robust ‘transformative’ curriculum for our students.

Presenters:

Sera Mathew, *West Virginia University*
 Melissa Chesanko, *West Virginia University*
 Allyson Perry, *West Virginia University*
 R Saya Bobick, *West Virginia University*

Moderator:

Brian R. Jara, *West Virginia University*

141. Reproductive Justice in Chicana/Latina Communities: A Service-Learning Course

12:50 to 2:05 pm • Grand Ballroom G

In this roundtable discussion, we will share our experiences developing and team-teaching a service-learning course on reproductive justice in Chicana/Latina communities. This course, including faculty from Women's Studies, Ethnic Studies, Anthropology, and Spanish, partnered with several local community organizations to address specific issues of reproductive justice within local Chicana/o and Latina/o communities, particularly for undocumented women and their families. We will discuss both the challenges and transformative possibilities of doing service-learning in Women's Studies, and we will share best practices that emerged from our experience with this course.

Presenters:

Norma Cardenas, *Oregon State University*
 Melissa Cheyney, *Oregon State University*
 Patti L. Duncan, *Oregon State University*
 Laura Tanner, *Oregon State University*

Moderator:

Susan Shaw, *Oregon State University*

142a. Feminist Formations: Memorial to Two Jewish Foremothers: Shulamith Firestone and Adrienne Rich

12:50 to 2:05 pm • Grand Ballroom H

This panel welcomes audience participation and memories of Rich and/or Firestone in the second half of the session time slot. Within five months, the women's movements lost two of its most brilliant and passionate innovators. Poet, essayist, pioneering lesbian activist, a champion of the power of art in change-making and in creating peace, Adrienne Rich, died this March at 82, leaves behind her a life rich in achievement and accolades. Shulamith Firestone, raised as an Orthodox Jew, passed away, at age 67, at the end of August. Organizer of the first women's liberation groups in Chicago and New York, author of the groundbreaking *Dialectic of Sex* (1970), Firestone helped articulated the ideas of radical feminism which she put into practice through her activism. This session pays tribute to Rich and Firestone with presentations that explore their work, lives, politics, and art.

Presenters:

Jill Fields, *California State University, Fresno*
 Joyce Antler, *Brandeis University*
 Helene Meyers, *Southwestern University*
 Penny Rosenwasser, *City College of San Francisco*

Moderator:

Sharon Leder, *Feminist Against Academic Discrimination (FAAD)*

143. Transgressive Feminist Leadership#!: Women of Color Dialog on Their Role as Academic Leaders in the 21st Century and a Post-Diversity Global Economy

12:50 to 2:05 pm • Junior Ballroom 1 - AV

A Roundtable by women of color leaders in the academy and non-profit spaces with at least thirty years as University president, department chair, women's center founder, public intellectual, and researcher/scholar. Each

will present on the meaning of feminist leadership for women of color; feminist theories and scholars/scholarship that influenced their leadership style; mentoring and networks in their development; effective and ineffective leadership styles; what power looks like for women of color leaders; challenges and opportunities; how changes in ideas about diversity and/or the global economy impact their feminist leadership.

Presenters:

Irma McClaurin, *McClaurin Solutions*
 Kesho Scott, *Grinnell College*
 Ruth Enid Zambrana, *University of Maryland, College Park*
 Beverly Guy-Sheftall, *Spelman College*

144. Thriving as a Mother and/or Othermother Academic

12:50 to 2:05 pm • Junior Ballroom 2

This workshop aims to illuminate and acknowledge the experiences of women of color who "mother" within the academy. The first goal of this workshop is to offer strategies and solutions to women of color academic mothers (and their non mothering allies) for navigating the academy's family (un)friendly culture and politics. The second goal is to assist participants in devising strategies for resisting and/or reframing the often undocumented, unacknowledged and invisible labor to the academy to ensure with the participant's career and wellness in mind.

Presenter:

Sekile Nzinga-Johnson, *University of Illinois*

145. "A Degree in Women's Studies? What Are You Going to Do with That?!": Careers at Women's Centers

12:50 to 2:05 pm • Junior Ballroom 3

This roundtable explores campus women's centers as a career option for those who seek a non-academic career out of interest or necessity. A panel of women's center professionals will explain the mystery of what we do for a living—what we like about it, what we don't, and everything in between. Panelists will possess a variety of academic backgrounds and job experiences, including former Women's and Gender Studies professors. Audience members will be encouraged to ask questions about the field, share their experiences, and network with one another. This roundtable is sponsored by the NWSA Women's Center Committee.

Presenters:

Adale Shollock, *West Chester University of Pennsylvania*
 Sasha Smith, *Emory University*
 Juli Parker, *University of Massachusetts, Dartmouth*
 Cara Tuttle Bell, *Northwestern University*

Moderator:

Gina Helfrich, *Harvard University*

146. Girls' (Re)Claimed Sexual, Blogging, and Scouting Identities

12:50 to 2:05 pm • Junior Ballroom 4 - AV

Participants:

Coming to Power: Young Women and the Negotiation of Sexual Pleasure. Elena Frank, *Arizona State University*

Analyzing female college students' embodied (and disembodied) experiences of desire and pleasure as recorded in semester-long sexual experience journals, I interrogate how girls' experiences of "agency" and "empowerment" are complicated by various conflicting sexuality discourses. In contrast to the bulk of research that consistently frames girls and young women as sexual victims, rather than potential sexual agents, this research conceptualizes female sexuality beyond a negative rights framework. Probing the complex mechanisms through which power constructs gender and

sexuality for young women, I ultimately consider the broader implications of these discourses and experiences for understandings of sexual subjectivity and health.

Queer Possibilities. April Sharkey, *York University*

Much of the scholarship on girlhood sexualities comes from young adults (20 years-old and above) recounting their adolescence. Additionally, there is an abundance of literature perpetuating the notion that queer youth experiences are negative and almost always involve stories of victimization, loneliness, bullying, and desperation. This essay explores how the lived experiences of female-identified queer youth (aged 14-20) attending a queer school create new forms of girlhood sexualities in narratives that challenge contemporary notions of growing up queer. The malleability of adolescence, along with flexible gender and sexual identities reflect the data collected through interviews, photographs, and surveys.

Style Rookie Takes the Lead: How Girl Bloggers are Making Feminism Fashionable. Julie Sexeny, *Wofford College*

The media's championing of individualism, consumerism, and sexual promiscuity in the name of gender equality is central to the paradox Susan Douglas dubs "enlightened sexism." While the obsession with celebrities and fashion is part of the problem, there are girl style bloggers who are talking back to the media. Tavi Gevinson's influential blog, for example, is unapologetically feminist. I analyze how Tavi's blogging contributes to a new vision of feminist citizenship while tracking how she signifies as a girl—a prodigy, heroine, fraud and threat. I explore how Tavi and her peers are shifting the meanings of feminism and fashion.

Be Prepared: Girls Imagining Their Future Selves through Scouting.

Denise Goerisch, *San Diego State University*

The Girl Scouts prides itself on being an organization that helps girls develop leadership skills with the expectation that they grow into their roles as civically engaged American women. Additionally, the organization aspires girls to create and facilitate social change in their communities. However, older scouts focus much more on the perceived expected benefits of civic engagement such as college admissions and scholarships. Drawing upon a larger research project on the Girl Scouts in San Diego, this paper seeks to compare the organization's aspirations for girls to scouts' own perceptions of their future selves.

Moderators:

Katy A. Strzepek, *St. Ambrose University*

Ileana Jimenez, *feministteacher.com*

147. Jewish Caucus Meeting

12:50 to 2:05 pm • Kaiser

148. Authors Meet Critics: Trafficking Women's Human Rights

12:50 to 2:05 pm • Skyline

Trafficking Women's Human Rights is a crucial and timely intervention in not just the field of Women and Gender Studies but also in related fields including Political Science, International Relations, Criminal Justice, Ethnic Studies, Cultural Studies and Critical Legal Studies. Drawing on and analyzing materials from a range of interdisciplinary sites (including law, philosophy, anti-trafficking activism, and media representations), Julietta Hua brings critical pressure to how debates about trafficking and human rights are being framed and their uneven consequences for different women.

Presenters:

Grace Kyungwon Hong, *University of California, Los Angeles*

Jigna Desai, *University of Minnesota*

Duchess Harris, *Macalester College*

Julietta Hua, *San Francisco State University*

Moderator:

Jillian Sandell, *San Francisco State University*

149. Revolutionary Futures? Feminists Respond to the Arab Spring, the Occupy Movements, and the US 2012 Presidential Election

2:15 to 3:45 pm • Exhibit Hall West

Jane Junn is the author of three books on political participation in the U.S. Her first book, *Education and Democratic Citizenship in America* (with Norman H. Nie and Kenneth Stehlik-Barry, University of Chicago Press, 1996), won the Woodrow Wilson Foundation award from the American Political Science Association for the best book published in political science. She is also the author of *Civic Education: What Makes Students Learn* (with Richard G. Niemi, Yale University Press, 1998), and *New Race Politics: Understanding Minority and Immigrant Politics* (edited with Kerry L. Haynie, Cambridge University Press, 2008).

Zakia Salime's work asks: How do we understand the complicities and cross-fertilizations of the discursive regimes of war and terror and neoliberal globalization? What are the gendered spaces in which states and neoliberal economic forces interest to produce gendered subjectivities, desires and agency? How does this interplay of classed, racialized and gendered forces create marginalization and subordination but also spaces for participation and contention? How has the mobilization of the discourse of gender equality, religious identity, and citizenship rights shaped movements and state transitions in North Africa and the Middle East?

Julie Matthaei's research expresses her involvement in social movements and desire to promote positive social and economic transformation. Her first books -- *An Economic History of Women in America* and (with Teresa Amott) *Race, Gender & Work* -- documented the extensive transformation of women's work and speculated as to a positive way forward. Another strand of her research has been Marxist-feminist economic theory and feminist economic policy. In the early 2000s, she began to note and research the emergence of a possible economic way forward: a diverse and multiplying set of economic practices and institutions based in the values of equity in all dimensions, sustainability, cooperation, diversity, and economic democracy which are being called "the solidarity economy." Matthaei edited the first book on the subject in the US, along with Jenna Allard (2007) and Carl Davidson, and is currently working on a book, "Occupy the Economy: Living in the Solidarity Economy."

Presenters:

Jane Junn, *University of Southern California, Dornsife*

Zakia Salime, *Rutgers University*

Julie Matthaei, *Wellesley College*

Moderator:

Michele Tracy Berger, *University of North Carolina, Chapel Hill*

150. Theorizing the Narratives of Racialized Bodies: Media, Literature, and the Everyday Imagination

3:55 to 5:10 pm • 201 - AV

Participants:

Slave Narratives: House Elves and Hidden Oppression in the Harry Potter Series.

Kathryn Haynicz-Smith, *Florida Atlantic University*

Abstract: The Harry Potter series, though beloved and enchanting, contains racial issues which have not been adequately analyzed. In particular, J.K. Rowling creates an entire race of bowing, grinning house elves who are

defined by their slavery to wizards. Furthermore, the elves “choose” this slavery and are content only in servitude. Using the theory of W.E.B. DuBois and Cornel West, as well as contemporary literary and feminists critics, I argue that Rowling characterizes the house elves in problematic ways which parallel African American stereotypes and caricatures. I will trace the development of the house elf race, including the attention to their unusual, deformed bodies which are simultaneously highly visible yet invisible. I will also address Hermione’s social justice cause to free the house elves, and her subsequent failure. Finally, I will discuss the effect Rowling’s series has on popular culture and society’s perceptions of the racialized Other.

White Audience, Comfort, and The Help.

Wairimu Njambi, *Florida Atlantic University*

Abstract: Based on Kathryn Stockett’s book, *The Help*, the film of the same name is a story of black, women domestic workers during the Jim Crow era in the American South. This was a period of institutionalized and constitutionally-sanctioned racial segregation and subordination that was in force from the latter 19th century until the mid-1960s. This analysis emphasizes the implications of deploying a white character as the key organizational figure in helping to bring about Southern social change by giving agency to a group of African American women. The question that this paper attempts to address is, how does the particular framing of the story’s characters and narrative work to reshape recollections of the Jim Crow era? As a Hollywood film, produced with largely white audiences in mind, what is retained and what is done away with, regarding the complexities of race and gender relations in the Jim Crow era?

Redefining Access: Narratives of Racialized Medical Bodies and Intersectionality in Community Clinics.

Andres Lopez, *Florida Atlantic University*

Abstract: Community clinics promote access to medical services to eradicate the struggles marginalized and oppressed people face within the healthcare system. Although community clinics provide medical access to low income families and people of color, they also reinforce medical narratives of racialized bodies through an emphasis on Westernized medicine. By historicizing the medical establishment community clinics belong to, I argue that simply talking about medical services in terms of access and the lack thereof continues to legitimate Westernized medical knowledge rather than include multiple medical knowledges. Consequently, this promotes a system in which the bodies of people of color become expendable.

Drawing ‘Ethnosexual Frontiers’: Sexualized Politics and Immigrant Bodies in the United States.

Renata Rodrigues Bozzetto, *Florida Atlantic University*

Abstract: Conservative discourses in the United States demonstrate that sexuality is constantly mobilized to construct “unfitted bodies” that are deemed a moral, social and economic burden to the nation. Considering the long history of legislation, cultural apparatus and social norms that were made to support white supremacy in the United States, I argue that the sexual conceptualization of the “immigrant body” is fundamental to the establishment of fears that perpetuate segregation within American culture.

Moderator:

Hina Shaikh, *Florida Atlantic University*

151. Women’s Bodies Unbound: Creating a Revolutionary Future for Fat Studies

3:55 to 5:10 pm • 202 - AV

Participants:

Fatness and Visual Culture: Several Contemporary Fat Feminist Art Projects. Stefanie Snider, *Independent Scholar*

The production of visual representations of fatness and fat people is an important concrete and symbolic step toward fat liberation. This paper examines recent artwork created by several feminist artists that challenge the idea of fatness as problematic and fat bodies as unsightly and unworthy of being seen in contemporary western culture. These artworks reconfigure the visual culture of fat female bodies in humorous, cynical, joyful, and, above all, innovative ways that push viewers to think critically about social constructions of the fat body.

Coming into View: Fat Celebration and Resistance in Women’s and Lesbian Literature.

Elana Dykewomon, *Independent Scholar*

Fat women have traditionally been cast as the buddy, the sympathetic padded shoulder for the desirable protagonist; or else as devouring monster/outcast. New images, especially in lesbian literature, reposition the fat body. Now she can be read as transgressive and transformative: a woman claiming her space and casting a wide shadow on the “normative” constructions of female strength. This talk will illuminate some of the new images created in the last twenty years and investigate their radical possibilities in reshaping power relations between women.

Historicizing Fatness in Women’s Studies.

Amy Farrell, *Dickinson College*
Central to the development of the field of women’s studies was the “recovery” and “reconstruction” of the history of women’s lives and experiences, as these had been erased within the dominant academic discourse. This paper will discuss how the historicizing of fatness has a similar revolutionary significance to the newly evolving field of fat studies. In particular, this paper will focus on the politics of doing fat history, including the dangers of positing a utopian past of fat valorization.

NWSA and Fat Studies Past, Present, and Future.

Michaela A. Null, *University of Wisconsin-Fond du Lac*
This paper will reflect on the tensions around fatness within Women’s and Gender Studies, focusing specifically on 1) past resistance to fat-inclusivity and 2) current success of fat studies at the NWSA conference. Increased scholarly work on fatness, as well as the proliferation of both fat acceptance and feminist blogs, have increased feminist awareness of and advocacy for critical perspectives on fatness—but tensions still remain. How do these tensions relate to “othered” bodies generally? How can we create a future in Women and Gender Studies, and within NWSA specifically, where all bodies are valued?

Moderator:

Esther Rothblum, *San Diego State University*

152. Feminist Futures: New Media, Activism, and Pedagogy

3:55 to 5:10 pm • 203 - AV

Participants:

“Hey Girl”: Feminist Ryan Gosling and the Intersection of Academia, Race, and Pop Culture.

Danielle Henderson, *University of Wisconsin-Madison*

Investigating the beneficial and problematic elements of presenting multicultural theoretical feminism from an African American feminist through the image of a Caucasian, male pop culture figure. The paper examines new media as a tool of developing feminist futures, how readers engage with the site to promote or criticize feminist ideology, and the effects of dissecting academia through the lens of humor.

Teaching Activism and African American Women’s Literature.

Laura Barrio-Vilar, *University of Arkansas, Little Rock*

This fall, I will be teaching an undergraduate seminar on African American women’s activism and literature. I will introduce students to the history of

Black feminist thought and Black women's activism from the Reconstruction era to the twenty-first century, focusing on the idea of literature as a form of activism. Through service learning, students will have the opportunity to engage in social justice projects, discover and develop key feminist networks in their community, and experience the challenges of working with other individuals toward a common goal. My presentation will provide an analysis of the rationale and preparation for the class.

#wms: Feminist Thought Into Action. Jenn Brandt, *High Point University*
This paper discusses the effectiveness of social media as a pedagogical tool in the gender and women's studies classroom. Specifically, this paper addresses the relationship between social media and contemporary feminist activism, as well as how the two can be used to engage students both inside and outside of the traditional classroom setting.

Taking Writing Public: Feminist Pedagogy and Web 2.0.

Kate Drabinski, *UMBC*

Social networks are increasingly the site of political, social, and intellectual life, especially for our students. At the same time, our pedagogies remain remarkably tied to the printed page, with assignments asking students to write critical essays to be read by the teacher and a peer or two, at most. Drawing on the presenter's extensive use of social media technologies such as blogs and Tumblr as writing and critical thinking practice for students, this paper asks how these technologies might be useful for expanding feminist pedagogy and activism, as well as traditional learning, beyond the classroom walls.

Moderator:

Janell Hobson, *University at Albany, SUNY*

153. Exploring the Future(s) of Civic Engagement with/in Women's Studies: Applying the Teagle White Paper

3:55 to 5:10 pm • 204 - AV

Last year's release of the NWSA Teagle White Paper on civic engagement provided a foundation upon which programs could further develop their civic engagement practices. This workshop is designed to provide space for faculty to explore innovations, challenges, and possibilities for integrating civic engagement and service learning within SPECIFIC components of the women's studies curriculum. Facilitators will dedicate time to each of the common core requirements in the women's studies curriculum: introductory, theory, and capstone. Of particular focus will be the challenges faced when approaching feminist projects within community sites when and where there is not always a common ideological focus.

Presenters:

Sera Mathew, *West Virginia University*

Brian R. Jara, *West Virginia University*

154. Good Women Have Abortions: Revolutionary Culture Change

3:55 to 5:10 pm • 205 - AV

Participants:

What Does It Take to Silence 54 Million Women? Charlotte Taft, *Abortion Care Network*; Shelley Oram, *Imagine! Counseling*
54 million American women have had abortions since Roe v. Wade. Abortion is an experience that combines two great cultural taboos—sex and death. Add a dash of one of humanity's most complex and contradictory archetypes—motherhood—and throw in two heaping cups of a well-financed forty year long religious and political campaign to shame women who have dared to make profound life and death choices and you have a surefire recipe for conflict, confusion, and silence. What does it take to it takes to give 54 million women back their voices?

4000 Years for Choice: Reframing our History, Images, Language, and Spaces.

Heather Ault, *4000 Years for Choice*

4000 Years for Choice is a project that investigates the history, images, language, and spaces of the pro-choice and pro-life movements and suggests a new framework of positive, pro-active examples based on the rich history abortion and contraception found throughout the world. Rather than demanding action and representation by our politicians, this presentation suggests that the pro-choice movement create talking points based in empowering, authentic and heartfelt stories connecting women's lives to the ancient past, present day reality, and inevitable future. Inspiration for this strategy is drawn from popular culture, such as advertising campaigns, metaphysical spirituality, and DIY communities.

"Misopolis: Doing the Abortion Three-Step".

Jeannie Ludlow, *Eastern Illinois University*

In February, 2012, an advertisement for Diesel Apparel dismayed the international abortion rights activist community. The ad paired typical Diesel imagery with copy describing "Misopolis" (after the abortifacient misoprostol) as a "brave new world" where "abortion pills" are "a gift from God." The ad tag-line was "Abortions for successful living." Research revealed that the ads were created by the Women on Waves Foundation, but to what end? Were the ads abortion-positive? Fodder for the "other side"? This paper analyzes the message and the effectiveness of the faux Diesel campaign using historian Karl Hagstrom Miller's concept of "the abortion three-step."

"Transforming Religious Language to Destigmatize Abortion."

Rebecca Turner, *Faith Aloud*

The vast majority of women in the U.S. self-identify as religious. When religious women choose abortion, they can be encouraged to use the best of their religious beliefs for strength and encouragement. Positive spiritual language encourages women to embrace their whole selves and to make strong decisions. It rejects self-victimization. Transforming our religious language has the power to change the public discourse on abortion from punitive to compassionate.

Moderator:

Carole Joffe, *University of California, Davis*

155. Negotiating Gender and Sex in Higher Ed: Successes, Challenges, and Opportunities

3:55 to 5:10 pm • 206 - AV

As women approach sixty percent of the undergraduate population nationally, the focus of universities has shifted toward women as graduate students and faculty, toward the underrepresentation of Black and Latino men, and toward services and resources for transgender students. And in 2011 new federal guidelines required universities to take specific steps to protect and support students from sexual assault under Title IX. Drawing from our experience working as diversity officers in higher ed as well as from participants' own experiences, we will examine how the shifting landscape of gender is affecting university structures, policies, and people.

Presenters:

Dona L. Yarbrough, *Emory University*

Lisa M. Coleman, *Harvard University*

156. The Princess Bribe: Decolonizing Princess Culture

3:55 to 5:10 pm • 207 - AV

Participants:

Still Pretty in Pink? Attitudes about Princess Culture Among College Women. Elizabeth Swart, *University of Central Florida*; Nicole Sayago, *University of Central Florida*

Recent research reveals that the commercialization of Princess Culture is not only a multi-million dollar business. It may also be a dangerous source of psychological distress to young girls, who internalize values about appearance, romance, and rescue which may inhibit their future empowerment (Hartstein, 2011; Orenstein, 2011). The current study describes attitudes about Princess culture among 200 university women, who have been uncritically exposed to Princess culture in childhood. The study finds that such women may experience dissonance and distress as they attempt to reconcile Princess values with adult responsibilities.

Does a Princess become a Queen? The Effect of Princess Culture on Women's Life Transitions.

Amanda Koontz Anthony, *University of Central Florida*

Using a narrative approach, this study analyzes women's life stories regarding identity formation, exploring how gendered messages received early in their lives affect their major life decisions and transitions. Specifically, we explore how growing up in a "princess culture" influences women's perspectives of "romance," including their understandings of a work-family balance. Utilizing surveys and focus groups, the project examines college women's notions of true love, marriage, career goals, and personal development. Within this, we define how women experience conflict when drawing from these messages as they enter and exit the life stage of extended adolescence.

A Whiter Shade of Pink.

Anne Bubriski-McKenzie, *University of Central Florida*

This study deconstructs the marketing of Princess Culture through a close inspection of the material culture items that represent it. Those items include books, movies/videos, games, coloring books, clothing, jewelry, toys, decals/stickers, candy, and school supplies. Many of these objects are inherently racist and reflect an anti-ethnic bias. Images of white "princesses" predominate; girls of "color" are whitened to fit the stylized Princess "norm." The presentation will deconstruct the racism inherent in Princess marketing by asking what means of internal decolonization young women must employ to resist it.

Moderator:

Leandra Preston-Sidler, *University of Central Florida*

157. Discursive Decolonization: Epistemological Interventions in Chicana and Native American Literature

3:55 to 5:10 pm • 208 - AV

Participants:

Genderqueer Aztlán? Nationalism and Disability in Like Son by Felicia Luna Lemus. Julie Avril Minich, *Miami University*

Twenty years ago, Cherrie Moraga envisioned the idea of Queer Aztlán, through which she sought to queer the decolonizing impulses of Chicana/o nationalism and to decolonize queer theory. This talk explores how Felicia Luna Lemus's 2007 novel *Like Son* represents disability in ways that reassess Moraga's Queer Aztlán, revealing the continued urgency of queer and decolonial knowledge production. Just as Moraga's nationalism is more complex than many critics acknowledge, so is Luna Lemus's work more reliant on Moraga's queer Chicana/o nationalism than it initially appears. *Like Son* "crips" Queer Aztlán to reveal the crucial, yet unexamined, role that disability plays in its theoretical constitution.

Representing Knowledge: The Place of the Book in Louise Erdrich's Shadow Tag. Beth H. Piatote, *University of California, Berkeley*

This paper examines the instability of knowledge, the problem of writing, and the politics of representation in Louise Erdrich's 2010 novel, *Shadow Tag*, which pairs Irene America, a woman struggling to write her art history dissertation, with Gil, a commercially successful artist who paints provoca-

tive images of her. Irene torments Gil by producing twin journals: a blue notebook of her "true" life, kept in a safe-deposit box; and a red diary filled with lascivious details, "hidden" for Gil to find. Alternating between entries in the competing journals and a third narrative voice, the novel raises critical questions about narrative authority, the capital of intimate knowledge, and the impossible security of a text.

Re-Framing History: Photography, Knowledge Production, and Embodied Resistance in Erased Faces. Ariana Vigil, *University of North Carolina, Chapel Hill*

Set against the 1994 Zapatista uprising and focusing on a queer, biracial U.S. photographer, Graciela Limón's 2001 novel *Erased Faces* presents readers with a cyclical perspective on history, identity, and resistance while suggesting that indigenous and European epistemologies are not necessarily incompatible. I argue that the protagonist's stance as a photographer reflects the importance of witness, a role she fulfills in several different contexts. Thus, photography functions as a trope and way of producing knowledge that is both a product of and constitutive of an anti-colonial struggle 500 years in the making.

Decolonizing Narrative Time with Helena María Viramontes and Gerald Vizenor. Armando Garcia, *Cornell University*

Their Dogs Came With Them and Chancers capture a moment in the lives of brown peoples grappling with the legacies of colonialism, from the arrival of the conquerors with dogs trained to destroy the natives, to the collection of sacred native bones in the name of science. What surfaces in these works is an incongruence of narrative forms, as the texts are not concerned with a concrete historicity or its accompanying linear plot. I argue that these forms of the novel express a difficulty in narrating coloniality, where the time of racialized subjects is incoherent with the time modernity.

Moderator:

Roxanne Dunbar Ortiz, *California State University*

158. Jewish Feminists Then and Now: Where Are They in NWSA, the Academy, and Local, National, and International Movements for Human Rights and Social and Political Change?

3:55 to 5:10 pm • 210

What role do Jewish feminists occupy within NWSA, the academy, and local, national, and international movements for human rights and social and political change? Are there barriers to full participation?

Presenters:

Sharon Leder, *F.A.A.D.*

Janet Lois Freedman, *Brandeis University*

Penny Rosenwasser, *City College of San Francisco*

Helene Meyers, *Southwestern University*

Paula Ressler, *Illinois State University*

Debra Renee Kaufman, *Northeastern University*

Moderator:

Laini Kavaloski, *University of Wisconsin-Madison*

159. (Re)Designing the Classroom: Curriculum Design, Social Justice Projects, and Empowering Students and Educators

3:55 to 5:10 pm • 211

This workshop focuses on curriculum design for classrooms centered in anti-racist, anti-sexist, and anti-colonial pedagogy, including academic spaces where a feminist ethos is not taken as a given. We offer a safe(r) space to brainstorm about pedagogy, as well as teaching tools and activities. The

workshop organizers have each taught inside and outside the traditional university space, and have benefitted from workshopping lesson plans with other feminist pedagogues. During this session, we will discuss curriculum design; creating a portable toolkit able to move from class to class; and model a few small activities, describing the nuances of each step.

Presenters:

Jessica Kaiser, *Purdue University*

Moderator:

Maria Inez Velazquez, *University of Maryland, College Park*

160. Affective Performances and Corporeal Practices: LOL and Sun Salutations

3:55 to 5:10 pm • California Room

Participants:

Liminal Laughter: A Feminist Vision of the Body in Resistance.

Sarah Elise Fryett, *Florida State University*

This essay constructs a frame for thinking a critical feminist practice of laughter, liminal laughter. Liminal laughter is formed in the margins, across various disciplines and genres; it is a subversive and parodic laughter that radically challenges the hegemonic narratives of patriarchy and heterosexuality. Feminism, concerned with challenging the structures of language, narrative, discourse, and truth should look to my theory of liminal laughter as it is a laughter of pushing boundaries, forming new alliances, and creating alternative myths and narratives.

Queer Feminist Humor: Hope in a Laugh.

Jennifer Reed, *California State University Long Beach*

Queer feminist humor takes feminist humor out of the trap of the typical battle of the sexes associated with feminist humor. Not dependent on a queer subject matter or queer-identified comics, it is the kind of humor that challenges heteronormativity, and so structurally does not set up an Other to define oneself against. There is a performative tradition of humor by mass-mediated women who define themselves outside of a heteronormative dyad: those who denaturalize heterogendered femininity, and help us to reimagine alternatives to some of the most deeply naturalized social relations embedded and embodied in heteronormativity.

Feminism From the Inside Out: Yoga in Theory and Practice.

Amy Champ, *University of Phoenix*

While the benefits of Yoga are widely touted in the media, and meditation is increasingly analyzed in the hard sciences, social science research on Yoga as a physical and psychological practice for women is nonexistent. My dissertation project examined the critical function of Yoga in the lives of American women through a feminist analysis of Yoga teachers--their embodied spiritual practice, ethics, lifestyle choices and spiritual activist projects. For this paper, I would like to explore the relationship between the popularity of Yoga practice to feminist theory, in conversation with theories on performativity and practice of Irigaray, Butler and Grosz.

Moderator:

Brenda A. Risch, *University of Texas, El Paso*

161. Master Scripts and Feminist Fictions: Borders, Weddings, Discourse, and Other Technologies of Orientation

3:55 to 5:10 pm • Grand Ballroom A

Participants:

"Whose Wedding Is It Anyway?": Women, Embodiment, and the Wedding Narrative as a Site of Cultural Negotiation.

Lara Piccolo Torsky, *University of Maryland, College Park*

This paper brings together ideas of citizenship and the nation, along with gender, race, and class as they get constructed through the dominance of the wedding narrative. The narrative constructs, defines, and polices those bodies of women deemed to be "foreign" while simultaneously expanding to co-opt those same bodies. Special attention is paid to reality television and romantic comedies, including *Say Yes to the Dress*, *Saving Face*, and *Our Family Wedding*, as a unique space where gender and genre work together, illustrating how women negotiate multiple cultural influences while ideas of citizenship and the nation play out.

Brutal Boundaries: Sex, Violence, and Border Construction.

Cristina Perez, *University of Maryland, College Park*

This paper examines the everyday, temporal, and national borders that both shape and are structured by notions of pleasure, violence, and sexuality in order to argue that, in an attempt to make sexual violence knowable, we have written fictions that narrate affect, govern responses, and star ideal victims. To that end, texts such as the media coverage of the Dominique Strauss-Kahn case, Rihanna's music videos, Alicia Gaspar de Alba's novel *Desert Blood*, and the HBO show *True Blood* are surveyed. These fictions work to legitimate some women's claims while denying the same script to women "Otherized" by race, class, and global hierarchies.

"I Am Not Broken, I Am Broken Open": An Interrogation of the Political Economy of Black Women's Sexuality.

Renina Jarmon, *University of Maryland, College Park*

Using the interdisciplinary methods of qualitative interviews and a discursive analysis of blog posts, I explore the ways in which the political economy of Black women's sexuality shapes how Black women see, name and claim their sexual selves. The qualitative interviews feature five heterosexual, queer, lesbian African American women between the ages of 18-40. The second site of analysis, the four blog posts, are written by Black women and they serve as examples of Black women seeing, naming and claiming their sexual subjectivities publicly. My goal is to add to the conversation about the political economy of Black women's sexuality.

Moderator:

Michelle Rowley, *University of Maryland*

162. Body of Law: Corporeal Knowledge and Legal Discourse

3:55 to 5:10 pm • Grand Ballroom B

Participants:

Vulnerability's Ambivalent Relationship to Transnational Feminism and Biopolitics.

Katie Oliviero, *University of Colorado, Boulder*
What are the political potentials and limits of reimagining global justice frameworks through concepts of vulnerability and resilience? Cultural and feminist legal scholars have recently advanced vulnerability as a theory and bodily condition that might address the gaps in human rights, equal protection and identitarian paradigms---oversights that postcolonial and transnational feminist analysis have long critiqued. But biopolitics and other forms of regulations similarly depend upon circulating narratives of bodily risk and protectionism that are essential for legitimating structural discrimination and violence. This paper will critically consider transnational feminist perspectives on the ambivalent political ramifications of vulnerability in law and theory.

Queer Families at the Sperm Bank: Exploring the Materiality of the Duty of Care.

Stu Marvel, *Osgoode Hall Law School*
In drawing from an empirical research study on LGBTQ access to reproductive technology in Canada, this paper will read the materiality of the legal subject through a biomedical lens. I will be circulating with materiality as a

term of law and contrasting with the feminist sense of materiality as embodiment, with concern for how the legal standard of materiality figures as an element of the doctrine of informed consent. In applying this standard to information disclosure protocols followed by sperm banks, I will explore the duty of care toward the material futures of LGBTQ communities seeking assisted reproductive technologies.

The Most Feminist Place on Earth? Traveling Feminist Theory and State Centered Politics. Nikki Karalekas, *Emory University*

Iceland's 2010 law outlawing strip clubs is unique because it is supported by a feminist rhetoric opposing the commodification of the body. As a result, the international press has declared Iceland "the most feminist country in the world." However, feminist theorists have long abandoned the radical, U.S. based perspective that such rhetoric grows out. This paper explores what happens when such a disfavored theory travels and is constructed into law by a State. Through this analysis, I complicate the idea that the relationship between feminism, law, and the body is as fated as feminist critics of state centered politics contend.

With Child: Minors' Abortion, Bodily Legibility, and Legal Contradiction. Sarah Ilene Stein, *Emory University, Department of Women's Gender Sexuality Studies*

Minor status operates as an exception to the law's assumption that legal subjects are autonomous decision makers, capable of reason. Presumed to be incapable of giving consent, minors cannot legally make certain decisions, including the decision to have sex. Minor status thus renders teenage sexual behavior legally illegible. This paper examines a moment when the legal fiction of presumed non-consent meets the pressing materiality of the pregnant teenage body seeking an abortion: the Judicial Bypass process. Delving into this fraught proceeding, the paper interrogates the legal knowledge of the female teenage body in a context of illegibility and contradiction.

Moderator:

Carrie N. Baker, *Smith College*

163. Reproductive Technologies and Social Justice: A Roundtable Discussion Sponsored by Frontiers: A Journal of Women's Studies

3:55 to 5:10 pm • Grand Ballroom C

As we near the fortieth anniversary of *Roe v. Wade*, this roundtable will analyze the contested terrains of reproduction in local, national, or transnational contexts. We will further explore the intersections between varied technologies to regulate, manage, or facilitate reproduction (e.g. abortion, contraception, surrogacy, population control, reproductive health, adoption), and claims for reproductive justice. The panelists will conceptualize reproductive issues in broad terms, taking into consideration the experiences of women of color as well as third world and transnational women's movements thus addressing the critical intersections of race, gender, class, sexuality, dis/ability status, among other social markers of difference.

Presenters:

Laura Briggs, *University of Massachusetts, Amherst*
Elena Gutierrez, *University of Illinois, Chicago*
Andrea Smith, *University of California, Riverside*
Chikako Takeshita, *University of California, Riverside*
Mytheli Sreenivas, *The Ohio State University*

Moderator:

Judy Wu, *The Ohio State University*

110. Decolonizing Knowledge, Redefining Personhood: Bodies, Mothers, and Activism in the Americas

3:55 - 5:10 pm • Junior Ballroom 4 - AV

Participants:

Reclaiming the "Bad Mother" in Resisting Segregation.

Camille Walsh, *University of Washington, Bothell*

This paper examines the case of Girard College in Philadelphia in the 1960s and the understudied performance of "motherhood" in desegregation efforts. Girard was founded to educate poor, white, orphan boys in the 19th century and was deeply resistant to desegregation efforts in the late 1960s. Over time, the definition of "orphan" was understood as "fatherless," meaning that single black mothers seeking their sons' admission to the school had to strategically enact and publicly articulate gendered and racialized tropes of the "bad mother" in order to secure for their sons the mark of "orphan" and the goal of education.

"There Is Not Such Special Sanctity about the Ovary:" Women Physicians, Surgical Gynecology, and the Invention of the Female Person.

Carrie Adkins, *University of Oregon*

This paper examines the role of women physicians in the development of surgical gynecology in the United States. Many women physicians enthusiastically promoted surgical gynecology – a decision that might appear puzzling to twenty-first-century eyes, as feminist histories of gynecology have demonstrated that operations like ovariectomy and hysterectomy frequently stemmed from male physicians' misogyny. Women physicians who supported surgical gynecology, I suggest, wanted to redefine "normal" femininity. By claiming that the ovary carried no more "special sanctity" than the eye, they attempted to invent a medicalized female person, whose health and value was separate from her reproductive capacity.

Scholarship, Activism, and Activist Scholarship in the Americas.

Julie Shayne, *University of Washington, Bothell*

This paper discusses the book *Taking Risks: Feminist Stories of Social Justice Research in the Americas*. The book brings together interdisciplinary scholars and audiences in hopes of creating dialogues about scholarship/activist tensions experienced by feminists in the academy. We explore such tensions experienced in our attempts to decolonize the stories of social justice movements in the Americas. We look at underground libraries in Cuba, human rights and theater in Juarez, community media in Venezuela, collective self-built archives in Colombia, Indigenous feminist activism in Ecuador, sex work in Brazil, sex trafficking in the US, and exile activism in the Chilean diaspora.

Moderator:

Amy Bhatt, *University of Maryland, Baltimore County*

164. Decolonizing the Professorate: Latinas Speak About the Strengths of Social Networks

3:55 to 5:10 pm • Grand Ballroom F

Latinas are underrepresented in the academy at all levels and ranks. At each stage of engagement with undergraduate/graduate education and the launch of the academic career, success and achievement are complemented and complicated by multiple identities as Latinas, women, workers, mothers, caregivers, partners, scholars and teachers. Navigating the academy includes learning to manage and navigate internecine conflict, competition and politics. The proposed roundtable examines these issues and explores how each issue can impact career trajectories. The main focus of the roundtable is to illustrate how healthy sisterhood relationships can be fostered to provide mentorship and support to faculty of color.

Presenters:Rita Ledesma, *California State University, Los Angeles*Alma Bonifacio, *Independent Scholar*Bianca Guzman, *California State University, Los Angeles*Claudia Kouyoumdjian, *California State University, Los Angeles***Moderator:**hara bastas, *University of Cincinnati***165. Roberta's Rules of Order: Examining Current Conceptions of Feminist Process in Women's/Gender Studies Contexts**

3:55 to 5:10 pm • Grand Ballroom G

How we conduct the business of women's studies and gender studies programs matters to feminists. In the context of decolonization of knowledge, we need to examine old and new forms of feminist process to meet the realities of contemporary feminist paradigms and new generations of faculty and students. We will discuss interviews with faculty from two different campuses focusing on their understanding and application of feminist process. In this workshop, participants will articulate and explore their understandings of feminist process, and identify the implications for their own campuses.

Presenters:Judith Parker, *University of Mary Washington*Deborah Mahlstedt, *West Chester University***166. Women of Color Caucus Meeting**

3:55 to 5:10 pm • Grand Ballroom H

167. Bridging the Gap Between Theory and Activism: Enhancing Student Research Projects Through Feminist Action

3:55 to 5:10 pm • Junior Ballroom 1 - AV

Participants:

Improving Student Research Papers in Women's Studies through Staging the Information Seeking Process and Academic-service Learning.

Solange Simoes, *Eastern Michigan University*; Suzanne Gray, *Eastern Michigan University*

Often student research papers reflect a lack of thorough analysis of appropriate literature and empirical evidence that would allow them to effectively answer interesting research questions in women's studies. Providing students with structured information literacy instruction and academic-service learning opportunities encourages students to more effectively combine the experiential and the theoretical in order to write high quality research papers. This interdisciplinary paper, co-authored by a sociologist and a faculty librarian, is based on the analysis of a survey of course alumni from

2008-2011, and students' reflection papers on the feedback mechanism between theory and activism fostered by this pedagogy.

Creating Collaboration between Academic and Student Affairs.Jess Klein, *Eastern Michigan University*

There is often a disconnect on college campuses between academic affairs and student affairs. Through the Academic Service-Learning program, the Women's and Gender Studies Department (academic affairs) and the Women's Resource Center (student affairs) have engaged in a collaborative process that brings together the importance of taking what one learns inside the classroom and practicing it outside the classroom setting. This paper will show overall reflections from students who worked on AS-L projects with the Women's Resource Center, results from evaluative research of Women's and Gender Studies students, as well as the process of putting research papers into practice.

Teen Dating Violence: an Escalating Problem, a Blind Eye and a Need for Prevention.Madelyn Prebola, *Eastern Michigan University*

Studies have shown that physical aggression occurs in 30% of teen dating relationships, and yet, there are no programs educating teens about the issue in the majority of American high schools. Violence in teen dating relationships has become an issue of increasing importance in the United States and the problem can be reduced through, education, awareness and prevention policies. Through an academic service-learning project with the Women's Resource Center on campus, firsthand knowledge was gathered that indicated there is not enough being done to prevent teen dating violence in the local schools.

The Silent Epidemic – Emotional Abuse.Brooke O'Neil, *Eastern Michigan University*

When thinking of domestic violence, most only think of physical abuse rather than emotional abuse, from which many more women suffer. Emotional abuse can be more detrimental than physical abuse due to the psychological damage inflicted. Through an academic service-learning project with the Women's Resource Center on campus, firsthand knowledge was gathered about all of the different shelters and services that are offered in Michigan, which helped put into perspective how big of an issue all types of domestic violence, including emotional abuse, are in our area.

Moderator:Suzanne Gray, *Eastern Michigan University***168. Athena Unbound: Using Women, Science, and Feminist Social Networks to Change Academic Institutions**

3:55 to 5:10 pm • Junior Ballroom 2

Participants:**Breaking into the Lab: Engineering Progress for Women in Science.**Sue V. Rosser, *San Francisco State University*

The presenter uses interview data from successful women scientists and engineers in her 2012 book, *Breaking into the Lab*, to answer the question of why elite institutions have so few women scientists and engineers tenured on their faculties. Despite being highly qualified, motivated students, women have drastically higher rates of attrition; women also avoid the fields such as engineering, computer sciences, and the physical sciences, that have highest demand for workers and largest salaries. The biases and barriers also lock women out of the new scientific frontiers of innovation and technology transfer, resulting in the loss of useful inventions and products for society.

Dual-career Partnerships: Implications for Women's Careers in Science and Engineering. Shannon K. Gilmartin, *Stanford University School of Engineering*

In 2008, two studies examined the higher rate of dual-career partnerships among women scientists, technologists, and engineers as compared with their men colleagues. This presentation will provide an overview of these two studies, *Climbing the Technical Ladder: Obstacles and Solutions for Mid-Level Women in Technology* (Simard et al.) and *Dual-Career Academic Couples: What Universities Need to Know* (Schiebinger et al.). The presentation then will turn to findings on dual-career partnerships among the newest generation of women and men engineers, drawing from the recent *Pathways of Engineering Alumni Research Survey* (PEARS). Implications for women's career advancement in STEM will be discussed.

Removing Barriers for Women in Academic Engineering.

Jill Bystydzienski, *The Ohio State University*

Engineering continues to be a field with few women at all academic levels. While in recent years many engineering schools and departments have changed their policies and are actively recruiting women, their cultures continue to be inhospitable to women, often in subtle ways. This presentation will focus on some of the subtle barriers to women's full inclusion and will examine the efforts of a National Science Foundation ADVANCE project that aims to change the culture of engineering and other STEM fields at The Ohio State University.

Unbinding Athena: Strategic Change in Higher Education to ADVANCE Women Scientists.

Sandra Laursen, *University of Colorado, Boulder*

The National Science Foundation's ADVANCE program calls for systemic approaches to enhance women's representation and success in the academy, especially in science and engineering. Our research study examines ADVANCE institutions' approaches to organizational change, by identifying and categorizing change interventions, examining how they combine to build an overall change portfolio, and considering how interventions may be selected or adapted for specific institutional contexts. Drawing upon Bolman and Deal's (1991) framework for understanding organizational issues, we highlight examples of strategic interventions intended to advance gender equity and consider how they apply in particular institutional settings.

Moderator:

Leticia Márquez-Magaña, *San Francisco State University*

169. A Clinic on Clinics: New Directions in Birth Control History

3:55 to 5:10 pm • Junior Ballroom 3

This roundtable discussion features the work of four historians who have examined the twentieth century birth control movement at the local level. By moving beyond Margaret Sanger and the national Planned Parenthood organization in New York City, they have developed an exciting new body of work. Examining how birth control spread in cities and towns across the nation, these scholars have uncovered not only its geographic breadth but also its tactical creativity and resiliency. In the process, some of the best new work complicates the national narrative by focusing on these local stories and especially the local birth control clinic.

Presenters:

Cathy Moran Hajo, *New York University*

Rose Holz, *University of Nebraska, Lincoln*

Jimmy Wilkinson Meyer, *Independent Scholar*

Moderator:

Carole McCann, *University of Maryland, Baltimore County*

170. Regional Chair Business Meeting

3:55 to 5:10 pm • Kaiser

171. Imagining a Feminist Future in Girls' Studies

3:55 to 5:10 pm • Skyline

Abstract: This roundtable includes contributors to a new anthology, *Difficult Dialogues About 21st Century Girls* (SUNY, 2012), which consists of girls studies presentations from the past two years' NWSA annual conferences. The book presents cutting-edge research in girls' studies, widely unknown and unavailable in women's studies courses, and to a larger feminist network. Discussants will address new methodologies and frames for girls study research, how categories of "girl" and "women" are constructed and deconstructed, how understanding the lives of girls can enrich women's studies pedagogy, and the ways that girls studies informs feminist theory and practice, and visa versa.

Presenters:

Elline Lipkin, *University of California, Los Angeles*

Dana Edell, *SPARK Movement*

Kerrita Mayfield, *University of Massachusetts, Amherst*

Shana Calixte, *Laurentian University*

Candice Merritt, *Independent Scholar*

Moderator:

Donna Marie Johnson, *York College*

172. Critical Trans Theories and Politics

5:20 to 6:35 pm • 201 - AV

Participants:

Not Born This Way: Critical Trans Politics and a Feminist Ethics of Choice. Cael Keegan, *San Francisco State University*

Following Dean Spade's *Normal Life*, this paper bridges issues preventing the creation of a trans-inclusive feminism as well as robust critiques of misogyny and transmisogyny in trans and feminist communities. The paper questions the concept of immutable difference as a grounding claim in feminist and trans politics, simultaneously resisting the "born this way" force of Gaga positivity and the impulse to fix trans difference as biological. Rather, it posits expanding the ideal of equality through a critical trans politics that imagines all gender as chosen, and the choice to "be or become gendered" as a basis for feminist belonging.

Resisting Medicalization: Theorizing Trans and Intersex Coalition.

Hilary Malatino, *Indiana University, Bloomington*

This paper theorizes potential coalitions between U.S. trans activist efforts to de-medicalize gender transition (from collectivities cohering around the rejection of hormonal/surgical modification to trans-specific legal consultation organizations) and intersex resistance to medical pathologization. To ameliorate the rending apart of trans and intersex issues, it positions the difficulties engendered by the regulative medicalization of trans subjectivities as well as the surgical and hormonal shoe-horning encountered by intersex persons as linked instantiations of administrative violence that result in the maldistribution of life chances for individuals unwilling or unable to be interpellated by dominant medical logics of sex constitution and gendered realism.

Stepping Beyond the Steppes: the Role of the Transnational in the Creation of Kazakhstani Trans People.

Samuel Roman Buelow, *Indiana University*

I investigate the role that transnationalism plays in the shaping of transgender subjectivities in Kazakhstan. Through interviews with trans subjects and advocates, I examine the way people engage with transnational discourses

and travel between nations in order to conform to localized understandings of gender and sex. The transnational gains increased importance in the Kazakhstani situation because of the legal mandate that change in legal documentation be proceeded by genital surgery, which is not performed in Kazakhstan, causing people to travel to Russia, Uzbekistan, and Thailand, a process that is hampered by not having documentation that conforms to their gender presentation.

Taboo Subjects: Conversations between a Black Trans Man and a White Trans Man on Feminism, Racism, Sexism, Sexuality, and the Body. Reese C. Kelly, *Middlebury College*

We will present a collaborative autoethnographic research project based on dialogues between a black trans man and a white trans man on the ways in which race, class, gender embodiment and expression, and sexuality shape and inform our experiences in queer and feminist contexts. We highlight the incongruencies between queer theory, feminism, and our lived experiences as transitioned males, offering insights into the limitations of post-structural theory.

Moderator:

Regina M Wright, *Indiana University, Bloomington*

173. Little Monsters: Gender, New Media, and Popular Culture

5:20 to 6:35 pm • 202 - AV

Participants:

"I was Enchanted to Meet You": Queering Fandom on Taylor Swift Fan Forums. Adriane Brown, *Augsburg College*

This paper examines queer rhetorics of fandom on Taylor Swift fansites. While devoted adolescent fans insist that they are not "gay for Taylor," their online discussions, user-made graphics, and love letters to Swift express deep longings to know her, touch her, smell her, and receive her affection. I suggest that girls' statements reveal a mode of heterosexual melancholia: girls deny lesbian desire even as remnants of it surface in their expressions of fandom. However, their insistent denials of lesbian desire, as well as homophobic practices on the site, ultimately render a queer reading of their fandom ambivalent.

(Re-)Pinning our Hopes on Social Media: Assembling Female Identity on Pinterest. Katherine Gantz, *St. Mary's College of Maryland*

Pinterest, the rapidly expanding, theme-based image-sharing website, has seen a predominantly female usership since its launch in 2010. The distinctive online community of Pinterest's structurally unconventional site has generated equally idiosyncratic patterns of use, revealing much about how women are claiming this particular niche in social media to establish personal networks, express affinities and desires, and to engage in (or resist) consumerism. Looking to both linguistic and social science research, I argue that Pinterest exhibits a unique traffic in visual and verbal codes that echoes how Western women have historically established identities and formed cohesive social groups.

Becoming Digitally: 'When did this become hotter than that?'

Tempest Marie Henning, *Illinois Central College*

The social network and virtual forum facebook has created an environment in which women and girls may ban together in order to combat situations of sexism. I argue that while this new mode of communication has opened innovative avenues for individuals to broadcast their ideologies and identities, digital media and social networks are often times an arena in which backlash and hyper-femininity occurs. I will examine the viral phenomena of memes juxtaposing one 'type' of female body with another and argue that enroot to

encouraging more 'female' friendly body images, the memes are relocating hyper-femininity in another phantasmal aspect.

Mommy Bloggers and the New Capitalistic Power. Marylynnne Lawson, *University of Colorado Denver*

With the recent tide of "Mommy Bloggers" proliferating the Internet, women in all stages of mothering have become professional writers by using their in-house research subjects to promote a nation obsessed with all things Mommy. In turn, many isolated mothers have reached out to the Internet searching for ways to belong. While numerous women view these blogs as a place to network and share in the experience of motherhood, many of these sites feed the notion that motherhood holds certain capitalistic power; a power that elevates the idealistic good mother who knows all and buys all.

Moderator:

Katherine Gantz, *St. Mary's College of Maryland*

174. Re-Imagining Women's Studies in the Digital Age

5:20 to 6:35 pm • 203 - AV

An exploration of the challenges and opportunities facing women's studies as a new generation of digitally savvy students and online classes proliferate in universities nationwide. The global explosion of digital media marks the transition of a new era in feminist education. Innovations impacting the classroom experience enable new forms of teaching, research and activism – and open women's studies to a far greater student base as the physical classroom walls give way to online education.

Presenters:

Michelle McGibbney Vlahoulis, *Arizona State University*

Kryn Freehling-Burton, *Oregon State University*

Irma McClaurin, *McClaurin Solutions*

Moderator:

Karon Jolna, *Ms. Magazine*

175. #OccupyFeminism: How the Occupation is a Feminist Issue

5:20 to 6:35 pm • 204 - AV

Participants:

#OccupyFeminism: Gender, Class and the Socialist Feminist Possibilities of #OccupyWallStreet.

Michelle Corbin, *Worcester State University*

In the face of unprecedented economic inequality, #OccupyWallStreet recently emerged as the first economic justice mass-movement in the US since the Great Depression. Drawing on socialist feminist arguments that labor is a feminist issue and intersectional insights that class is both gendered and raced, I argue that #OccupyWallStreet is not only a class-consciousness struggle but is also, in part, a feminist movement. I examine how such a feminist #Occupation might build a feminist revolution that is as material and economic as it is symbolic and sexual, one full of both bread and roses.

"Defend Wisconsin", the Israeli J-14 "Tent Protest", and the Challenges of Reconciling Feminist Politics With the Pursuit for Economic Justice.

Naama Nagar, *University of Wisconsin-Madison*

A comparison of Defend Wisconsin and the Israeli 2011 "Tent Protest" reveals that in both movements, gender - understood as a signifier of differences - operated as a constitutive element during the processes of mobilization, deliberation and negotiations with the authorities. In Wisconsin, gender manifested in multi-layered, fractal-like patterns across topics, groups and forms of protest, while In Israel, gender was used in creating symbolic boundaries between topics and groups. In both cases, however, gender has hardly been recognized as a meaningful contentious factor. The lessons

of these movements demonstrate future challenges for pursuing feminist justice with economic justice.

Moderator:

Maria Rosales, *Guilford College*

176. Creative Approaches to Social Justice in the Feminist Classroom

5:20 to 6:35 pm • 205 - AV

The commitment to putting theory into practice is a familiar one to most feminist teachers and scholars. This panel takes a cue from feminists such as Gloria Anzaldúa and Audre Lorde who have long advocated the value of creative expression to further feminist knowledge and social justice goals. Although we remain keenly aware that class projects promoting creativity can be interpreted as merely “fun” assignments, this panel explores ways in which creative work can promote not only imaginative thinking in our classrooms, but also creative theorizing that can be transgressive and transformative for students and feminist teachers alike.

Presenters:

Christa Craven, *College of Wooster*

Mairi Pileggi, *Dominican University of California*

Abigail Boggs, *University of California, Davis*

Moderator:

LeeRay Costa, *Hollins University*

177. Creatrix for the Possible: Women Make Art, Make Community, Make Change

5:20 to 6:35 pm • 206 - AV

This Roundtable will focus on transformative art that has emerged from women's culture and lesbian community. Creative expressions, from women's lands in particular, have served for over three decades as a vehicle for emancipation from patriarchy, as imaginative critique of dominant paradigms, and as inspiration for feminist empowerment and lesbian community. Art created by women connected with land communities includes performance art, music, photography, poetry, narrative writing, ceremonial song, and drawing/painting. This varied and creative work has sparked publications, exhibitions and performances that catalyze feminist imagination and action toward inventing new possibilities for ourselves and the world.

Presenters:

Bethroot Gwynn, *We'Moon*

Felice Ana De Ni Aodagain, *College of Marin/Denia Dance*

Musawa Lucy Moore, *We'Moon/Mother Tongue ink*

Oak Chezar, *Front Range Community College*

Linda Long, *University of Oregon Libraries*

Marna Hauk, *Prescott College*

Moderator:

Jade Aguilar, *Willamette University*

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178. Feminist Idioms from the 1970s, Real and Imagined

5:20 to 6:35 pm • 207 - AV

Participants:***Writing the Real and Imagined Black Woman: Adrian Piper's Food for the Spirit (1971).*** Kimberly Lamm, *Duke University*

This essay will analyze Adrian Piper's *Food for the Spirit* (1971), a "private performance" in which Piper engaged in a reading of Immanuel Kant's *Critique of Pure Reason*, photographed herself in a mirror, and recorded her daily physical acts in writing. I will argue that by representing herself in textual and visual realms, *Food for the Spirit* strategically frames the black woman as a recognizable concept, rational subject, and literal object in space and time, while also acknowledging the necessity of the imagination as a means for escaping the cultural framing that would essentialize the "real" black woman.

The 1970s, Mass Culture, and the Event of Women's Liberation.Victoria Hesford, *Stony Brook University*

In this paper I offer a comparative analysis of two mass cultural texts of the 1970s: the TV sitcom, *Maude*, and the film, *The Stepford Wives*. I argue that each text betrays the exhaustion of their generic form as a way to convey and contain the possibilities of feminist political practice, demonstrating instead a concern with the artificiality of "women" as a social and political category. Ultimately, I want to suggest a reading of women's liberation within the context of a shift in the political uses and transformations of the category "women" in the transnational context of the 1970s.

Lygia Clark's Collective Body and The Reconfiguration of the Real.Laura Harris, *Duke University*

I will examine several performance projects staged by the Brazilian artist Lygia Clark, while in exile in Paris, including *Birth* (1969), *Tunnel* (1973) and the *Collective Body* projects of the early 1970s, paying particular attention to the way they restage and reconfigure the experience of birth and connection and separation. These projects, which are not explicitly feminist and which operate, as she Clark puts it, "at the edges of psychoanalysis," propose a very different theory of the real and of the social relations attached to it than those in play in feminist theory, particularly Lacanian feminist theory, suggesting a way of productively expanding that thinking.

For Real this Time: Feminist Cinema & Political Experiments.Shilyh Warren, *University of Texas, Dallas*

This paper explores the overlaps between feminism's investment in "the real" -- real subjects, real politics, real lives, and real change -- and experimental practices among filmmakers such as Sally Potter and Lourdes Portillo, who have been at the heart of feminist film culture since the 1970s. By understanding the interstices between realist and experimental practices in feminist film history, we gain new perspective on contemporary work by filmmakers such as Cheryl Dunye and Kelly Reichardt.

Moderator:Lisa Diedrich, *Stony Brook University***179. Hollaback! You, an App, and a Map Have the Power to End Street Harassment**

5:20 to 6:35 pm • 208 - AV

Street harassment is one of the most pervasive forms of social violence, yet one of the least legislated against. It is rarely reported, and is too often accepted as the 'price you pay' simply for being a woman, a person of color, an immigrant, dis/abled, a poor person, an activist, or LGBTQ. Hollaback! is a crowd-sourced movement to end harassment in public spaces by using mobile- and web-based reporting technology to make instances/patterns of

street harassment visible. Participants will compare the impacts and context of Hollaback! in multiple international locations and explore the possibilities and capacities for coordinated, international action.

Presenter:Jane Lehr, *California Polytechnic State University***180. Decolonizing (A)sexuality: Contesting Contemporary Western Sexual and Gendered Norms**

5:20 to 6:35 pm • 210

Participants:***Asexual Intersections: Asexuality and Gender Ideology.*** Kristina Gupta, *Emory University*

I draw on data collected from 23 interviews with asexual individuals to explore how gender inflects experiences of asexuality. I also use this data to analyze two sets of competing claims: first, asexual men challenge notions of male sexuality as ever-present vs. asexual men reinforce associations between masculinity and hyper-rationality; second, asexual women challenge notions of female sexuality as ever-available to men vs. asexual women reinforce associations between femininity and "passionlessness." I argue that all four claims describe some aspects of my data, however even together they do not capture the complex intersections of asexuality and gender ideology.

Masculine Doubt and Sexual Wonder: Asexually-Identified Men Talk About Their (A)sexualities.Ela (Elzbieta) Przybylo, *York University, Toronto*

I trace the ways in which disbelief in asexual men and asexuality suggests a potent crisis of sex, sexuality, and masculinity. Through using interviews with asexually-identified men in Southern Ontario, my talk demonstrates the ways in which diverse forms of asexuality jeopardize taken for granted assumptions about masculinity and sexuality. By navigating assumptions about their lack of 'manliness' and 'virility,' 'unhealthy' lack of sex, and 'absence' of sexuality, I argue that asexual men both denaturalize and confront taken for granted patterns of sex and sexuality and challenge notions that sex, for men, is a compulsory and natural impulse or drive.

Surveying Asexuality: Variable and Changing Gender Stereotypes in Asexual Identity Formation. Andrew Hinderliter, *University of Illinois, Urbana-Champaign*

My project draws on data from an online survey of 207 asexual-identified individuals, as well as on my own experiences as an asexual-identified man, and considers the roles of gender-differentiated (and changing) gender stereotypes and expectations for understanding asexual identity. I use this data to argue that to understand the role of beliefs about gender roles in asexual identity formation, we must investigate individuals' past and present beliefs and the gender norms that people have tried to impose on them. I additionally argue for the importance of investigating the role of gender stereotypes in asexual identity formation using mixed-methods approaches.

Moderator:Karli Cerankowski, *Stanford University*

Critically Acclaimed Documentaries for Women's Studies

NEW RELEASES



THE LIGHT IN HER EYES

Shot on the eve of the Syrian uprising, *The Light in Her Eyes* is a portrait of a remarkable woman, a Muslim preacher who founded one of the first religious schools for girls in Syria. The documentary looks at how women in today's Middle East are claiming a space for themselves within the Mosque.

87 or 58 minutes | Institutional Purchase: ~~\$295~~ **\$221**
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ME FACING LIFE: CYNTOIA'S STORY

What role should nature and environment play in the legal defense of a young girl on trial for murder? This engrossing documentary follows the controversial case of Cyntoia Brown, a 16-year-old girl forced into prostitution, who faces life without parole for killing one of her clients.

52 minutes | Institutional Purchase: ~~\$295~~ **\$221**
 Classroom rental: \$95

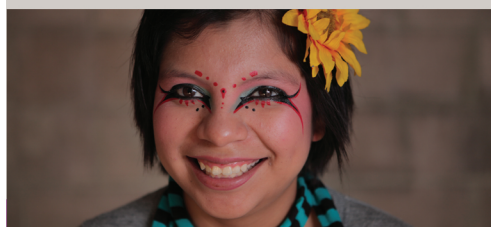


G-SPOTTING: A STORY OF PLEASURE AND PROMISE

Incorporating a wealth of archival material as well as testimony from key figures in the field, *G-Spotting: A Story of Pleasure and Promise* is a captivating documentary that explores the modern history of female sexuality, while playfully demystifying the most mythologized sexual discovery of the 20th century.

52 minutes | Institutional Purchase: ~~\$295~~ **\$221**
 Classroom rental: \$95

NEW RELEASES



INOCENTE

An estimated one million children, like *Inocente*, will be protected by the new Deferred Action immigration policy. This powerful, inspirational documentary delivers a rare glimpse into the life of *Inocente*; a homeless, undocumented 15-year old girl and burgeoning artist, and the challenges she faces on a daily basis.

40 minutes | Institutional Purchase: ~~\$295~~ **\$221**
 Classroom rental: \$95



WORDS OF WITNESS

Defying cultural norms and family expectations, Heba, a 22-year-old journalist, takes to the streets to report on an Egypt in turmoil, using social media. This fascinating documentary tells the story of Heba and her family, who support the young woman's desire to be a journalist while fearing for her safety. Heba's coming of age, political awakening and the disillusionment that follows, mirrors that of a nation seeking the freedom to shape its own destiny, dignity and democracy.

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181. Defining, Writing, Remaking, and Reimagining Bodies

5:20 to 6:35 pm • 211

Participants:***Bodies Unbound: Embodied Writing in Transitional Spaces.***Lydia McDermott, *Ohio University*

Searching for the concrete when searching for the embodied in writing is a problematic solution to a mind/body dualism because of the masculine preference for “concrete” evidenced in Enlightenment rhetoric texts. This Enlightenment preference extends into the need to explore, explain and colonize “dark frontiers,” both in landscapes and bodyscapes. I argue in this paper for a de-colonizing feminist writing practice and pedagogy based on ambiguity and multiplicity as opposed to the colonial focus on clarity. I locate important examples of such embodied, yet transitional and ambiguous, writings and explore pedagogical implications of these examples.

Passivity, Agency, Transformation.Elizabeth Jean Stigler, *Independent Scholar*

This paper will examine the emerging concept of agential passivity in accordance with the theories of Meredith Jones, Cressida Heyes, and Jack Halberstam. While passivity has long been colluded with ignorance and devoid of agency I argue for a reconceptualizing of the unconscious self. In my argument the elective release of consciousness experienced by the cosmetic surgery patient can be remade into a space of feminist transformation.

Moderator:Karen Nelson Villanueva, *California Institute of Integral Studies***182. Fat Studies Interest Group Meeting**

5:20 to 6:35 pm • Broadway

183. Who is the Girl in Girls' Studies?: Considering the Transnational and Global in the Study of Contemporary Girlhood

5:20 to 6:35 pm • California Room

Participants:***When Girl Meets Girl Child: A Critical Literature Review of Girlhoods in a Global Context.***Heather Switzer, *Arizona State University*; Emily Bent, *National University of Ireland, Galway*

This paper conducts a comprehensive review of two largely unconnected literatures: girls studies (examinations of girlhood in the one-thirds world) and what we are calling “girl child studies” (examinations of female adolescence in the two-thirds world). It asks: what happens when we bring the study of “girl” into conversation with “the girl-child”? How are our theorizations of girlhood(s) informed and shaped in an era of globalizing postfeminist neoliberal girl power? And what might it mean to consider “oppositional girlhoods” (Bent forthcoming 2012) rather than comparative approaches to girlhood in “the west” versus “the rest” of the world?

Disrupting the Ideal Girl: Locating the Transnational in American Girls' Literature.Kate Harper, *Arizona State University*

This paper discusses the ways in which the specter of the “Other” girl emerges in girls' serial literature – from Nancy Drew to Sweet Valley High – written in the United States and for U.S. audiences from the beginning of the 20th century. It considers the necessity of situating representations of girls in this seemingly isolated body of literature within a broader global and transnational context. It also reflects on the practical and theoretical challenges – and possibilities – of such work.

Girlhood and Globalization: The Future of Girls' Studies.Rachel Reinke, *Arizona State University*

The “coalescence” of girls' studies can be traced to the ascendancy of neo-

liberal globalization and the scholarship that emerged in response to these (continuing) political and economic dynamics (Kearney 2009). Yet, on the whole, the field hasn't directly addressed issues of “the global.” This paper asks: If an impetus of the field is to enable girls' agency (Kirk et al. 2010), how can this goal be translated across national borders without being universalizing in the context of a globalized political economy? If a one-thirds world construction of girlhood is being deployed globally, what are the effects for girls and girl-centered policy?

Moderator:Georganne Scheiner-Gillis, *Arizona State University*Moderator: Eline Lipkin, *University of California, Los Angeles***184. On the Politics of (Minor) Commons**

5:20 to 6:35 pm • Grand Ballroom A

Participants:***“Queer Commons and Enclosures”.*** Stina Soderling, *Rutgers University*

This paper will place queer land into the history of capitalism, and will point to sexuality's role in the process of land enclosure by engaging with queer land projects in the United States in the context of the conversation (rather than the opposition) between “commons” and “enclosures.” The paper will compare the land tenure and community structure of a women's land in Vermont and a mixed-gender queer land project in Tennessee to explore how issues of gender, sexuality, race, and ownership influences access to space.

“Cosmopolitics of the Commons”. Miriam Tola, *Rutgers University*

This paper will consider Michael Hardt and Antonio Negri's distinction between natural and artificial common in the context of feminist criticism of the modern narrative of separation between nature and culture. The paper will draw on Silvia Federici, Donna Haraway and Isabelle Stengers to explore possibilities and limitation of Autonomist thinking.

“Decolonial Commons and The Indigenous Peoples of the Sierra Nevada de Santa Marta”.Carolina Alonso Bejarano, *Rutgers University*

This paper will explore the consequences of reading Latin American indigenous movements from the logic of the Western Left. Using Walter Mignolo's distinction between pre-Columbian concepts of “the communal” and leftist notions of “the common/s” in the context of the Arhuaco struggles for land in Northern Colombia, this paper will discuss alternative alternatives to private property, and will argue for the importance of recognizing “border epistemologies” as autonomous and legitimate sites for anticapitalist struggles.

Moderator:Sara Perryman, *Rutgers University***185. Toward Freedom from Unreal Loyalties: Historical and Contemporary Examples of Feminist Decolonization**

5:20 to 6:35 pm • Grand Ballroom B

Participants:***What the Disloyal Daughter Saw: Becoming Simone de Beauvoir.***Meryl Altman, *DePauw University*

It may seem counter-intuitive to place Simone de Beauvoir in the context of ‘subjugated knowledges,’ since *The Second Sex* and her other essays draw on a philosophical vocabulary and tradition many feminists find elitist and exclusionary. However, her newly published early diaries and fragmentary manuscripts show that the confident ‘thinking voice’ we associate with Beauvoir emerged only shakily, fighting powerful cultural censors. I'll explore how these early struggles helped Beauvoir become a translator across disciplinary and institutional boundaries, revealing key disloyalties to dominant discourses that enabled her often-overlooked analyses of class and race, and her commitment to anti-colonial struggle.

From Perplexities to Praxis: Jane Addams and the Ethical Sensibilities of 'The College Woman'.Tamara Beauboeuf, *DePauw University*

Jane Addams (1860-1935) was a Progressive Era social reformer whose activism incorporated a 45-year voluntary residence in one of Chicago's immigrant and working poor neighborhoods. An overlooked contribution to her social justice praxis is her attention to the "the college woman," a repeated character in her early theorizing (1880-1902) who embodied "perplexity," Addams' term for white women's potential to exhibit marked disloyalty to the patriarchal and class domination normative in their privileged upbringings. I argue that 'the college woman' articulated critical socially subjugated knowledge that anchored much of Addams' powerful re-conceptualization of democracy as an inclusive ethic of everyday responsiveness.

Working With the Next Generation: Practices of Decolonization in Feminist Pedagogy.Katja Koehnlein, *Southern Connecticut State University*

Conceptualizing feminist work with girls and young women as interdisciplinary, political, and pedagogical, I explore some practices of decolonization evident in feminist classrooms and beyond. In particular, I examine how deconstructing myths of meritocracy is essential for creating solidarity amongst girls and young women that allows for personal growth. Bringing in my personal experiences as a social worker and teacher, I will further discuss how placing the needs and strengths of diverse girls and young women at the center of feminist pedagogy may challenge and redefine not only our pedagogical concepts, but also our feminist visions.

Moderator:Christina Holmes, *DePauw University***186. Working Toward a Feminist Future: Undergraduates Organizing for Social Change**

5:20 to 6:35 pm • Grand Ballroom C

In this roundtable, undergraduate students will engage in a conversation about how they have enacted social change on their college campus, thus helping to create revolutionary futures within a conservative political climate. Since all students are members of the WILL program at the University of Richmond, an academic program that seeks to bridge classroom-based theoretical material with practical application outside of the classroom, students will comment on how the "theory-to-practice" model has helped them deepen their understanding of feminist activism.

Presenters:Mallori Holloman, *University of Richmond*Abbey Warchol, *University of Richmond*Jennifer Johnson, *University of Richmond*Holly Blake, *University of Richmond***Moderator:**Melissa Ooten, *University of Richmond***187. The Gendered Spaces of Imprisonment**

5:20 to 6:35 pm • Grand Ballroom F

Participants:**"This Place Saved My Life": The Myth of the Savior Prison and Why it is so Appealing to Incarcerated Girls.**Mary Thomas, *The Ohio State University*

This paper explores girls' narratives of personal redemption and change while serving time in a juvenile detention facility. The predominant message that girls face while detained is that their future success depends on new attitudes, better choices, and faith beyond their personal circumstances. My research shows that girls are overwhelmingly taking on the fantasies that life

on the 'outs' will be greatly changed through "responsibility" that they are taught in detainment. How do facility and detainee narratives rely on the effacement of the profound challenges that girls face, including abusive and neglectful families, urban decay and poverty, and mental illness?

"White Ladies Bountiful and the Iron Cage." Gillian Harkins, *University of Washington*; Erica Meiners, *Northeastern Illinois University*

This paper explores the hetero-gendered and racial dynamics of volunteerism in U.S. prison education programs. We are interested in how white liberal philanthropy and feminism intersect in efforts to provide higher education for incarcerated people. We focus on how activism for educational access, anti-racism, and feminism create new paradoxes for political advocacy in the era of mass incarceration. As educators, organizers and scholars who provide educational opportunities for those currently (and formerly) incarcerated, we explore the racialized and hetero-gendered spaces of "prison education" and the contradictory work of these programs within a landscape of U.S. mass incarceration that actively targets communities of color.

Servant Mothers? The Gendered Carceral Regime of Faith-based Prison Programs.Tanya Erzen, *The Ohio State University*

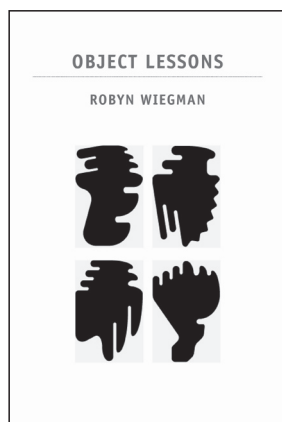
This paper examines how the rise of faith-based and fatherhood programming in prisons promotes a gendered carceral regime. The rationale of many Christian programs in prison is that women are required to reform the self and acquire particular dispositions of servanthood, motherhood and marriageability. Coercion, surveillance and resistance are also implicated in the practice of religion in the prison. The paper argues that faith-based prison programs create new forms of neoliberal governance through an emphasis on individual transformation, self-improvement and responsibility. Based on ethnographic fieldwork in several women's prisons in Florida and Washington, the presentation explores how incarcerated women refute and embrace the categories of marriage and motherhood.

Moderator:Christine (Cricket) Keating, *The Ohio State University***188. Decolonizing Minds and Mindful Decolonizing: Transforming Knowledge Practices Through Pedagogical In(ter)ventions**

5:20 to 6:35 pm • Grand Ballroom G

Participants:**There Is Method in Depatriarcalization and Decolonization: Teaching Research Methods Under a Critical Perspective.**Dulce Abigail Perez Aguilera, *Arizona State University*

To challenge dominant epistemologies and ontological foundations within a classroom is not an easy task considering that the instructor faces institutional constraints that limit attempts to incorporate subjugated knowledges into the research methods curriculum and instruction. This paper addresses the intricacies of incorporating depatriarcalization and decolonization approaches (or standpoints) in an undergraduate research methods class, the mechanisms to incorporate both approaches considering constraints on time and space, and the institutional reluctance to decolonize and to engage in a process of depatriarcalization within research methodologies. In this regard, I propose some suggestions for instructors willing to embark in this endeavor.



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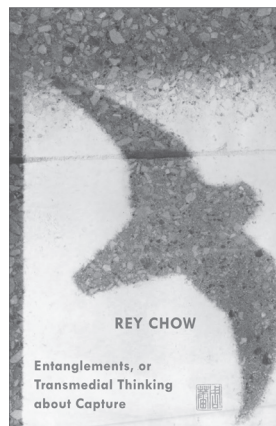
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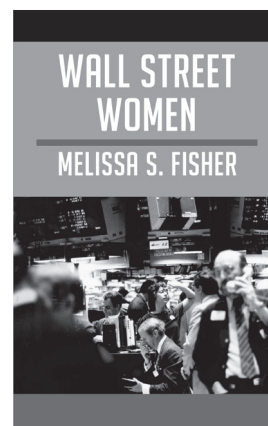
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***Can the Subaltern Speak Before the Tenth Week of the Semester?
Exploring Postcolonial Pedagogies of Not-Knowing.***

Roberta Chevrette, *Arizona State University*

Twenty-four years ago, Spivak (1988) wrote about the muting of postcolonial women's voices. Mohanty (1984) voiced a similar concern regarding western feminists' depiction of a monolithic Third World Woman Other. And yet, despite the large-scale incorporation of these and other germinal works into feminist theory and classrooms, postcolonial and women of color "perspectives" continue to be silenced. This essay explores how subaltern voices are subjugated by the persistence of linear historiographic curricula that privilege and reinforce Anglo-American subjectivity. Building on Alexander's (2005) description of "not-knowing," the author proposes and outlines "pedagogies of not-knowing" as a strategy for counter-hegemonic knowledge production.

Beyond Experience: Pedagogical Foundations of Feminist Transnationalism. Carrie Bauer, *Arizona State University*

This research examines intersectionality and interdisciplinary methods as part of my teaching pedagogy. I am influenced by the theoretical foundations of feminist transnationalism; I emphasize learning through lived experience and the consideration of subaltern forms of knowledge. With my students, we explore ways to illuminate marginalized voices oppressed by economic and political systems of power while considering our own positionality. I begin by building a supportive environment where students can freely express themselves and explore how they feel within their own experiences. Students are then challenged to map their concerns in a global context specifically highlighting the post-colonial feminist perspectives.

Moderator:

Renya Ramirez, *University of California, Santa Cruz*

189. Girlhoods and Feminist Education Past to Present

5:20 to 6:35 pm • Grand Ballroom H

Participants:

A History of Feminist Reflections on Childhood.

Penny Weiss, *Saint Louis University*

While feminists have been writing about their childhoods and their parenting experiences, and offering analyses of family and educational practices about as long as there has been writing, little use is made of their expertise. I want to know what impact the commitment to sexual equality has had on ideas about the nature of the child and on recommended childrearing practices through the writings of historical feminist thinkers Charlotte Perkins Gilman, Frances Wright, Simone de Beauvoir, and Anna Julia Cooper. How compatible, in the end, is feminism with liberatory approaches to childhood?

Surrounding First Nations Girls in an Indigenous Feminist Intellectual Movement. Patricia Clarke, *Athabasca University*

The Canadian educational experience for First Nations people has left an intergenerational legacy of residential schools. The present-day state of First Nations schools is one clear outcome of this colonial legacy. Indigenous feminist intellectuals in Canada are creating spaces for First Nations girls to think deeply about what matters in Canadian education. By surrounding First Nations girls in an Indigenous intellectual movement, they are moving beyond the colonial legacy of education while ensuring more success in Eurocentric school systems with their Indigenous identity and knowledge in tact. Even more relevant and present in the current educational discourse is recognizing the impact of colonization and developing self-determination for educational jurisdiction.

Partnering with Girl Scouts to Study Girlhood: An Outcome Report.

Amy Eisen Ciso, *Washington University*

My presentation will highlight some of the most interesting learning experiences that emerged through a community partnership that introduced students to Girls Studies through regular classroom instruction and through a community-based experience. I plan to report on how students studied sexuality, girls and the prison system, the relationship between Girl Scouts and Feminism, and the history of U.S.-American organizations for girls. Students working with troops observed and participated in programming for girls in one of St. Louis's most affluent districts and girls in one of St. Louis's most troubled areas.

Moderator:

Andrea Vecchione, *California Institute of Integral Studies*

190. Migrating Masculinities in Contemporary Theory

5:20 to 6:35 pm • Junior Ballroom 1 - AV

Participants:

Postmillennial Masculinity Theories in Feminist Engagement.

Judith Kegan Gardiner, *University of Illinois at Chicago*

This paper starts the panel by reviewing the role of postmillennial masculinity theories in complementing or diverging from current intersectional feminist and queer theories. Particular attention is paid to Australian sociologist Raewyn Connell's "southern theory," South Asianist Jasbir Puar's analysis of homophobic nationalism, and Mary Ann Tetreault's study of the sexual politics of Abu Ghraib. The paper seeks to locate the specific insights that masculinity theories offer into individual psychologies and collective discourses.

Queer Eye for Sports Illustrated.

Megan Deann Lease, *University of Kansas*

Eve Sedgwick's influential theory of male homosocial/homoerotic desire has applications beyond her national and historical contexts in Victorian English literature. Utilizing Sedgwick's theory, this paper analyzes male masculinities within United States' sport represented by the magazine Sports Illustrated. It argues that the positioning and proximity of male bodies and the absence of women in this popular magazine demonstrates a sanctioned, non-threatening homosocial/homoerotic bonding between men within popular culture. Reframing these homosocial bonds as homoerotic challenges our heteronormative notions of masculinity. The transnational characteristic of U.S. sport makes this queer perspective resonate on a global scale.

The National Disabled Male Body: Paralympic Athletes in Colombia.

Chloe Rutter-Jensen, *Universidad de los Andes*

The gendered, racialized, and national body is a common theme in the study of sports. These bodies have one thing in common, they are normative and able bodied. This paper examines representations in mass media transmissions in Colombia of the 2011 ParaPanamerican games in contrast to the conventional games to challenge the received notions of disabled athlete bodies as being lesser and/or separate, both symbolically and materially. It uses critical disability theories and queer theories to examine the discourses of competition and normativity and their relationship to discourses of nation and masculinity.

Abject Arabs: Arab Masculinity and Animality.

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

Representations of monstrous Arab masculinities circulate transnationally in this post-9/11 era. This paper uses queer theory, masculinity studies and postcolonial theory, in conjunction with critical animal studies, to analyze

representations of the Arab male body connoting sexual perversity and animality, particularly focusing on how discourses of bestiality are read onto the Arab body. This paper thus argues for the utility of incorporating insights from critical animal studies in feminist scholarship to interrogate the boundary between human and animal in these representations of Arab masculinity, which are informed by racialized and gendered colonial logic.

191. Social Construction of Selves and Subjects: Deconstructing Categories to Dismantle Inequality

5:20 to 6:35 pm • Junior Ballroom 2

Participants:

Preschoolers' and Preschool Teachers' Shared Culture.

Denise Bailey, *University of Michigan, Ann Arbor*

Using ethnographic methods, this paper explores the unique relationship between preschoolers and their teachers. I argue that preschooler-preschool teacher interaction produces an always-changing, cross-age, shared culture in the classroom. The notion of intra-age shared culture challenges traditional ideas about adult-child power dynamics by suggesting that power can be diffuse at the level of interaction. Although over time children may adopt teachers' long terms goals for them, this tends to occur through a series of context-specific interactions in which children's everyday goals are largely prioritized; this results in a practical (and cultural) orientation toward the present rather than the future.

Punishing HIV: How Michigan Trial Courts Frame Criminal HIV Disclosure Cases.

Trevor Hoppe, *University of Michigan*

Sociologists have recently become interested in the use of criminal law to punish HIV-positive individuals for not disclosing their HIV-positive status before sex. Based on an analysis of transcripts from forty court cases in Michigan, I argue that these cases can ultimately be understood as a contest to frame HIV exposure as a matter for medical intervention (treatment) or legal intervention (incarceration). This analysis is the first empirical study to show how HIV disclosure cases are argued in practice. Moreover, this study demonstrates how medical problems become transformed into crime, a poorly understood social process.

"Show Us Your Frilly Pink Underbelly": Men Administrative Assistants Performing Masculinities and Femininity.

J. Lotus Seeley, *University of Michigan*

Connell's concept of hegemonic masculinity as the most valued form of masculinity in a given place and time has been highly influential. Less attention, however, has been given to non-hegemonic masculinities and their impact on gender inequality. This study examines men who are numerical minorities (or tokens) at work in order to expanding the categories for understanding masculinity from hegemonic or not to hegemonic, alternative, critical, and male femininity. Using interviews with male administrative assistants, this paper offers more precise ways to think about masculinities and their effects on gender inequality by multiplying the categories for use by feminist scholars.

192. Social Networks and Media: Deconstructing Gender Binaries in the Civic Community

5:20 to 6:35 pm • Junior Ballroom 3

Participants:

The Castration of Hillary Clinton: Gender Binds and Hillary Clinton's 2008 Presidential Campaign.

Cassie Hemstrom, *University of Nevada, Reno*

Media responses to Hillary Clinton during her 2008 Democratic Presidential Candidate Campaign were mired in problematic gender representations

which generated and reinforced the double-binds that restrict women in American culture. This paper explores how the rhetoric employed in news and political media representations of Clinton attempted to restrict her power and affect her campaign, and demonstrates how Clinton negotiated the gendered restrictions imposed upon her in a continually evolving attempt to claim her own authority, and to connect her ability to lead to her gender performativity, enabling her to extend female authority and expectation of competence from the private sphere to the public sphere.

Apologizing for Violence: A Critical Discourse Analysis of the Media Response to Serena Williams's "Tirade".

Meghan Sweeney, *University of Nevada, Reno*

In 2009, tennis player Serena Williams shocked the public when she told a line judge she wanted to shove a fucking ball down the woman's throat. Following a day of media pressure to apologize, Williams did. Public apologies like this one are rhetorical moments designed to restore a person back into a community. As a result, they mark a discursive practice that opens a space for analysis of power and dominance, especially since certain people must apologize for certain norm violations. This paper uses critical discourse analysis to analyze how the media established her athletic aggression as a violation.

Reading SlutWalks: Social Media Outlets as Discursive Spaces For Feminist Analysis.

Rachel S. Watts, *University of Nevada, Reno*

In January 2011, a Toronto police officer informed York University students that for women to avoid rape they "shouldn't dress like sluts." This claim sparked a movement resulting in more than 2000 protesters forming the inaugural SlutWalk. With the use of Internet and social media, SlutWalks went viral spreading to over 80 protests worldwide. Through an analysis of social media forums dedicated to discussions involving SlutWalks, this paper explores the way interactive dialogue constructs discourse of female sexuality through debates surrounding the reclamation of denigrating terms such as "slut" and the overall effectiveness of the SlutWalks in terms of feminism.

Moderator:

Melanie DeMaeyer, *Georgia Institute of Technology*

193. Feminist Art as Praxis: Artistic Vision in Feminist Pedagogy

5:20 to 6:35 pm • Junior Ballroom 4 - AV

Participants:

Excavating the Lived Experience of African American Adolescent Girl Poets.

Jennifer N. Bacon, *Iona College*

This paper presents the findings of a phenomenological research study into the lived experience of eight African American adolescent girl poets, the "Poetic Eight", with whom I conducted a series of poetry workshops during one academic year. Drawing on black feminist writing by Patricia Hill Collins (1990), Alice Walker (2003), and Zora Neale Hurston (1937), I show how culturally responsive poetry facilitated the young women's understandings of their self-concept, and their processes of self-naming. I offer poetic and pedagogical insights into the lived experience of writing poetry for African American girl poets as they uncover the multiplicity of their identities.

African women writers' creative vision as feminist pedagogy: Teaching Africa in the US Academy.

Barbara Boswell, *University of Virginia*

This presentation examines the politics of teaching African women's literature in the US academy. Reading African women's writing as feminist and womanist theory, I distill a set of pedagogical feminist practices by which African women's writing can be used as pedagogy in the US-based classroom. Drawing on fiction such as Tsitsi Dangaremba's *Nervous Conditions*

(1988), and Bâ, Mariama's *So Long a Letter* (1980), the presentation charts a way in which to represent African women and their writing without "othering", and avoiding the pitfalls of imperialist feminist discourse as described by Chandra Mohanty and Uma Narayan (2004).

Teaching Feminist Art: The Women's Studies Classroom as a Feminist Learning Community.

Kimberlee Staking, *University of Maryland, College Park*

This paper discusses the use of socio-constructivist pedagogy in prompting women's studies students to engage one another as knowledgeable peers and valued learning partners within a feminist learning community. Dialogically exploring representations of women as constructed in advertising and popular culture and as constructed by women artists, students collaboratively identify dominant and oppositional cultural narratives of otherness and difference. Culminating group projects allow learners to co-construct and articulate their understandings of the complex relationships between practices of representation and the production of cultural narratives of difference. I conclude by sharing student feedback about the perceived effectiveness of the strategies deployed.

Moderator:

Deborah Rosenfelt, *University of Maryland, College Park*

194. Anti-White Supremacy Task Force Meeting

5:20 to 6:35 pm • Kaiser

195. Women of Color Caucus Awards and Networking Reception

5:30 to 7:00 pm • Skyline

The purpose of the Women of Color Caucus Student Essay Awards is to discover, encourage, and promote the intellectual development of emerging scholars who engage in critical theoretical discussions and/or analyses about feminist or womanist issues concerning women and girls of color in the United States and the diaspora.

196. University of Missouri Reception

7:00 to 8:00 pm • California Room

197. Shabbat

7:15 to 9:00 pm • Grand Ballroom B



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5:00 – 6:00PM

Fat activist and sex educator Virgie Tovar rejects the idea that being thin is best and instead embraces the many fabulous aspects of being fat: building fat-positive spaces, putting together fat-friendly wardrobes, turning society's rules into personal politics, and creating supportive, inclusive communities.



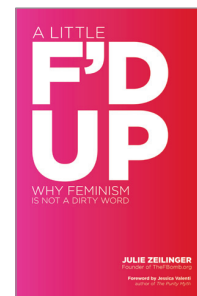
JULIE ZEILINGER

author of **A LITTLE F'D UP: WHY FEMINISM IS NOT A DIRTY WORD**

SATURDAY, NOVEMBER 10

4:00 – 5:00PM

In her first book, *FBomb* blog creator Julie Zeilinger takes a critical and humorous look at where feminists in their teens and twenties are as a generation (as well as where they're going) and she does so from the perspective of someone who's the same age as her readers.



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SATURDAY, NOVEMBER 10

199. Ambiguous Belonging(s): Feminist Inquiries into Displaced Subjectivities, Bodies, Social Networks, and Social Change

8:00 to 9:15 am • 201 - AV

Participants:

Writing the Late-neoliberal Subject: Post-identity Queerness in Barbara Kingsolver's *The Lacuna*. Joanna Fax, *Rice University*

This paper reads Barbara Kingsolver's experimental historical novel, *The Lacuna* (2009), as a contemporary manifesto for imagining queer politics beyond a framework that pits postmodern "queering" against liberal humanist identity categories. Composing a coming-of-age narrative, a form historically reliant on the constructed "free" liberal subject, Kingsolver challenges modern categories of identity, subjectivity, and personal narrative to imagine new horizons for a post-national, communal politics of belonging. Ruminating on both the contemporary position of the queer neoliberal subject and the U.S.'s tumultuous cold war past, *The Lacuna* presents a social commentary for analyzing the stakes involved in framing LGBT politics today.

Fractured Memories, Wounded Bodies: White Feminist Imaginaries in Post-Apartheid South Africa. Rachel Schneider Vlachos, *Rice University*

Drawing on the work of Judith Butler, this paper will critically explore how white South African feminist theologian Denise Ackermann and white writer Antjie Krog have turned to notions of corporeal vulnerability as a way to reimagine community and promote an ethic of solidarity across racial difference. Through textual analysis of Ackermann and Krog, I will argue that appeals to (female) bodily vulnerability provide a way for feminists to renegotiate white identity and national belonging while at the same time providing a basis from which to call for greater gender justice in a post-apartheid state plagued with violence and precarity.

"A Sisterhood of Womanly Women": The Construction of Right-Wing Women's Ideologies and Networks in 1950s Texas.

Mercy Harper, *Rice University*

In 1951 Texan right-wing activist Ida M. Darden published *My Night*, a satirical response to Eleanor Roosevelt's "My Day" columns. Darden's utilization of humor and sexuality, rather than maternalism, was highly atypical of conservative white women's rhetoric in Cold War era Texas. Yet, ideological and personal connections existed between Darden and more mainstream conservative women's organizations, such as the anticommunist Minute Women, and traditionalist heritage organizations such as the Daughters of the Confederacy. This paper traces these historical and rhetorical connections to identify the emergent and unstable construction of belonging among conservative white women in 1950s Texas.

"Meu Energia Sexual": Therapeutic Ethics and Lesbian Subjectivities Contesting Brazilian Gynecological Biopolitics.

Nessette Falu, *Rice University*

This paper presents an anthropology of therapeutic ethics through ethnography focusing on "lesbicas negras" that utilizes medical and personal narratives as sources to understand racialized and gendered dynamics of women's sexual health in Salvador-Bahia, Brazil. Through interviews and participant-observation, some of the issues explored include: patient-gynecologist dialogue and interactions and embodied perceptions around what constitutes sexual health and sexual liberty. The evaluation of various forms of medical control can expose ideas of patient community "belonging" that contest, or not, the subjugation of black lesbians within both local and global discourses. Theoretically, I draw on feminist theory, materialism, and ethics.

Moderator:

Juana Maria Rodriguez, *University of California, Berkeley*

200. Considerations of Sexual and Reproductive Health

8:00 to 9:15 am • 202 - AV

Participants:**(Re)Productive Controversies: Gender and Race in the Future of the Abortion Debates and Beyond.**

Zakiya T. Luna, *University of California, Berkeley*

The 2010-11 "Endangered Species" campaign brought a new twist to the "abortion wars." Pro-life African Americans claimed that Black women's higher abortion rates resulted from a genocide campaign by abortion providers. Reproductive justice and civil rights organizations formed coalitions to challenge the expanding campaign (and linked anti-abortion legislation). I include examination of how the coalitions among reproductive organizations deal with their own challenges due to historical racial and organizational tensions between movements. Further, I argue that the efforts on both sides reflect changing opportunities to explicitly invoke race and gender in social movements for both progressive and conservative movements.

From The Woman Rebel to Wild Palms: Teaching in the Archives of Birth Control.

Layne Craig, *Texas Christian University*

This presentation analyzes an undergraduate course in The Literature of Birth Control. Texts included primary sources from the birth control movement of the 1910s, novels from the time period, and more recent theoretical and fictional texts discussing reproductive rights. Writing projects asked students to apply a loose "ideology of birth control" to their reading of the novels and to analyze archival material related to birth control politics. A goal of the course was to bring the complicated political identity of early birth control advocacy to bear on contemporary reproductive justice issues in productive ways.

Antenatal Care and Delivery Experience of the Left-behind Wives of Migrant Workers in Tajikistan.

Dilofarid Miskinzod, *Arizona State University*

There is a rich body of literature devoted to the study of health of male migrant workers and their left-behind wives. However, the majority of recent studies focus on HIV risks of left-behind wives of migrant workers, while other aspects of their reproductive health such as antenatal care and delivery remain understudied. The antenatal care and delivery experience of migrant workers' wives will be discussed in this paper.

Feminist Research Methods and Sexual Health: Addressing Gaps and Biases in the Literature.

Sara McClelland, *University of Michigan*

Sexual health is often equated with frequency of intercourse and behaviors that are exclusively focused on genital response (i.e., orgasm, lubrication). This set of decisions leads to gaps in the understanding of sexual health for women who do not identify as heterosexual, are not partnered, do not participate in vaginal penetration, and/or do not identify their genitals as an essential aspect of their sexual health. This paper will discuss a recent study using feminist research methods to broaden the definition of sexual health for women across the life span and decolonize assumptions made in previous research about sexuality and intimacy.

Moderator:

Wendelin Hume, *University of North Dakota*

201. Disrupting Hierarchical Histories: Politics, The Environment, and Space

8:00 to 9:15 am • 203 - AV

Participants:**First Lady Politics: Reading the Diaries of 'Uppity, Mad' Black Women and the Style and Substance of Michelle Obama.**

Sarita McCoy Gregory, *Vassar College*

This paper will visit discussions about Michelle Obama, from the first campaign through the 2012 presidential election. This project speaks directly to the theme of "Revolutionary Futures" by addressing the implications of Michelle Obama for a black feminist future. Through a review of Harris' *Black Feminist Politics: From Kennedy to Obama*, I explore the role that black women have played in President Obama's first administration. I also examine representations of First Lady Michelle in popular media, including the 2011 biography, *The Obamas*.

Imagining and Realizing Queer Environmental Futures.

Trevor Grizzell, *University of Kansas*

While there has been an effluence of work on time and futurity produced by queer theorists, most has lacked a discussion of the material environmental effects of conceptions of temporality. By bringing in theoretical texts from outside of mainstream queer theory, pulling from ecofeminist and environmental thought and discussions of queer difference, I'll further problematize the question of what is lost and gained by normative and non-normative understandings of time. In doing so, I hope to present alternative conceptions of queer theory that enable more coalitional theoretical and activist work with other social and environmental justice movements.

Queer Radicalism as Feminist Activism: the Power of Self-Critique.

Elizabeth Ruchti, *West Chester University*

For radical-leaning faculty and staff on university campuses, we want to help students regain faith in their power to fundamentally change oppressive systems, but how do we do this when the see one oppressive system replaced by yet another. In this paper, I propose bridging the anarchist leanings of the queer radicalism movement with feminist praxis to help students see challenge the very nature of patriarchal oppression through profound self-critique, both as feminists and as those who wish to live a life free of oppressive binaries. This paper considers the possibilities and efficacies of such an approach.

Revolutionary Grace: Motion, Motown, and Feminist Philosophy.

Sara Perryman, *Rutgers University*

Since the early 1970s, Detroit, Michigan has been the poster child for deindustrialization, violent crime, economic chaos, and racialized space. In recent years, the city has been celebrated as a future model for place-based education, autonomous infrastructure, green technology, and community change. I argue that much of this recent revolutionary impulse has been inspired by the relatively unknown work of 96-year-old Chinese-American philosopher and eco-critic, Grace Lee Boggs. Writing and organizing in Detroit for the past 70 years, she has reinvented herself and her city in ways that redefine our understanding of gender, age, race, power, and futurity.

Moderator:

Joylette Williams, *City University of New York*

202. Does English Use as Lingua Franca of Feminism Foster an International Division of Feminist Labor?

8:00 to 9:15 am • 204 - AV

Participants:**Feminist Psychology's Presence in Spain: A comparative Analysis of Contemporary Article Themes.**

Chelsea Danielle Miles, *Eastern Michigan University*

To what extent does the feminist transnational dialogue influence the

discourse in Spain? Through conducting a content analysis of three major Feminist Psychology Journals in Spain, published in Spanish, this paper will present some limitations of using English as "Lingua Franca". Aperturas Psicoanalíticas, Papeles Del Psicólogo, and Política Y Sociedad are analyzed for common themes and compared to American Journals. The articles references are utilized to determine if citations were used from within or outside that country. Lastly, an analysis is conducted on the existence of translation of these articles to English to determine if themes are circulating internationally.

Decolonizing Feminist Thought: A Transnational Perspective of Feminist Publications in Francophone Africa.

Jessica Lynn Lohmann, *Eastern Michigan University*

With a history of war and colonization, feminist scholarly writing is forgotten when talking about francophone Africa. In an effort to find the lost feminist voice in these countries, this paper explores African based publications, such as Cahiers d'Etude Africaines, and compares them to francophone publications from first-world countries, such as France (Nouvelle questions Féministes) and Canada (Recherches Féministes) as well as comparing each of these francophone journals to the dominant publications in "Western Feminist Thought". A content analysis using authors, topics and references shows whether knowledge circulation is being constrained by region or language in these countries.

Exploration of the Dominance of the English Language in Nordic Countries: Investigating Major Publications.

Melissa Susanne Lininger, *Eastern Michigan University*

Nordic countries such as Sweden and Finland have a reputation for supporting the advancement of women. However, does this mean these countries have embodied a superior form of transnational dialogue within WGST journals? Have these Nordic countries broken the barriers of English as the dominant language of communication? Content analysis is conducted on three types of major publications in Sweden and Finland to explore the challenges and limitations of English as "lingua franca" of feminist thought: humanities and social sciences in the LGBT, (Lambda Nordica), Todssloft for Kjonnsforskning (gender), and Naistutkimus Kivnoforskning, published by the Association of Women's Studies in Finland.

Lost Voice from the Other Side: A Glimpse into Transnational Dialogue through Major Feminist Publications in China.

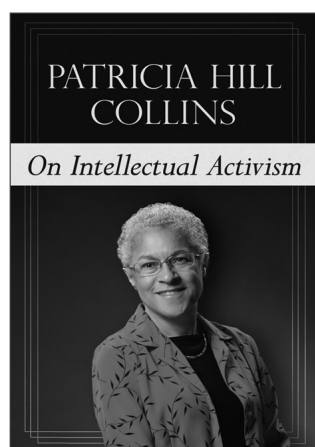
Shuli Han, *Eastern Michigan University*

How can the voice of Chinese feminists be heard when English still serves as the dominant language? In what way does English shape the flow of conversation by circulating some while neglecting others? Through conducting content analysis research on three types of major Chinese feminist publications in official, academic, and grassroots' (NGO's) levels, represented respectively by Collection of Women's Studies, Journal of China Women's University, and Women's Voice, this paper probes the limitations of English as "lingua franca" through comparing authors, topics, and the use of references in Chinese journals with major feminist journals in the US.

Moderator:

Solange Simoes, *Eastern Michigan University*

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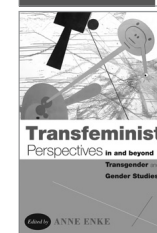
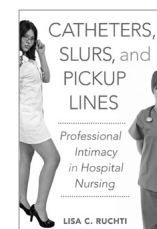
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203. Feminist Film and Activism: The Making of C189: Conventional Wisdom

8:00 to 9:15 am • 205 - AV

C189: Conventional Wisdom is a short film documenting the International Domestic Workers Network's (IDWN) ongoing collaborative effort with the International Labor Organization (ILO) to obtain an international convention and subsequent recommendations aimed at protecting the labor rights of domestic service workers around the world. The panel will examine theoretical issues highlighting challenges of transnational representation of intersectionality, representation of feminist labor organizers networking and navigating the halls of patriarchy, and the emotional journey of the gaze. Specifically, the panel will explore how these and other production challenges affected the writing, directing, editing and production of a feminist and labor activist documentary film project appealing to a transnational audience.

Presenters:Jennifer Fish, *Old Dominion University*Robin Leigh Ormiston, *Old Dominion University***204. Fragmentary Revolutions: Aesthetic & Textual Interventions**

8:00 to 9:15 am • 206 - AV

Participants:

Theorizing Revolutionary Activism within a State of Exception: Revisiting Lizzie Borden's "Born in Flames" as a Means of Resisting Empire. Elizabeth Canfield, *Virginia Commonwealth University*

Lizzie Borden's radically still-relevant 1983 film, "Born in Flames", gives us a glimpse into an intersectional, non-hierarchical feminist response to widespread structural violence against women living under a state of exception, where governmental powers ooze outside the parameters of national and international law, rendering citizen-subjects "indeterminable" (Butler, Agamben). This paper will explore how Borden's film inspires a new vision for activism and politics under Empire, using a decolonial queer theoretical perspective to show how radical art opens up utopian possibilities for political organizing, art, and academic work.

Unseen, Unread: Gertrude Stein's Fragmentary Revolutions.

Jacob Brogan, *Cornell University*

Attending to the things Gertrude Stein relentlessly points to and yet never describes, this talk explores the subterranean connections between Stein's conception of modernism as a project unwitnessed in its own present and her notorious silence about the nature of her relationship with Alice B. Toklas. While critics tend to treat Stein's muted descriptions of her lifelong bond as a condition of shame, I suggest that it is instead a kind of aesthetic strategy. Ultimately, her elisions allow her to imagine a version of lesbianism that is not of its own moment, even if it one day will have been.

"An Unnamed Blank that Craved a Name": A Genealogy of Intersex as Gender. David Rubin, *Vanderbilt University*

Addressing the conference theme of "Traveling Theory," this paper seeks to complicate genealogies of Western feminism by attending to intersexuality's underrecognized but historically pivotal role in the development of gender as a concept in twentieth-century American feminism, biomedicine, and their globalizing circuits. Using a queer feminist science studies approach, I offer a close reading of psychoendocrinologist John Money's biomedical research to show that intersex was integral to the historical emergence of the category gender as distinct from sex in the mid-twentieth-century English-speaking world.

"What the Public Doesn't Want": Queer Autonomy and Conversation in The Little Review. Cecily H Swanson, *Cornell University*

This paper charts Margaret Anderson and Jane Heap's editorial commentary in their avant-garde journal, *The Little Review* (1914-1929). Edward Bok, editor of the *Ladies' Home Journal* from 1898 to 1919, popularized the idea of a reader-response column. Although Anderson disparaged Bok's *Journal*, she and Heap drew on his concept in their "Reader-Critic" column, which engaged with readers in a conversational style missing from other literary journals of their day. Through this column, they articulated their commitment to lesbian sorority. Their famous 1916 "blank" issue, I argue, first proposed the impossibility, and thus the power, of representing queer collaboration.

Moderator:Traci Schlesinger, *DePaul University***205. Genealogies, Practices: The Institutional Travels of Feminism**

8:00 to 9:15 am • 207 - AV

Participants:

Framing the Human: Negotiation of "Universals" at the Human Rights Film Festival.

Ryan Noelle Bowles, *University of California, Santa Barbara*

My paper critically examines three member film festivals in the Human Rights Film Network. Human rights film festivals (HRFFs) make visible aspects of the human experience that have been censored and regulated in the global circulation of mainstream media. The global network of festivals is a key conduit through which "universal" ideas about meanings of human rights, and what constitutes a human rights issue, are shared and debated. While the Network is united by a shared mission statement, understandings of what "human rights" means, and what the priorities and strategies of an HRFF should be, differ significantly for each festival.

Gender Studies in Action: Applying Gender and Race Theories Within Federally Funded Women's Health Interventions.

Jodi Kelber-Kaye, *UMBC*

Recently, the Office on Women's Health declared that its funded projects need to specifically address issues of gender in their interventions. As the "gender expert" for B'More for Healthy Babies, an OWH-funded program designed to decrease the high infant mortality rates in Baltimore, I will describe the challenges and benefits to establishing a working relationship between gender and race theories and practice. Both problematic and productive, these relationships are explored in the intervention plan and in the program's assessment and evaluation, as well as discuss my own position as negotiator between feminist ideals and the grant-enforced limits to those ideals.

The Rhetoric of "Women's Empowerment": From Third World Feminism to First World Neoliberalism.

Micheale Ferguson, *The University of Colorado at Boulder*

The rhetoric of "women's empowerment" originated in the mid-1980's among radical Third World feminists critical of how neoliberal development policies ignored the needs of the poor, yet today it is invoked under Republican and Democratic administrations alike as a justification for the extension of neoliberal values of individual responsibility, free market capitalism, and privatization of social welfare. I trace the traveling of this rhetoric from its origins in a 1984 Bangalore meeting of Development Alternatives with Women for a New Era (DAWN), to its dissemination through United Nations-sponsored conferences, to its incorporation into State Department rhetoric under Bill Clinton.

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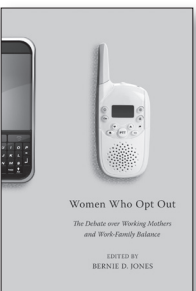
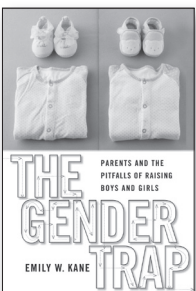
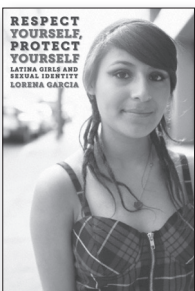
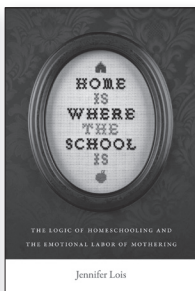
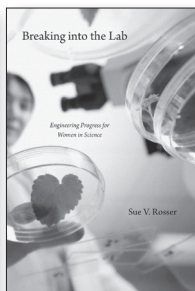
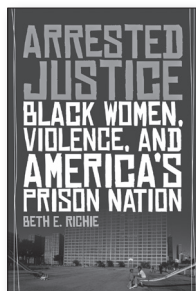
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Envisioning Feminist Environmental Health Movements: Lessons from the Komen Controversy.Lori Baralt, *California State University, Long Beach*

This paper will explore feminist critiques of Komen for the Cure to illuminate possibilities for feminist environmental health activism. Most recently, Komen incurred feminist anger over their decision to defund Planned Parenthood's breast health programs. Prior to this widely covered controversy, feminist and environmental health organizations have criticized the organization for their concern over their branding at the expense of supporting other women's health organizations and their seeming refusal to acknowledge and fund research into environmental links to breast cancer. The most recent public critique of Komen provides an opportunity for a more feminist environmental health oriented future for activism.

Moderator:Michael Ferguson, *The University of Colorado at Boulder***206. Girlhood, Feminism, and New Technologies**

8:00 to 9:15 am • 208 - AV

Participants:***Reliable Sources: Girlhood and Online Menstrual Education by Corporations.*** Ciara Bush, *University at Albany, SUNY*

This paper examines websites that provide menstrual information for girls produced by FemCare corporations. Some scholars have argued that the openness with which mainstream menstruation product producers talk about menstruation breaks down barriers and creates a more open dialogue. Yet many other scholars argue that they are reinforcing a culture of shame and silence surrounding menstruation. Through my research of these websites I have found messages of feminism and girl power being deployed by these corporations, but question their efficacy and intent. By looking at who this average girl that corporations are targeting, we can see who is being excluded.

Searching for Black Girls: Old Traditions in New Media.Safiya U. Noble, *University of Illinois, Urbana-Champaign*

In 2010, the Federal Communications Commission declared the Internet the new common medium. This paper uses Black feminist theory to explore identity-based keyword searches in Google, and the processes involved in their delivery. The research considers networks of power that control and influence identity in search. This analysis also traces how gender and race are mutually constituted in new media technologies, and reveals how seemingly "neutral" technologies foster oppressive social relations, particularly in the pornification of Black women and girls online.

Watch Me Disappear: Gendered Bodies, Pro-Ana, and Self-Harm in Virtual Communities.Leandra Preston-Sidler, *University of Central Florida*

This presentation explores how virtual communities focused on eating disorders and self-harm adapt to and expand alongside developing social networks. While pro-ana blogs and websites have existed for some time, communities built around self-injury and body issues are taking new forms. Current sites such as Tumblr and Pinterest provide forums to promote as well as disrupt attitudes that foster dangerous behaviors in women and girls. I demonstrate specific strategies for educators and activists to think critically about and utilize such spaces as sites of resistance for girls and women facing these issues in their own lives.

Moderator:Alana Roman, *California Institute of Integral Studies***207. Multiple Sites, Feminist Theoretical Interventions**

8:00 to 9:15 am • 210

Participants:***(Ex)changing Feminist Theory: Kimberlé Crenshaw's Intersectionality and Gloria Anzaldúa's Nepantla.***Erin Ranft, *University of Texas, San Antonio*

The theories of intersectionality and nepantla can complement one another to create a feminist framework that examines the structural and emotional implications of oppression while also creating modes of resistance. The theories of Kimberlé Crenshaw and Gloria Anzaldúa approach identity as multi-directional and implicit to deconstructing power relations and oppressions that impact women. Connecting these theories may draw critiques from scholars who maintain that intersectionality and nepantla need remain within the realm of 'Black Feminist' or 'Chicana Feminist' realms respectively, but connecting these theories facilitates inquiry on many levels of the oppressions faced by women, and particularly women of color.

Feminism and Multiculturalism Revisited: a Transnational Perspective.Diane Perpich, *Clemson University*

Revisiting Susan Okin's work in "Is Multiculturalism Bad for Women?" I argue that the conflicts between women's rights and group rights remain theoretically intractable as long as the only tools at feminists' disposal are individualist theories of political liberalism or a politics of group difference. Looking to the activism of women's group in France's North African immigrant communities, this paper argues that a transnational feminist perspective reframes the debate in ways more sensitive to the intersection of normative principles, the history of colonization, the history of activism, and the strategic interests.

The Space Between: Reading Beauvoir and Irigaray on Girlhood.Kelly H. Ball, *Emory University*

The figure of the girl is scattered across the terrain of feminist theory. Anzaldúa, Young, Narayan, and Williams all point to girlhood as a site for politicized reflection and theory production. Yet, girls' studies neglects to use feminist theories of girlhood to formulate its most important claims. Instead, it relies upon critical theory that often lacks a rigorous analysis of gender and generation. Beauvoir and Irigaray's sustained theories of girlhood hold promise for reconceptualizing some of the most fundamental questions of girls' studies, including: what is girlhood, who counts as a girl, and what is the relationship between girlhood and womanhood?

Decolonizing Shamanism Studies. Merose Hwang, *Hiram College*

This paper attempts to understand how and why female shamans were used to represent South Korean indigenism? Korean studies should consider ways to decolonize shamanism and be critical of South Korea's Ministry of Tourism's use of "indigenous women" to reinforce its authority as the only legitimate state of a divided nation. By tracing the academic genealogy of Japanese colonial anthropologists adoption of 19th century British social anthropology models, I hope to present a postcolonial angle on contemporary folklore scholarship and to question the use of enduring indigenous subjects created under a colonial hegemony, capitalist modernity, and the cold war nation-state.

Moderator:Kristine Byron, *Michigan State University***208. Feminist Temporalities, Disabled Bodies: Medicalizing Adolescence in Literature and Culture**

8:00 to 9:15 am • 211

Participants:

Anorexia in Temporal Drag: Anachronizing Pathology in Gina Frangello's *My Sister's Continent*.

Megan Milks, *University of Illinois at Chicago*

This paper explores the effects of anachronism in narratives that shuttle historically specific pathologies across time, using Gina Frangello's *My Sister's Continent* (2005) as a case study. Adapting Elizabeth Freeman's concept of temporal drag for a crip-feminist approach, I examine how the performance of "pathological drag" in this novel, which reconfigures Freud's case study of Dora for a contemporary context, provides generative links across time. Frangello's transposition of hysterical subjectivity onto a compound female anorexic/hysteric subjectivity, I suggest, implicitly connects a 'post-feminist' present with a past of emergent feminist potentiality to comment on the failures of feminism within both.

Special Effects: Mermaids, Prosthetics, and the Disabling of Feminine Futurity.

Cynthia Barounis, *University of Illinois at Chicago*

In 2009, double-amputee Nadya Vessey was presented with an enormous mermaid prosthetic, designed by an international special effects company in response to Vessey's own request. This paper takes this event and its media coverage as an opportunity to reflect on what disability studies can offer recent theories of queer and feminist temporality. Considering the Weta Workshop's gift to Vessey alongside of Elizabeth Freeman's notion of "temporal drag" and disability studies critiques of children's charities, I argue that the media's anachronistic mapping of sentimentalized girlhood onto Vessey's adult body produces camp effects/affects that destabilize conventional narratives of womanhood and disability.

Neuroparenting, School Shooters, and Superpredators: The Disability Politics of the Teen Brain.

Julie Elman, *University College Dublin*

Tracing how the post-WWII "teen mind" became reimagined as the treatable "teen brain" by the 20th century's close, I argue that neuroscience discourses constructed adolescence as a temporary disability in 1990s news media, parenting advice literature, and film. Emergent neuroscientific explanations for teen rebelliousness became commonplace in the "Decade of the Brain," alongside criminal discourses about "superpredator" and school shooting epidemics, which rendered "normal" adolescence inherently pathological. However, amid expanding convergences among gender, capitalism, antidepressant drugs, and US prisons in the age of neoliberalism, these medicalizations had dramatically different stakes for white middle-class teen boys than for boys of color.

Moderator:

Alyson Patsavas, *The University of Illinois at Chicago*

209. Sex Work, Organizing, and the Academy: Tenuous Relationships Between Scholarship and The Sex Industry

8:00 to 9:15 am • Grand Ballroom F

Participants:

The F-Word and Philanthropy: How Anti-Sex Work Blogs are Influencing Social Narratives on Sex Work and Trafficking.

Jennifer Heineman, *University of Nevada, Las Vegas*

In academia, the feminist sex wars appear over. Progressive academics write about the nuances of sex work, the semiotics of commercial sex and the interpenetrations of political economies and commercial sex, such that dichotomies of sex work as oppressive and empowering have been exposed as false. However, new social feminist movements, made particularly pervasive through Internet technologies in the form of blogs, forums, etc., appear to retain second-wave, anti-sex work sentiments. My paper addresses the impact of anti-sex work blogs on social narratives, particularly as they relate to policy and funding for anti-trafficking organizations.

Are We Listening? What Sex Workers Contribute to Feminist Analyses of Prostitution and Trafficking Policies.

Jill McCracken, *University of South Florida St. Petersburg*

This paper offers an analysis of policy related to sex work/prostitution and trafficking through the perspectives of sex workers, including the criminalization of prostitution as well as specific policies and practices (i.e., Condoms as Evidence (DC), Prostitution Free Zones (DC), and End Demand (Chicago)). Feminist issues including an individual's autonomy, control of her or his body, safety, access to health care, and freedom from violence are all undermined by current prostitution and trafficking policies. Drawing on 34 in-depth interviews and 50 surveys, this research represents sex worker voices in Washington DC, the southwest, and northeast areas of the US.

Framing Sex Work: The Limits of Feminist Theory in Sex Work

Activism. Jessica Rachel Armstead-Loges, *Sex Workers Outreach Project*

My paper will interrogate the framing of sex work as specifically a feminist issue, which determines the theoretical perspective, complicating the utilization of theory in sex work activism. Drawing on feminist literature and sex workers rights organizations, I examine the discrepancies and connections between the scholarly work and organizing efforts. Fitting into a broader conversation about academic language and social justice, I argue that the persistent focus on gender and sexuality is reductive, erasing the complexity of sex workers' lives. I propose a reevaluation of the theory and language surrounding sex work and sex work activism to strengthen these connections.

Personal Narrative in Social Organizing: Rent Girl and Narrativizing Identity.

Patricia Nelson, *University of Southern California*

My paper considers the aesthetics of social resistance through Michelle Tea's illustrated memoir *Rent Girl*. Chronicling her experiences as a sex worker, drug dealer, femme, and feminist, Tea narrativizes a queer feminist identity at the intersection of historically "shameful" subject positions. Asking what possibilities queer sex worker narratives invite for new feminist theories and modes of activism, I consider how the artistic presentation of lived experience suggests alternate ways of understanding social organizing. *Rent Girl* interrogates what it means to write and illustrate sex worker identities, opening a conversation about the intersection of radical feminist queer activism and the arts.

Moderator:

Jessica Rachel Armstead-Loges, *Sex Workers Outreach Project*

210. Science and Technology Task Force Meeting

8:00 to 9:15 am • Broadway

211. Archival Ruptures and Indigenous Forms of Knowledge Production

8:00 to 9:15 am • California Room

Participants:

Archival Recognition: The Pointe-au-Chien's and Biloxi-Chitimacha Confederation of Muskogees' Quest for Federal Recognition.

Courtney Jeanne Rivard, *University of California, Santa Cruz*

This paper employs an intersectional understanding of race to trace the struggles of the Pointe-au-Chien and Biloxi-Chitimacha Confederation of Muskogees (of coastal Louisiana) to gain federal recognition by unpacking the power of archives to "own" historical material, limit access to them, and consequently shape national subjects through their procedures and holdings. Moreover, it will shed light on the power relations involved in the state's authority to determine historical evidence, tribal recognition, and sovereignty. By interrogating these forms of colonial archival power, this paper hopes to open up important spaces of resistance to these hegemonic forces of knowledge production.

"Forget Native America: Archives and the Active Erasure of the Miami".Ashley Falzetti, *Rutgers, the State University of New Jersey*

In addition to the hegemony of Euro-American culture in U.S. archives, many Native American communities struggle with the active erasure of their history, what Jean O'Brien calls "firsting and lasting." This presentation shows how Indiana State archives co-opt narratives of the "last of the Miamis" in order to position white settlers as the "first" farmers, traders, and even inhabitants of the Indiana region, erasing contemporary Miamis. I argue that the particular geographic region of the Lower Great Lakes allows these narratives to take hold in a way that is distinct from narratives of indigeneity on the east and west coasts.

Tracing Resistance Through an Academic Archive.Sandra Alvarez, *University of California, Santa Cruz*

This paper challenges traditional understandings of archives by critically tracing U'wa resistance in western academic knowledge production about their people. In response to conversations with U'wa leaders frustrated by academics who either extract knowledge without return or portray the U'wa as victims without recourse, this paper acknowledges the resistance inscribed within even the most colonial of texts and highlights more recent scholars who could continue or renew collaboration with the U'wa struggle, thereby creating an archive of indigenous knowledge by the U'wa themselves.

Moderator:Stephanie Clare, *Oxford University***212. Sexuality, Racialized Desire, and Reproduction in a Neoliberal Era**

8:00 to 9:15 am • Grand Ballroom A

Participants:***Feminist Ethnographies and Transnational Circuits of Racialized Desires: Rethinking 'Occidental Longings' in Japan.***Christina Owens, *University of California, San Diego*

This paper deploys a critique of Karen Kelsky's scholarship on Japanese women's sexualized "Occidental longings" in order to re-imagine the limits and possibilities of feminist ethnographic methods for theorizing emerging transnational circuits of racialized desires. Contrasting Kelsky's methodological approach to my own fieldwork in Japanese "foreigner" bars, I trouble academic representational practices that would imagine Japanese women as failed feminists or unwitting victims of false (racial) consciousness.

Privatized Eugenics: The Center for Research on Population and Security and Project Prevention's CRACK's Rhetorical Strategies to Discipline and Police Bodies.

Erika Derkas, *New Mexico Highlands University*
This research analyzes the interplay between the body, nongovernmental organizations, the state, race, gender and reproductive justice. The research examines the ways that ngos, through rhetorical strategies and practices reinscribes notions of female sexuality as problematic and deviant. By focusing on the emerging phenomenon of privatized eugenics practiced by the non profit organizations like the Center for Research on Population and Security and Project Prevention's Children Requiring a Caring Kommunity (CRACK) we can deconstruct how female sexuality is a disciplinary instrument used by powerful institutions to dictate how we live.

Reconsidering the 'Third Option': Birthmother Activism and Reproductive Agency in Adoption Politics.Kate Livingston, *The Ohio State University*

Feminist discourses of reproductive agency have become central organizing frameworks in adoption policy and practice, as 'pro-life' and 'pro-choice'

groups have increasingly claimed adoption as a 'third option' within contemporary abortion debates. Based on research on birthmother activism and the impact of abortion politics on adoption policy in the U.S., I argue that the mainstreaming of reproductive rights/privacy/choice frameworks in adoption politics signals the co-optation of feminist discourses by 'pro-life' groups. Feminists must account for the subjugated knowledge of birthmothers to develop a politics of adoption that resists the re-inscription of heteronormativities within feminist constructions of birthmother agency.

Moderator:Charlotte Loftus, *Independent Scholar***213. Transnational Feminist Narratives: Activist Testimonials from Ireland, Cambodia, and South Africa**

8:00 to 9:15 am • Grand Ballroom B

Participants:***Beginning (Feminist) History Again: "Baby Zero" and Emer Martin's Activist Agenda.***Wanda Balzano, *Wake Forest University*

At the beginning of Emer Martin's novel a pregnant Irishwoman is imprisoned for taking a stand against the fundamentalist government of Orap, a fictional nation-state in which each regime turns the year back to zero, as if to begin history again. Here the notion of self-perpetuating patriarchies clashes with the notion of feminist reinventions. This paper explores how in this transnational feminist narrative, which foregrounds mothers and daughters caught between East and West, conservative Islam and neoliberal capitalism, past and future, the personal becomes political and tropes of exile intersect with tropes of belonging.

Combating Human Trafficking: Somaly Mam's "The Road of Lost***Innocence" as Narrative Activism.*** Kelly Marie Russo, *Wake Forest University*; Alexandra Hollifield, *Wake Forest University*

Somaly Mam has used her journey from a childhood of sexual servitude to an adulthood of feminist activism as a means of contributing to a global movement to end human trafficking. Her moving autobiography, "The Road of Lost Innocence," describes how and why she created two transnational feminist networks--AFESIP and the Somaly Mam Foundation-- that work to end trafficking and to assist survivors with socioeconomic and psychological reintegration. Mam's activist narrative, which documents sexual exploitation and feminist resistance, provides hope to girls and women around the world who are claiming lives free from sexual exploitation.

Engendering Forgiveness: The Post-apartheid Narratives of Antjie Krog and Pumla Gobodo-Madikizela.Mary DeShazer, *Wake Forest University*

The public deliberations of South Africa's Truth and reconciliation Commission (1996-1998), which heard testimonies from Black citizens whose human rights were violated under apartheid, provide the backdrop for two powerful testimonial narratives by women participants. Antjie Krog's "Country of My Skull" and Pumla Gobodo-Madikizela's "A Human Being Died That Night" attend thoughtfully to witness-listener gender dynamics, assess the efficacy of the tropes of forgiveness and reconciliation, and present surprisingly similar journeys toward accountability despite their racial difference. (Krog is a poet-journalist of Afrikaner descent, Gobodo-Madikizela a psychologist and TRC commissioner of African descent). This paper uses feminist literary and trauma theory to assess the historical and activist contributions of narratives that confront racist histories and envision feminist futures from the perspective of a post-apartheid imaginary.

Moderator:Sarah Barbour, *Wake Forest University*

214. Employing Womanist Theory to Re-conceptualize Anti-Human Trafficking, Censure of Pregnant Women Who Use Drugs, and Engaging African American Mothers in Social Work

8:00 to 9:15 am • Grand Ballroom C

Participants:

Addressing the Gulf between Anti-Human Trafficking and Sexual Labor Activism Using Womanist Frameworks.

Susan Rachel Schmitt, *Texas Woman's University*

Liberal frameworks undergird contemporary sexual labor and human trafficking debates, creating a stalemate among activists, policy-makers and academics. Liberalism has created a unique image of sex work and human trafficking. Namely, discourses that embed sex work in rigid dichotomies of empowered/disempowered, choice/coercion and criminal/victim. This work utilizes womanist theories to challenge liberal concepts of individualism, autonomy, rigid dualities and extreme personal accountability. Womanist frameworks acknowledges multiple subjectivities and offer methods for creating dialogue across political differences based in community accountability, harmonizing dissimilarities and locating people at the intersection between personal agency and systemic limitations.

"Crack Babies" and Fetuses: Re-Framing Through a Womanist Conceptualization.

Lindsey Bartgis, *Texas Woman's University*

By navigating the media hysteria surrounding "crack babies" in the 1980's and the recently popular fetal rights legislation, this paper examines the traditional feminist frameworks applied to the criminalization of pregnant women who use drugs and personhood amendment. Subsequently, an alternative point of view, provided by womanist theory, is presented as a more inclusive, holistic structure for considering the issues. Enabling womanist both/and thinking and using an ethic of care, pregnant women who drugs or women who want an abortion are seen as interconnected to all of humanity, as opposed to individuals deserving of punishment or judgment.

Reconceptualizing a Framework for Social Work Engagement.

Jennifer Roland, *Texas Woman's University*

In academic and social-policy debates, the Black family is seen as a separate unit apart from the broader social sphere (Jenkins). Existing research insinuates the pathological tendencies of the African American woman, family, and by extension community. The African American woman generally endures the brunt of most criticism for the failure of the family and community. Currently, there is a lack of best practice used to work with African American mothers from a place of engagement. Using Black feminist and Womanist theory addresses the dearth of methods for engaging African American mothers.

Moderator:

AnaLouise Keating, *Texas Woman's University*

215. Food and Environmental Justice as Decolonial Praxis

8:00 to 9:15 am • Grand Ballroom C

216. Telling Stories, Writing Praxis: Decolonizing Knowledge Production Through Feminist Storytelling Methodologies

8:00 to 9:15 am • Grand Ballroom G

Participants:

Stories in Conversation: Negotiating Difference through Co-Narrational Practice.

Patricia Connolly, *University of Minnesota, Twin Cities*;

Richa Nagar, *University of Minnesota, Twin Cities*

This co-authored presentation explores the polyvocal narrative practices

employed by feminist storytellers in *Lionheart Gal* and *Playing with Fire* to imagine and enact a complex politics of difference. We consider these storytelling methods through the lens of Paulo Freire's dialogic methodology and post-positivist realist theory's assertion that experience is an epistemic resource that can produce more accurate social knowledge. Framing these pieces as "staged performances" we highlight the mutually constitutive relationship between their processes of staging and their staged products, which positions them to interrupt imposed binaries between academic and activist interventions while enacting a process-based approach to knowledge production.

In Our Own Words: Women of Color Write Resistance and Resist Injustice.

Helen Crump, *Jackson State University*

Focusing on Women Writing Resistance and Walking on Fire, this paper examines women's resistance writing as "decolonizing knowledge", as creating social change – speaking back against injustice and inequality. Additionally, it incorporates Mohanty's "politics of location", articulating transnational solidarity and/in activism. Engaging diverse narratives like personal essay, dialogue, storytelling, testimonial / witnessing, etc., women of color not only emphasize their own voices in acting, informing, challenging, and resisting, but also they speak in ways that allow them to reach large populations, engage with diverse peoples, and consequently, transgress public/private boundaries toward an interconnection / intervention between the local and the global.

On "The Moon Is Rounder in the West than in China": the Decolonial Imaginary in Literature by Chinese Women Writers in Diaspora.

Xiumei Pu, *University of Minnesota*

This paper uses contemporary Diasporan Chinese women's writing as a site to examine internalized colonization and to construct "decolonizing knowledge." I argue that China's modernization operates similar to colonization. Jung Zhang's *Wild Swans: Three Daughters of China*, Hong Ying's *Daughter of the River*, and Wang Ping's "Maverick" depict narratives of a distinct formation of Chinese feminist and womanist consciousnesses against the backdrop of China's modernization, thus countering China's colonizing and alienating rhetoric. I identify ecospiritual genealogies in these texts that challenge the hegemony of androcentrism and anthropocentrism, urging us to imagine and move toward a sustainable, egalitarian, and decolonized future.

Moderator:

Richa Nagar, *University of Minnesota, Twin Cities*

217. Identity, Agency, and Learning: The Pedagogy and Politics of Belonging

8:00 to 9:15 am • Grand Ballroom H

Participants:

Global Citizenship in the Feminist Classroom.

Tanya Bakhru, *San Jose State University*

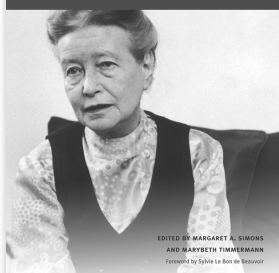
While a consistent definition of global citizenship is not easily found in the literature, one can find reoccurring descriptions of characteristics global citizenship. Global citizenship includes educating oneself and others with the aim of peace, embodying an ethic of care, acting from motivation based on global concerns, and acknowledging global interdependence (Noddings, 2005). While these characteristics align easily with established feminist pedagogical approaches, there has been a hesitancy to fully integrate notions of global citizenship into the Women's Studies classroom. In this paper, I will explore the possibilities of incorporating notions of global citizenship into Women's Studies curriculum as a tool for teaching about global women's issues.

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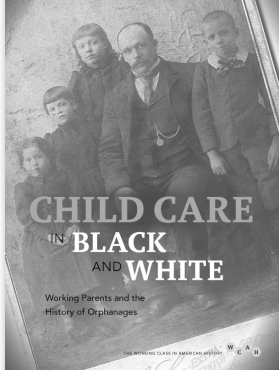
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Teaching Agency against the Backdrop of Sport Illustrated and Stilettos. Shahin Gerami, *San Jose State University*

The feminist pedagogy of agency and choice has become mainstreamed. As such, understanding the distinctions between agency and exploitation has become problematic for college students. This paper draws on my experience teaching courses on gender and sexuality within women's participation in the Arab Spring. In this paper, I will examine how notions of embodiment and agency have become salient in highlighting the nuanced declaration of agency in various embodiments and the ways in which social networking sites provide us with opportunities to guide students to understand the interconnections between oppressive cultural codes, areas of agency, and forms of embodiments.

There's a Method to our Madness: Teaching the Undergraduate Feminist Methods Course. Laura Ellingson, *Santa Clara University*

Gendered politics and processes of knowledge construction are vital to students' grasp of women's & gender studies as an academic discipline and to their understanding of the roots of transformative knowledge production within feminist activism. I explore opportunities and challenges of teaching feminist methods to undergraduate women's & gender studies majors and minors. Locating myself as a woman with racial privilege who teaches through a disabled body, I explore the embodied politics of crossing disciplinary and paradigmatic boundaries as they intersect with boundaries of gender and other identities in the practices of feminist knowledge production.

Paved with Good Intentions: Paths and Possibilities for/with Male Colleagues in Women's Studies. Jason Laker, *San Jose State University*

Conversations with and about men involved in Feminist, Gender and Women's Studies are no longer novel. However, the complexities and tensions aren't necessarily clear, certain or resolved; instead they fluctuate over time and depend on the political moment and context. This paper discusses experiences and approaches taken by a male professor in navigating the role of colleague, teacher, mentor, and learner in Women's Studies departments in the U.S. and Canada. Rather than indulging in self-deprecation or aggrandizement, the focus will be on observations about the impact on women colleagues and students, and how this might inform aspirations for ally work.

Moderator:

Diane Sabenacio Nititham, *University College Dublin*

218. Women and Girls in the Making

8:00 to 9:15 am • Junior Ballroom 1 - AV

Participants:

Trans/Action: Digital Media, Transgender Youth, and the Politics of Self Representation.

Shantel Martinez, *University of Illinois, Urbana-Champaign*

The purpose of this paper is to offer a nuanced understanding of the multiple dialectical and sometimes conflicting systems of power, narratives, and social politics impacting transgender youth, while simultaneously examining how transgender youth negotiate and transcend these forces via social and digital media. By putting into conversation queer of color critique and spatial theory, this paper maps the multiple subjectivities that embody transgender youth within the digital realm.

Working to be Someone Else: Digitally Mediated Self-Production in Documentary Film. Alicia Kozma, *University of Illinois*

The increasing familiarity and use of social media/online technologies have become a driving constructive force in the way women & girls are contributing to their own mediated representations. This paper will examine those forces in the context of the 2010 documentary film *Catfish* as representative

site where the pressures on women & girls to conform to a post-feminism neoliberal culture force the manipulation of gendered representations and mediated selfhoods.

Real Housewives, Real Agency?

Martina Baldwin, *University of Illinois, Urbana-Champaign*

This paper will demonstrate the ways in which the popular reality television franchise *The Real Housewives* attempts to showcase women's agency under the guise of "reality" and self-directed representations, but in fact the docu-soap format exposes an overarching neoliberal influence and a forfeiture of agency. This results in a multi-layered contribution to modern postfeminist discourse and an evolving connotation of the term "housewife" in relation to the discourse of women's liberation.

Little Monstress: Girl Resistance and Agency within Lady Gaga's Fan Community.

Arnau Roig-Mora, *Graduate Student at Universitat de Barcelona*

Vilified by the media for her transgressions, Lady Gaga complicates the issues of sex/gender/sexuality and establishes a representational space that allows for a 'perverse' identification and empowering of non-normative girl teenagehood/s. This paper explores the appropriation of mainstream music/fashion/aesthetics by girl fans within the Lady Gaga phenomenon, examining how the diva's discourse on monstrosity provides for resistant readings of 'otherness' among her fanbase.

Moderator:

Angharad Valdivia, *University of Illinois*

219. Where is Class in 21st Century Feminist Women's Studies?

8:00 to 9:15 am • Junior Ballroom 2

Participants:

Class in the Classroom: Teaching Multi-Ethnic Women's Narratives on Class. Amy Washburn, *Kingsborough Community College, CUNY*

In *Without a Net*, Michelle Tea states, "We write to tell the truth. [...] We write so that we can finally see our experiences portrayed honestly, in many dimensions. [...] But for poor and working-class writers, writing itself is a survival skill" (xv). This presentation addresses themes of memory and witness, social acceptance and familial betrayal, language and food, labor and unemployment, and identity and physicality in multi-ethnic women's narratives on class. I discuss how I have written about these works in a literary anthology and taught them in my community college classes.

Creating Class, Race and Gender Conscious Futures in the Feminist Classroom.

Lisa Ellen Bernstein, *University of Maryland University College*

Do feminist methodology and the practice of Women's Studies presuppose an "ideal" classroom environment of full-time, economically and class-privileged students being taught by full-time, tenured, socio-economically privileged professors? As a part-time, working, adjunct woman instructor teaching part-time, working, non-traditional students, I discuss the challenges posed by contemporary socio-economic conditions to feminist teaching and learning in U.S. higher education of the 21st century, and propose an approach and strategies for integrating feminist theory and activism into the lives of women within today's corporatized, militarized, economically divided higher education climate.

Transnational Class Violence.

yh Patt, *University of Maryland, College Park*

Global capitalists dollarized the Salvadoran economy overnight; international financial organizations calculated remittances into the GDP, while banking

on women's unpaid labor in their gender-mainstreaming. Such neo-liberal articulations ignore the class violence in everyday lives of Salvadorans. From classism to social, cultural, and symbolic violence, class violence functions as an absent presence, rarely dethroning hegemonic myths. This paper examines class violence in the lives of transnational Salvadoran-U.S. migrants to illustrate the potential change U.S. theorist can make by exploring the saliency of class in feminist scholarship. Ultimately, it suggests that we study classism, with the depths that we study sexism, racism and other difference.

Moderator:

Robyn Allison Epstein, *University of Maryland, College Park*

220. Women in Transnational Resistance

8:00 to 9:15 am • Junior Ballroom 3

Participants:

Epistemologies of Resistance: Peasant Women in the Land Rights'

Movements in Punjab, Pakistan. Sarah Suhail, *Arizona State University*

This paper explores acts of everyday resistance, representation, and discourse of Pakistani women engaged in the peasant's land rights movement. Their claim to the land has a complex and varied history which transverse the era of contact colonization and post contact colonization. These women confront the Pakistani state which attempts to dispossess them; both the colonial and later comprador state have been deeply invested in suppressing peasant rights. Through this movement these women have decolonized and countered the power regimes of truth produced by the state, and in the process, have produced epistemologies that constitute their lived experiences of resistance, struggle and triumph.

Engendering Transnational Environmental Justice: Feminist Epistemologies, Pipeline Imaginaries and the Queer Ecosocialist.

Margaret Diddams, *Arizona State University*

Transnational environmental justice movements emphasize race and class inequalities, often to the exclusion of gender. This trend can be seen in two contemporary examples of transnational environmental activism: against the U.S.-Canadian Keystone XL Pipeline in 2011 and at the 2012 Thematic Social Forum in Porto Alegre, Brazil. Ethnographic research suggests that female activists and frontline communities are marginalized by elite epistemologies of mainstream environmental NGOs. Transgressive activists disrupt these exclusions through feminist epistemologies of lived experience.

Amal-as and Momo-las: Creating a New Democratic Tibet.

Alana Vehaba, *Arizona State University*

This presentation explores the dynamic role Tibetan women have come to play in the Tibetan Exile Community's transition from a traditionally theocratic system of governance to the democratic nation-in-displacement. Based upon a series of oral history narratives of female activists and government personnel, this paper delves into their memories of a lost homeland, their hope for a unified future, and the changing feminist epistemologies that are formed in response to the desire for cultural autonomy for the Tibetan nation.

Peripheries of Resistance: Trans*feminizing Homonational Times.

A De La Maza Perez Tamayo, *Arizona State University*

As the recent (neo)liberalization of LGBT policy in Mexico –such as the legalization of same-sex marriage and adoption in Mexico City- steadily produces homonational subjects fit for inclusion into the body politic, those unable or unwilling to participate in the reproduction of a heteropatriarchal, ethno-racialized and increasingly neoliberal national imaginary are pushed further into the peripheries of national be/longing. This paper interrogates trans*feminine resistance(s) - often discredited, erased or rendered illegible - to these co-constituted, zero-sum homonational modes of inclusion

and exclusion through which the naturalization of some categories depend wholly on the perceived non-naturalness of that which is not them but defines them.

Moderator:

Sarah Suhail, *Arizona State University*

221. Interrogating Girl Power: Between Empowerment and Respectability

8:00 to 9:15 am • Junior Ballroom 4 - AV

Participants:

Negotiating Girl Power: Tween Participants at the Rock 'n' Roll Camp for Girls. Sarah Dougher, *Portland State University*

Based on interviews with tween girls who participate in Portland, Oregon's Rock 'n' Roll Camp for Girls, this paper explores how the implicit feminism that girls experience and internalize at camp sometimes puts them at odds with culturally normative behavior for people of their age, gender, race and class. Their articulation of this conflict presents insight into how girls negotiate conflicting notions of "girl power" within the competing discourses of Rock Camp and their day-to-day lived reality with peers, family and at school.

What Young Adult Fantasies Reveal: The Hunger Games, Twilight, and the Modern Heroine's Journey.

Valerie Estelle Frankel, *Independent Scholar*

Teenage women are interacting with today's novels, creating fanfiction, fan art, and video mash-ups or engaging in animated online discussions. Some contrast Twilight's Bella Swan with Hermione Granger, insisting Twilight is anti-feminist. But the popularity of certain books is far more revealing: Critics feel teens are shifting toward dystopia in this time of uncertainty, with strong heroines who cannot survive in a corrupt world. Others see an emerging desire to be courted by Twilight's safe male, the neutered vampire. In the end, YA fantasy is creating heroines who are more problematic than strong ... and the teen fans aren't protesting.

Zine Grrrrs! Creative Theorizing and Girls' Empowerment. Nicole Murphy, *Beloit College*; Jeremy Cornelius, *Beloit College*

How does art empower girls by providing feminist spaces? We conducted zine workshops with Upward Bound students, and our paper examines their responses to feminist thinking. In this presentation on service learning, we explain our ethnographic research with first-generation, low-income youth in the community. The Women's and Gender Studies program in collaboration with clubs on campus and Upward Bound have started an e-zine with the theme "In a Feminist Time and Place." This e-zine created opportunities to engage with the community by holding workshops to awaken personal creativity surrounding feminist genealogies.

A New Generation of Queer Activists: the View from an LGBTQ Youth Center. Mary Robertson, *University of Colorado, Boulder*

Through participant observation, semi-structured interviews, and focus groups with youth ages 15-22 who identify as lesbian, gay, bisexual, transgender, queer, questioning and their allies, I have come to understand how these young people both reiterate and reject the LGBT rights movement they've inherited from their elders. Featuring one component of my ethnographic research in an LGBT youth center, I tell the story of youth, benefactors of a movement that swung wide the doors of opportunity for them as LGBTQ-identified folks, have taken the opportunity to transform that very movement to address the challenges faced by a new generation.

Moderator:

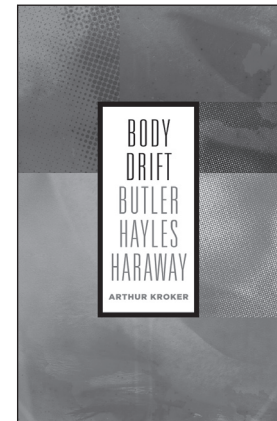
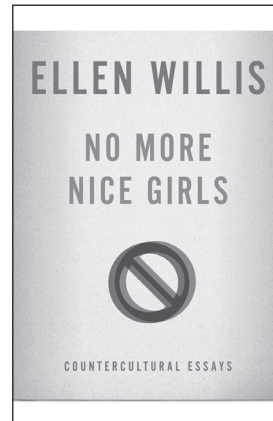
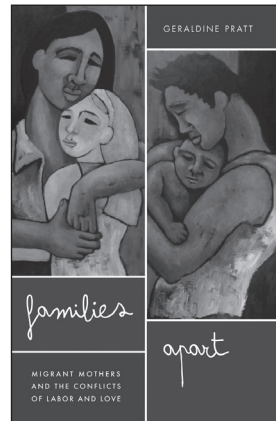
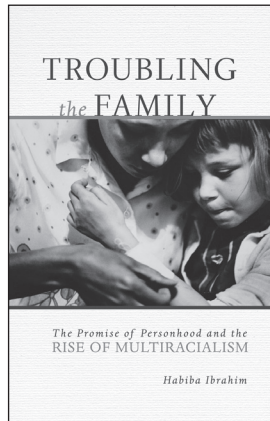
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222. Graduate Student Caucus Meeting

8:00 to 9:15 am • Kaiser

223. Childcare: Saturday

8:00 to 6:35 pm • Oakland Room

224. Traversing Shifting Ground: Feminist Epistemic and Methodological Responsibility in the Age of "Posts"

8:00 to 9:15 am • Skyline

Participants:*Transnational Feminist Futures in Film Theory and Scholarship.*Amanda Rachael Reyes, *University of Alabama*

In my focused study of transnational feminisms and film theory, I question whether, how, and to what extent "canonical" texts and feminist film theory, largely produced in the geo-political "West" and in reference to Hollywood and European cinemas, engage cinemas produced in formerly colonized nations. In an interview conducted with my independent study director, feminist film theorist Dr. Barbara J. Brickman, we discuss how a transnational methodological approach might "bear on" the study of national cinema emerging from post Senegalese colonies and the extent to which they might challenge dominant perspectives of Western feminist scholarship.

The Bondage of Queer Bodies: Neocolonialism Sanctions in the Public Domain. Jessica Hitchins, *The University of Alabama*

By employing intersectionality as a methodological approach, an in-depth interview conducted with Dr. Nirmalla Erevelles, feminist and disability studies scholar will examine personhood rights and intertwining neocolonial practices of dehumanization of the queer. Through feminist, postcolonial analysis, the deconstruction of the racist, homophobic, sexist, ableist notions embodied by the hegemonic colonizing culture of the dominant will be examined and shown to be a tool of violence over queer bodies. Moreover, this analysis will focus on the perpetuation of the neocolonial discourses in the United States public school arena.

In Pursuit of Dialogic Knowing: Deploying Feminist Epistemological Transgressions. Lamea Shaaban-Magana, *The University of Alabama*

"Movements in struggle produce new knowledge and new questions" (Robin Kelly, 2002, 152). Where do these new knowledges bring feminism? Feminist frameworks understand knowledge as diverse, dynamic and rhizomorphically situated at the intersection of the political, discursive, symbolic and material. Through a reflexive interview with Dr. Sara Childers (2010), I work through the notion of what she has coined, "promiscuous feminisms" to critically explore how our feminist epistemologies and methodologies can be deployed to transgress across the boundaries and "wrestle with the larger questions of what is at stake in bringing a feminist lens to projects beyond gender."

Moderator:Cynthia L. Konrad, *University of Wisconsin-Whitewater***225. Employment Services: Saturday**

9:00 to 5:00 pm • 214/Legal Resource Center

NWSA provides dedicated private office space for hiring institutions to interview prospective candidates. Appointments are pre-arranged between the hiring institution and the candidate prior to the conference. Attendees with pre-arranged interview times should arrive 10 minutes prior and wait outside of the offices until it is time for their interview.

226. Graduate Student Resume Review and Mentoring Sessions - Saturday

9:00 to 6:00 pm • 214A

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 can sign up for 45-minute one-on-one meetings in which a student can bring in her/his cover letter and CV or resume and get feedback on those documents from a person employed in women's studies fields. Space is limited and assigned prior to the conference.

227. Exhibit Hall: Saturday

9:00 to 6:00 pm • Exhibit Hall East

228. Ms. 2012 Guide to Women's Studies: Meet the Contributors

9:25 to 10:40 am • 201 - AV

Ms. Magazine editors and contributing feminist scholars reflect on the new data and recent topics and trends in the 2012 Ms. Guide to Women's Studies.

Presenters:Janell Hobson, *University at Albany, SUNY*Carrie N. Baker, *Smith College*Audrey Bilger, *Claremont McKenna College*Beverly Guy-Sheftall, *Spelman College*Michele Tracy Berger, *University of North Carolina, Chapel Hill***Moderator:**Katherine Spillar, *Ms. Magazine***229. Young Women Deconstructing Knowledge, Finding Voice, and Taking Action**

9:25 to 10:40 am • 202 - AV

Participants:***Teaching Girls Feminist Activism for Gender Justice.***Ileana Jimenez, *feministteacher.com*

Girls in a New York City high school feminism class use partnerships with local and national organizations such as GEMS (Girls Educational & Mentoring Services), Hollaback! and SPARK (Sexualization, Protest, Action, Resistance, Knowledge), to create change on issues such as the commercial sexual exploitation of children; street harassment; and the media's sexualization of girls and women. Their blog, F to the Third Power, has garnered the attention of feminist media, including Feministing. These transformational opportunities provide girls a chance to become change agents at the intersection of race, class, gender and sexuality, ultimately creating gender justice in their communities.

Empowering Young Women of Color Through Media Literacy and Media Activism.

Nuala Cabral, *FAAN Mail*

Women of color are acutely aware that we are often missing or misrepresented in mainstream media. The FAAN Mail Project stems from this awareness and the desire to respond. FAAN Mail (Fostering Activism and Alternatives Now!) is a media literacy and media activism project formed by young women of color in Philadelphia. Together with our allies, we seek to critique and create media, with social change in mind. Through this process of "talking back" (bell hooks) and creating new alternatives, we deconstruct and challenge hegemonic representations, messages and knowledge within media and our every day lives.

Fabulachia: Urban Black Girls/Rural Migration, College, and Hip Hop Feminism.

Stephanie Troutman, *Berea College*

When Black girls from places like Cincinnati and Birmingham arrive in the Appalachian (Kentucky) environment of Berea College, they confront and adapt to anticipated and unforeseen cultural and academic demands. Interviews revealed that while they shun 'white' feminism, they actively engage

forms of Hip Hop feminism (see Morgan, 2000; Pough, et al.- 2007; Brown, 2008.) The Black female students at Berea College are resisting oppression and coming to voice. Proud of their urban cultures, yet responsive to Appalachian culture, these (self-described) “ghetto fabulous” young women are using Hip Hop feminism to become fabulous in Appalachia or what I have termed “fabulachian.”

Moderator:

Veronica Arreola, *University of Illinois at Chicago*

230. Decolonizing the “UnKnowledges”: Palestine, Kashmir, and Islamophobia

9:25 to 10:40 am • 203 - AV

Participants:

War Makers and Peace Makers: Conceptualizing the Masculine and Feminine in Gender and Violence Research Studies. Rabab Ibrahim Abdulhadi, *San Francisco State University*

Drawing on interview with Palestinian women and men militants and words of suicide bombers (videos, families, friends) and contrasting this primary data with writings and analysis on gender and violence in the US and international scholarship, this paper discusses the dialectics of gender and violence in the context of empire and settler colonialism and critiques the canonical notion of men as war makers and women as peace makers. The paper will further propose alternative feminist frameworks for the indivisibility of justice.

Dancing to the Tune of Occupation: Decolonizing Knowledge in the Time of Emerging Powers. Huma Dar, *University of California, Berkeley*
This paper analyzes the occupation in Kashmir, via the emerging discourses linking Israeli and Indian military-industrial complex, the Israeli/pro-Israeli academy, and the Bollywood film industry based in Mumbai. These links reveal particular gendered, sometimes infantilized, representations of Israel, India, Palestinians, and Kashmiris. My archives will consist of a marketing video from Rafael, an Israeli arms firm, first displayed at Aero India – the biennial air show and international seminar, organized by the Indian Ministry of Defence in Bangalore, 2009; 2) a Bollywood film, *Lamha: The Untold Story of Kashmir* (Dir: Rahul Dholakia, 2010); and 3) an academic journal published by Yale.

Gender, Nation and Islamophobia: A Comparison of Violence in Gaza and Gujarat. Sunera Thobani, *University of British Columbia*

This paper examines post-9/11 articulations of Islamophobia in India and Israel. Gender politics are at the heart of this discourse, which defines Muslim men as violent misogynists and Muslim women as their victims. The role of women in propagating Islamophobia thus requires urgent attention, especially the specificities of Islamophobia in India and Israel. I examine women's roles in instigating the 2008 violence in Operation Cast Lead in Gaza and the 2002 genocide in Gujarat, India and analyze feminist responses to these cases through a reading of key writings and films, situating these responses within processes of state and nation formation.

Muslim Extremism, Human Rights and secularism in an age of terror and empire. Rupal Oza, *Hunter College*

In the decade of the war on terror, there has been over-abundant verbiage on ‘Muslim extremism.’ A significant proportion was authored by neo-conservatives, who deployed terms such as ‘terrorist’ and ‘jihadist’ to justify extra judicial killings. But what has also emerged in the wake, have been broadly understood liberal arguments. My focus in this paper is on some of the more pernicious arguments around Muslim extremism, articulated from within particular liberal discourses, which have had a tenacious hold on our intellectual and political imaginaries.

Moderator:

Chandra Talpade Mohanty, *Syracuse University*

231. It's About Control! Reconstructing Knowledge and Theory Surrounding Body Esteem, Female Condom Use Intentions and Condom Usage

9:25 to 10:40 am • 204 - AV

Within our community today, risky sexual behaviors are prominent. Recent research suggest the need to reconstruct a theory including body esteem and gender dynamics to assist with changing the ideas and knowledge surrounding HIV/AIDS risk practice behaviors focused specifically on condom usage. This workshop is designed to deconstruct what is seen as knowledge about risky sexual practices and condom usage, and show that knowledge is about control. As women, we must develop tools in which we change society's view of control not just on our physical body, but also our inward self.

Moderator:

Kimberly Lawrence, *Virginia State University*

232. Red Light, Green Light: Lesbians, Family, and Law

9:25 to 10:40 am • 205 - AV

Divorce rights from marriage! That is the argument of *Red Light, Green Light: Lesbians, Family, and Law*, a documentary video based in interdisciplinary feminist ethnographic research with a racial-ethnically diverse group of over 100 lesbian mothers. The stories of these families living in a broad range of U.S. states demonstrate significant differences in local/state laws, and illuminate how profoundly family/marriage law and policy regulate access to the full range of citizenship rights in the U.S. The filmmakers are an interracial lesbian couple with children—one an interdisciplinary feminist scholar, the other an independent filmmaker.

Presenters:

Melanie Patton-Imani, *Independent Scholar*
Sandra Patton-Imani, *Drake University*

233. Remapping Migrations: Transnationalism, Labor, and Feminism

9:25 to 10:40 am • 206 - AV

Participants:

The Damayan Diaries: Filipina Domestic Workers Fighting Trafficking. Grace Chang, *University of California, Santa Barbara*

In recent US discourse, human trafficking has been conflated with “sex trafficking” and prostitution, and framed almost exclusively as “sexual violence.” It is rarely understood as coerced, exploited labor, but instead depicted as “sexual slavery” in sensationalized accounts that dominate U.S. media, despite advocates’ reports that trafficking occurs most commonly in domestic work, not commercial sex. While migrant domestic workers often experience racial, sexual, economic, and imperialist violence, these cases are rarely recognized as trafficking. This paper examines the work of Damayan, Filipina migrant domestic workers in New York, who organize to expose and resist these forms of trafficking.

Undesirable Subjects and Gendered Outlaws: Mapping Filipino TNTs in the U.S. Cultural Imaginary.

Anna Romina Guevarra, *University of Illinois at Chicago*

This paper examines the formation of the undocumented Filipino communities (known as “TNTs”) in the U.S. and the contradictory positions that Filipinos occupy within the U.S. racial matrix as former colonial subjects, strategically propped up as model workers, and now perhaps, again constructed as “undesirable aliens.” Drawing on fieldwork with undocumented Filipino caregivers in a Work Center, I analyze the meaning and significance

behind the apparent invisibility of Filipinos in discursive constructions of “illegality” despite their growing numbers and its racialized and gendered implications for community organizing and for mobilizing a transnational feminist praxis.

The Global Politics of Local Domestic Worker Organizing.

Premilla Nadasen, *Queens College City University of New York*

This paper will explore the transnational and multiracial politics that emerge from local organizing of Domestic Workers United in New York. It will examine how this organization has been able to forge a coalition among Latina, Filipina, South Asian, Caribbean, and African American domestic workers. For many of these workers their identification as “workers” is integrated with their transnational connections—race, nation, gender, and culture are at the center of their labor organizing. My paper will examine how and why domestic workers, despite the atomized nature of their employment and the racial and cultural differences, have been able to mobilize not only locally and nationally, but internationally.

234. Representing Revolutionaries: (II) Legible Forms of Violence and Protest

9:25 to 10:40 am • 207 - AV

Participants:

Petro-Sexual Violence: Feminist Perspectives on Oil Struggles, Gender Violence, and Transnational Justice.

Heather M. Turcotte, *University of Connecticut*

Petroleum violence is a feminist issue. This paper links histories of gender and petroleum together to consider how petroleum violence materializes in multiple forms that have always been gendered and systemically violent. It examines U.S. representations of gender and petroleum violence within Nigeria to discuss how gender and sexuality are central to U.S. configura-

tions of terrorism and conflict. It argues that U.S. discourses of “ethnic-terrorist-gang” violence rely on spectacular productions of gender violence that obscures larger structural histories of gender, sexual, and racial violence along with the gendered histories of social justice struggles that intervene in such violence.

Murdered Women in Canada and the Politics of Dis/Counting Death.

Dana Olwan, *Queens University*

There are more than 500 missing or murdered native women in Canada today. While reluctant to accept these numbers, state officials have publicly condemned deadly acts of violence against Muslim women by Muslim men, also known as “honour killings.” Canada has also affirmed its official commitment to ending murder in the name of honour. What makes some deaths count in the eyes of the state? This paper explores the differential practices and strategies that visibilize the deaths of Muslim women, while rendering invisible systemic violence against native women.

Unforeseen Internationalisms: Unheeded Dreams on a Vanishing Horizon.

Tamara Lea Spira, *University of Oregon*

“Unforeseen Internationalisms” theorizes the relationship between US women of color feminist poetics and Latin American anti-imperialist revolutions of the late twentieth century – and specifically the Chilean and Nicaraguan Revolutions. My archive includes June Jordan’s Nicaragua journals; a 1973 Third World Feminist poetry reading after the Pinochet coup and chronicles of Angela Davis in Chile. I argue that minoritarian feminist formations served as a point of triangulation, articulating between US anti-racist and Third World anti-imperialist revolutions, often alchemizing local and global struggles through poetry. This project contributes to burgeoning reconsiderations of the 1970s that may anchor a rejuvenated feminist praxis

Moderator:

Tamara Lea Spira, *University of Oregon*

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235. Decolonizing Disability and Critical Care: New Intersections of Remarkable Bodies

9:25 to 10:40 am • 208 - AV

Participants:

Absent and Slanted Femininities: Disabled Unknowable Twin Sisters in American Women's Contemporary Fiction.

Christine Florence Vogt-William, *Goethe University, Germany*

This paper considers the disabled female bodies in two contemporary American Women's novels, (contingent with the agenda of Theme 4: Decolonizing Knowledges). Both protagonists are remarkable in that they are twin sisters, who have able-bodied 'perfect' siblings, with whom they are compared. As unknowable entities in these narratives, these protagonists are absent presences whose movements through these textual sites address asymmetrical relations of power, especially with regard to gender and disability.

Love's Labor Amid Violence: Using Abusive Dependents with Disabilities to Rethink Care as Critical Theory.

Stacy Clifford, *Vanderbilt University*

Caregivers abused by their dependent charges will find little in care literature that acknowledges their experience—an absence especially problematic given care ethicists' adherence to concrete experience. Recent literature, however, suggests that dependency workers serving people with intellectual and developmental disabilities in residential facilities face routine acts of aggression. Eva Kittay's philosophical work, however, gives scarce attention to abuse while remaining immensely influential to philosophers' uptake of disability. In response, I reformulate care ethics as critical care theory, emphasizing that we need a renewed critical attitude towards care while simultaneously recognizing care as integral to human flourishing and feminist theorizing.

Transnational Feminist Language of Intimacy: How Spanish-Speaking Patients and Nurses Make Space for Better Hospital Care.

Lisa Ruchti, *West Chester University*

This paper demonstrates how the experience of health care changes when nurses and patients foreground the importance of spoken language. It challenges how discourse about care defines it as a natural instinct rather than as a commodity that is produced in part through ideas. These ideas produce care the way that discourse about America throughout the world produces America (Grewel 2005). This paper compares care across language: the institutionalized form of care and the kind of care that happens between individuals who share the same language.

Moderator:

Sharon Doetsch-Kidder, *Independent Scholar*

236. Economics, Houses, and Prisons: New Landscapes of Inequality Post the Great Depression

9:25 to 10:40 am • 210

Participants:

"With My Background, I Shouldn't Be Poor": Unmasking the Female Face of Foreclosure. Amy Baker, *Hunter College*

Since 2007, more than 2.5 million properties were foreclosed, but the crisis is only halfway over. In the next 6 years, 1 out of 5 homeowners are projected to default. Embedded in the meltdown are marginalized women who have been at the nexus of foreclosure and predatory lending trends. In the recent crisis, women were nearly 50% more likely than men with similar financial profiles to receive loans most likely to default. Through in-depth interviews with single female homeowners, this paper documents how gender,

race, and class, intersected with the phenomenon of sub-prime lending and foreclosure in Philadelphia.

Cupcakes in the Yard: The Changing Intimate Landscapes of Incarcerated Women.

Rachel Marie-Crane Williams, *University of Iowa*
The topic of this paper is the relationships women form in prison. The goals are to examine the particular types of relationships that women have, the purpose and geography of these relationships, and how they help and/or prevent women from healing as a result of prior trauma, sexual, physical, and emotional violence. This paper is based on preliminary data collected through a series of interviews, observations, and focus groups conducted at the Iowa Correctional Institution for Women where I have worked for over a decade.

Producing Punishment Across Race and Gender: Racial Disparities in Sentencing Outcomes Among Men and Women Charged with Felonies.

Traci Schlesinger, *DePaul University*

This study analyzes data from the SCPS to understand racial disparities in sentencing outcomes. Estimating a series of models, the analysis finds not only that blacks and Latinas receive less beneficial sentencing decisions than do whites with similar legal characteristics, that racial disparities in sentencing outcomes are larger among men than among women. Further, the disadvantages faced by black and Latina offenders are produced through different mechanisms.

Cyntoia's Story: Mentally Unstable or Disposable Youth?

Keeonna Harris, *Claremont Graduate University*

In the documentary *Me Facing Life: Cyntoia's Story*, a sixteen year old black girl is on trial for the murder of a 43 year old white male who she met at a fast food restaurant in Tennessee and was later taken to his home. Throughout the documentary questions were raised about whether Cyntoia was genetically predisposed to committing crime or whether racist societal frameworks were to blame. This paper will argue that societal forces affect one's life outcome rather than supporting the myth that criminality is genetic.

Moderator:

Molly Talcott, *California State University, Los Angeles*

237. Sexual Violence: Who are the Real Culprits?

9:25 to 10:40 am • 211

Participants:

Decolonizing "Lolita Culture": Victim Blaming in the 2010 Cleveland, Texas Rapes of an 11-Year-Old Girl.

Lisa M. Schroot, *University of Kentucky*

In 2010 in Cleveland, Texas an 11-year-old girl was repeatedly raped by as many as 20 men. As if this offense were not horrific enough, media coverage illustrates a widespread blind adherence to "Lolita Culture." Residents remarked that the girl "dressed older than her age, wearing makeup and fashions more appropriate to a woman in her 20s." And Florida Representative Kathleen Passidomo said the girl was raped "because she was dressed like a 21-year-old prostitute." NWSA participants know victim blaming is rampant. The question is how do we move the discussion outside the academy and decolonize knowledge about rape?

Epistemologies of Violence and the Politics of Making Sense.

Alisa Bierria, *Stanford University*

Considering Shannon Sullivan and Nancy Tuana concept of 'unknowledges,' as well as recent work on "epistemologies of ignorance," I will explore the tension of agency and culpability in the context of institutional violence against black women. Working from the case of Janice Wells, a black woman in rural Georgia who, in 2010, was tasered by police officers after marking

her as a domestic violence victim, I discuss the politics that facilitate the process of “making sense” of each others’ actions. How did the officers “make sense” of Wells’ actions and what is the moral culpability of those engaged in ‘unknowledges?’

The Coloniality of Being in Alicia Gaspar de Alba’s Desert Blood.

Laura Gillman, *Virginia Tech*

For many theorists of modernity, globalization entails the triumph of the modern, albeit with uneven development, conceived as a world order based on progress and reason. Yet for theorists of coloniality, modernity can be better understood when examined from its underside, that of coloniality—a hegemonic practice that subalternizes local modes of knowing and being. In this presentation, I merge theories of queer migration with coloniality in order to examine how borders function epistemically and ontologically to suppress the knowledges and the being (sexuality, gender, subjectivity, knowledge) of the non-Western ‘other.’

Moderator:

Lydia McDermott, *Ohio University*

238. Antipoverty Activism and Intersectional Advocacy

9:25 to 10:40 am • 212

Participants:

Crossing the Intersection: Diversity in Organizational Advocacy.

Kathleen Marchetti, *The Pennsylvania State University*

U.S. advocacy organizations have long served as a political voice for marginalized people. Though it is easy to assume that these organizations dutifully represent the interests of the oppressed, research demonstrates that many shirk on this responsibility. In this paper, I investigate how advocates make decisions about the issues they represent and whether the interests of disadvantaged people are being voiced. I employ data from an original survey of approximately 800 advocacy groups in 14 states across the U.S. Ultimately, I seek to explain whether organizations utilize intersectional frameworks for advocacy and, if not, what prevents them from doing so.

Supportive Housing Programs Designed For--and With--Young Low-Income Single Moms.

Deborah Byrd, *Lafayette College*

Many U.S. supportive housing facilities are based upon a deficit model. The strict control these programs exert over residents is at odds with the needs of young, low-income single mothers, who are striving to develop a sense of autonomy and who may not have failed at time and money management or building healthy relationships. As a result, many young parents in desperate need of safe, affordable housing refuse to live in such shelters. This talk presents 20 young moms’ perspectives on what would constitute a “best practices” supportive housing program designed with—as well as for— young, low-income parents.

The Realities of Resistance in a Financial Crisis: Citizenship, Control, and Activism.

Stacia Kock, *The College of Wooster*

Building from feminist political theories of citizenship and resistance, this paper explores the extent to which recent examples of anti-poverty activism, including Occupy Wall Street, exist within a struggle of what Barbara Cruikshank (1999) dubs “technologies of citizenship.” The paper argues that while some aspects of activist demonstrations promote the potential for a subversive oppositional consciousness based on intersectionality, there remains a need for critical conversations about the influence (and subsequent limitations) of neoliberalism on activist protests.

Moderator:

John Erickson, *Claremont Graduate University*

239. NWSA Field Leadership Working Group Meeting

9:25 to 10:40 am • Broadway

This meeting of invited participants will include a review and discussion of our working draft on tenure guidelines for women’s and gender studies and is intended to advance the work of our June meeting.

240. Best Practices for Imagining a Future of Feminist Leaders: The Social Change Model of Leadership

9:25 to 10:40 am • California Room

Women’s Center professionals and Women’s and Gender Studies faculty often seek to engage students in feminist leadership, but are challenged by the ever-growing demand for assessment by administration. This session explores the Social Change Model of Leadership as a framework for feminist leadership development, as well and as a tool for the development of learning outcomes and best assessment practices in the fields Women’s and Gender Studies and Student Affairs. Presenters will assist participants in utilizing the model to develop learning outcomes for students engaging in internships and service-learning opportunities as part of women’s and gender studies curriculum.

Presenters:

Melanie DeMaeyer, *Georgia Institute of Technology*

Colleen Riggle, *Georgia Institute of Technology*

241. Yoga as Resistance, Yoga as Social Justice

9:25 to 10:40 am • Grand Ballroom A

We consider how yoga praxis can decolonize the Academic Industrial Complex, the Prison Industrial Complex and the Military Industrial Complex all the while remaining attentive to dimensions of racialization, gender, class, accessibility, trauma, cultural appropriation and geography. Roundtable participants have taught and practiced mindfulness pedagogy in spaces like the feminist classroom, prison, detention centers, trauma recovery centers and youth drop-in spaces. We are invested in revaluing all pieces of the eight-limbed path, including a commitment to ethical living in our communities.

Presenters:

Jennifer Musial, *Northern Arizona University*

Becky Thompson, *Simmons College*

Diane Harriford, *Vassar College*

Moderator:

Diane Harriford, *Vassar College*

242. Laborious Processes, Creative Expressions

9:25 to 10:40 am • Grand Ballroom B

Participants:

Effective Processes: Feminist Directing Strategies for Activist Theatre.

Kellyn Johnson, *University of California, Santa Barbara*

Rehearsal serves as the foundation and drafting of a performance. How a director structures rehearsals determines the operating politics of a production, especially regarding autonomy, privilege and power. The traditional (typically male) director seeks to fulfill a “vision”, his personal interpretation of the production. The systems enacted in this process mirror socio-normative ideologies, particularly regarding gender. The feminist director offers a different approach, strategically restructuring rehearsal to encompass the politics of the performance and feminist ideology. My project examines the implications of these methods which de-hierarchize production and de-privilege directorial vision, to articulate their value in generating activist theatre.

A “Bastard and Dubious Sub-Genre”?: Finding the Pedagogical and Activist Merits of Docudrama for Feminist Theatre.

Annika Speer, *University of California, Santa Barbara*

Documentary scholars treat docudrama pejoratively, deeming it of lesser quality than documentary theatre, a form that strictly incorporates primary source material. In this paper, I address the scholarly criticisms of docudrama as an inferior form. I argue that despite such criticism, docudrama opens a space through which the appeal of “reality” or oral history operates alongside the imaginative potential of fiction, thus allowing a unique realm in which to tackle complex and politically charged issues. I argue that docudrama offers pedagogical and activist merits, and that privileging this theatrical form is a necessary parallel to the valuing of “situated knowledges.”

The American Experience of Infertility; A Listening Guide Method

Approach. Matthew J Graziano, *New York University*

Using Gilligan’s Listening Guide Method of Inquiry (1993) to explore four interviews with “Rose,” (a white, heterosexual, married, employed, conservative home owner), this presentation uncovers how American social and political sensibilities fail to challenge the dominant American paradigm and promote inclusion, acceptance, and a questioning of norms. At conclusion, Rose’s narrative highlights an American quality of experience connecting infertility with the struggle to fit into the idealized American political and cultural discourse. As the narrative coalesces around a single theme of inclusion, the reader is forced examine what experiences are included in the American Dream... and which are excluded?

Moderator:

Carly Thomsen, *University of California, Santa Barbara*

243. Decolonizing the Women’s Studies Classroom: The Feminist Teacher Special Issue on Women’s Studies and Civic Engagement

9:25 to 10:40 am • Grand Ballroom C

This roundtable will address how Women’s Studies faculty promotes students’ critical civic engagement of social justice issues in the classroom. The roundtable will include the co-editors of and some of the contributors to an upcoming special issue of *Feminist Teacher* on this topic. We will address how Women’s Studies and Ethnic Studies have at the core of their missions the mandate that higher education prepare students to be active participants in their local and global communities. Contributing authors will discuss best practices for developing curriculum based on their own student and community interactions.

Presenters:

LeeRay Costa, *Hollins University*

Betsy Eudey, *California State University, Stanislaus*

Brenda A. Risch, *University of Texas, El Paso*

Michelle M Jacob, *University of San Diego*

Nan Alamilla Boyd, *San Francisco State University*

Laura Parisi, *University of Victoria*

Moderator:

Karen J Leong, *Arizona State University*

244. Post-Colonial, Transnational, and Intersectional: Teaching Women and Gender Studies for Social Change

9:25 to 10:40 am • Grand Ballroom F

This roundtable will build on curriculum transformation work done by various faculty, programs, and the NWSA to go beyond an additive approach--adding race, class, sexuality, ability, nation, and other salient social categories to gender--and fundamentally to transform it in ways that de-center privi-

leged women’s lives and fully examine the societal systems and structural and interpersonal power relations that are constituted by and constitutive of capitalism and capital accumulation. We will explore key concerns and controversies facing programs and teachers and seek to identify important principles for developing syllabi for foundational courses in women and gender studies.

Presenters:

Christina Accomando, *Humboldt State University*

Kim Berry, *Humboldt State University*

Maria Corral-Ribordy, *Humboldt State University*

Gwyn Kirk, *Institute for Global Communications*

Moderator:

Margo Okazawa-Rey, *San Francisco State University*

245. Trans/Gender-Variant People of Color: Intersectionalities, Diasporas, Social Justice, and New Cultural Movements

9:25 to 10:40 am • Grand Ballroom G

The panel will examine intersectional identities among diasporic and indigenous trans/gender-variant people of color in/from various regions including North America, Latin America, Africa, and Asia. How do experiences of historical trauma, genocide, colonization, poverty, racism, globalization, and late capitalism impact trans/gender-variant people, communities, lived experiences, and health? And what types of innovative movements and connections are occurring among trans/gender-variant people of color and social networks that are galvanizing new directions for activism, social service provision, and academia? This panel will explore these questions from a number of perspectives including interdisciplinary gender studies, public health, social welfare, and media/cultural studies.

Presenters:

Sel J. Hwahng, *Columbia University*

JoAnne Keatley, *University of California, San Francisco*

Jian Chen, *The Ohio State University*

Moderator:

Reese C. Kelly, *Middlebury College*

246. Frames of Recognition: Women in the Kashmir-Palestine Dialogue

9:25 to 10:40 am • Grand Ballroom H

Participants:

Queering Israeli Exceptionalism.

Basuli Deb, *University of Nebraska–Lincoln*

Drawing on Judith Butler’s *Frames of War: When Is Life Grievable?* our first panelist examines the “differential distribution of grievability” when it comes to Palestinian lives after the 1948 Partition of Palestine. The paper then focuses on Raymonda Tawil’s memoir *My Home, My Prison*, illuminating women’s experiences of strip searches and childbirth at militarized checkpoints in Israel’s occupied territories. Bringing this into conversation with Sharif Waked’s film *Chic Point: Fashion for Israeli Checkpoints* that queers body searches of Palestinian men, the paper challenges the logic of Israel’s exceptionalism in the Middle East as the bearer of women’s and queer rights.

Remembering Kashmir, 1947.

Deepti Misri, *University of Colorado, Boulder*

Our second panelist examines the multiple avatars of Krishna Mehta’s early memoir, “Kashmir par Hamla,” that has lately regained prominence as a woman’s account of the violence of British Partition in 1947 Kashmir. The paper traces how this text has, over the past six decades, moved in tandem

with an evolving narrative of "India." It also reads this memoir closely to illustrate the dangers of simply adding accounts of "women's experiences" of violence to 1947 Partition history, without adequate attention to the interpretive dimensions of such eyewitness accounts of suicide by drowning to avoid rape and religious conversion.

Kashmiriyat and Kashmiri Women. Nyla Khan, *University of Oklahoma*
Our final panelist contends that Kashmiriyat (the ethno-national consciousness of the Kashmiri people) engendered a sense of place, territory, and culture that during political/social upheavals offered critical perspectives to formulate alternatives to ultra right-wing nationalist discourses. The argument focuses on journalist A.R. Nair's observations in *Minorities' View of the Kashmiriyat of women in the Plebiscite Front of 1955*. Of interpretive interest here are the widows of the 1947 Partition whose consciousness of self-determination and popular will was evident in their challenging questions to Nair about the omissions and commissions of the Indian leadership toward Kashmir and the Kashmiri people.

Moderator:

Debjani Chakravarty, *Arizona State University*

247. A Black Girl Remix: The SOLHOT Mixtape Revisited

9:25 to 10:40 am • Junior Ballroom 1 - AV

Hip-Hop inspired, this roundtable uses Black bodies and artistic expression to illuminate the knowledge production of Black girlhood. Emerging out of a Black girl-centered space, Saving Our Lives Hear Our Truths (SOLHOT), this session posits the Black female body as an instrument for creating theoretical insights about Black Girlhood. In recognition of the complex realities located within Black girlhood, this roundtable relies on Performance Studies, Queer Theory, Black Feminist Thought, Womanism, Visual Ethnography, and Narrative Inquiry to create a dialogue between performance creators and witnesses/audience members to invoke collective accountability of Black girl realities.

Presenters:

Ruth Nicole Brown, *University of Illinois, Urbana-Champaign*
Durell Callier, *University of Illinois, Urbana-Champaign*
Porshe Garner, *University of Illinois, Urbana-Champaign*
Chamara Jewel Kwakye, *University of Illinois, Urbana-Champaign*
Desiree Y. McMillion, *University of Illinois, Urbana-Champaign*
Sheri K. Lewis, *University of Illinois, Urbana-Champaign*
Dominique Hill, *University of Illinois, Urbana-Champaign*
Lexus McMillion, *University of Illinois, Urbana-Champaign*

Moderator:

Ruth Nicole Brown, *University of Illinois, Urbana-Champaign*

248. Calling All Resources: The Feminist Administrator and Hard Times

9:25 to 10:40 am • Junior Ballroom 2

As feminist writing program administrators, we are constrained in our work by the shrinking of resources and corporatization of the university, which calls on us to rely on contingent, marginalized staff and faculty. These factors necessarily affect such feminist administrative principles as shared leadership and collaboration. In a workshop informed by Boal's forum theatre and socialist stack discussion, the group will explore strategies for extending rhetoric from below to administrative work in the context of feminist scholarship in administration, pedagogy, and emotional labor.

Presenters:

Georgia Rhoades, *Appalachian State University*
Elizabeth Carroll, *Appalachian State University*

249. Transforming the Conversation on Race: Strategies to Disrupt and Dismantle Racism and White Privilege in Our Women's Centers and the NWSA Women's Center Committee

9:25 to 10:40 am • Junior Ballroom 3

The Women of Color Leadership Project (WoCLP) and the Anti-Racism/Anti-White Supremacy Working Group of the Women's Centers Committee propose a joint session based on previous workshops hosted in collaboration between the two groups. This working session will focus on identifying and developing strategies that can be used to confront, dismantle, and hopefully, eradicate racism and white privilege in our classrooms and on our campuses. The goal is for participants to leave the session with specific strategies that they can begin to implement on their campuses when they return. The conversation will be revisited and followed-up at NWSA2013.

Presenters:

Kathleen Holgerson, *University of Connecticut*
Susannah Bartlow, *Marquette University*
Kaye Wise Whitehead, *Loyola University Maryland*
Chimi Boyd-Keyes, *North Carolina Central University*
Sasha Smith, *Emory University*

Moderator:

Lydia Kelow-Bennett, *Georgetown University*

250. Imagining New Solutions for Old Problems: Domestic Workers Create New Networks, Transforming the Struggle for Social and Economic Justice, Part I

9:25 to 10:40 am • Junior Ballroom 4 - AV

Participants:

Domestic Work and Transformative Political Organizing.

Maria Reyes, *National Domestic Workers Alliance*
Maria has been an active member of Mujeres Unidas y Activas (MUA), one of the NDWA's founding member organizations, since 1999. She is a committed worker-leader who has mobilized countless other domestic workers to build support for regional and national initiatives such as the California Domestic Workers Bill of Rights and the Caring Across Generations campaign. As an immigrant woman with experience as a domestic worker, and as a long-time community organizer, Maria is excited to focus her energies on building the NDWA and winning victories with other domestic workers in her role as National Organizer.

Toward a Dialectic of Strikes and Standards.

Eileen Boris, *University of California, Santa Barbara*
Since 2011, domestic workers and their allies have mobilized in California for a bill of rights, legislation that would place private household employees under worker compensation and overtime laws. By looking at earlier demands on the state by low-waged immigrant and African American women, I offer a way to understand how campaigns for labor standards can build both the power and consciousness crucial for future organizing, a process that I've named the dialectic of strikes (protests) and standards (laws).

Disability Rights and Domestic Workers Rights: Intersections of Transformative Movements. Nicole Brown-Booker, *Hand in Hand*
Nicole Brown-Booker is a psychotherapist and a person with a significant disability who employs personal care attendants in her home. She works to understand the intersections of giving care, the care provider and the employer. She believes care work is based on the concept that justice and mutual respect provides the best working and living environment and needs to be elevated to be understood as formal work needing standards in care and standards of treatment. She will address these concerns within

the framework of Hand in Hand, The Domestic Employers Association's organizing role in state and national campaigns.

Care Work and Justice: Labor, Community, and Families Organizing Across Traditional Boundaries.

Pam Tau Lee, *City College of San Francisco*

This presentation considers care work from multiple perspectives and across various boundaries. As a life-long community and labor activist, a daughter, and now an employer of care workers for my elderly parents, I consider the ways that improving working conditions for home health workers will improve not only their lives but also the quality of home care.

Moderator:

Sheila R. Tully, *San Francisco State University*

251. Feminists Against Academic Discrimination Business Meeting

9:25 to 10:40 am • Kaiser

252. Women's Studies and the Fulbright Program

9:25 to 10:40 am • Skyline

The Fulbright Scholar Program is sponsored by the United States Department of State and is principally funded by taxpayer contributions. Including both American and foreign scholars, Fulbright offers academics and administrators opportunities to internationalize their campuses, conduct personal research and teach. The program offers more than 1,100 grants each year to American scholars from approximately 500 institutions to more than 125 countries. This presentation will offer attendees strategies for identifying appropriate opportunities, including the Core Scholar Program and a number of shorter grants, for scholars of women's studies and will also make suggestions as to how to be successful in a proposal.

Presenter:

Alina Hamden, *Institute of International Education*

253. Queering Asexuality Studies: Examining Queer and Trans Practices and Experiences in Virtual and Non-Virtual Asexual Communities

10:50 to 12:05 pm • 201 - AV

Participants:

Asexual and Gender Non-Conforming Identities in Online

Environments. Regina M Wright, *Indiana University, Bloomington*

This paper uses discourse analysis to examine how people who identify as both asexual and gender non-conforming express their identities and form community in online environments such as AVEN, LiveJournal, and Tumblr. By drawing on queer and transgender theory, I examine how the expression of asexual gender non-conforming subjectivities is mediated through the use of virtual technologies. I analyze how the use of 'agender' and 'neutrois' terminology is used in asexual online spaces, along with more familiar terms such as transgender and genderqueer, to see how asexual gender non-conforming people talk about asexuality, (a)gender identity, attraction, romance, and embodiment.

Trauma and Asexuality: Uncovering a Digital "Archive of Feelings".

Karli Cerankowski, *Stanford University*

Across blogs, wikis, YouTube videos, online polls, and web forums, discussion around asexuality is exploding, and one recurring theme is trauma. Trauma and its contested correspondence to sexual development has become a point of fixation in many discussions of asexuality because of its use as a tool of pathologization. In this paper, I examine the rhetoric around trauma through these online venues in order to trace a digital "archive of feelings," that counters the prevalent resistance to trauma narratives in asexual

lives and makes it possible to acknowledge trauma as an affective and formative part of one's (non)sexual life.

Asexuality, Stone Identities and Touch-Me-Not Discourses.

Aasha Foster, *New York University*

This paper explores asexual visibility by illuminating the diversity of those sexual identities that are considered similar, such as stone butch/femme or touch-me-not studs. Using multidimensional perspectives, I examine the relationships between asexuality, stone identities and touch-me-not discourses and representations in the context of queer and non-queer communities. I focus on points of difference among these identities as well as convergence, in order to help cultivate a framework that views sexual identity in a way that transcends orientation, behaviors and biology; and provides space for the complex interplays between innate sexual drives, socialized emphasis on sexuality, attraction and romanticism.

Moderator:

Nathan Erro, *Louisiana State University*

254. Feminism Otherwise: Embodied Knowledges, Bodies that Know

10:50 to 12:05 pm • 202 - AV

Participants:

"The Right to Opacity": Traveling with Glissant Through Feminist Theory. Christina A. Leon, *Emory University*

This paper takes the notion of "traveling theory" as an occasion to consider the works of Martinique writer and theorist, Édouard Glissant, in relation to discussions of difference in feminist theory. The paper dwells upon his provocative claim that we must have the right to opacity in order to sustain relationality. This consideration of opacity from Caribbean thought provides a compelling grounds for rethinking the claims of difference that have motivated feminist theoretical work on alterity—urging us to reconsider alterity not only in regard to politics, but also in regard to ethics.

Lost in Translation: Françoise d'Eaubonne, Essentialism, and the Materialist Origins of Ecofeminism.

Danielle Roth-Johnson, *University of Nevada, Las Vegas*

Although most scholars writing in English about feminist thought credit Françoise d'Eaubonne with the coining of the term ecofeminism, very few actually discuss the content of the relevant texts written by D'Eaubonne. In addition, many assert that ecofeminism is an essentialist, apolitical and ahistorical movement with no real relevance to current feminist and/or ecological concerns. This paper will present a response to such critiques through an analysis of the original French text of D'Eaubonne's *Écologie-Féminisme: Révolution ou Mutation?* (Ecology-Feminism: Revolution or Mutation, 1978) and will provide a reflection on the historical evolution of the term ecofeminism within international feminist circles.

Theorizing "Intimate Terrorism": Critiquing Colonial Feminism and Other Imperial Projects in the "War on Terror".

Megan Sibbett, *University of Texas, San Antonio*

In order to examine how transnational feminists critique and problematize US imperial projects surrounding the "war on terror," including what Leila Ahmed identifies as colonial feminist tactics, I draw out a theorization of what Gloria Anzaldúa names "intimate terrorism." I argue for a multi-directional theorization of "intimate terrorism" gleaned through the work of transnational feminist thinkers such as Jasbir Puar, Nadjie Al-Ali, Norma Alarcón, and Angela Davis. Through such praxis we gain a more complex understanding of hegemonic notions of "terrorism" and a more thorough recognition of how such theorization is put into critical practice.

'This is Rock Medicine': Everyday Narratives from Everyday Native Women of the Medicine Ways.Doreen E Martinez, *University of Colorado, Boulder*

These are stories of cultural identity, laughter, mermaids and moccasins. In intertribal and intergenerational Native American women's voices this project reveals, and offers a view of "every day" medicine from "everyday" Native peoples. The women discuss how communal responsibility, reciprocity, humility, and respect are central to living with a good heart and to live the beauty way. This is a longitudinal ethnographic study of Native American women's understanding and doing of medicine that entails a combination of unstructured in-depth interviews and unscripted conversations with women from ten different nations, and long-term participant observation from 1992 through 2011.

Moderator:Danielle Currier, *College of William & Mary***255. Decolonizing Epistemology Through Listening, Interrogating, and Teaching**

10:50 to 12:05 pm • 203 - AV

Participants:**Standpoint Theory as Decolonizing Practice: Knowledge and Consciousness in a Qualitative Study of Queer Women's Perspectives on Same-Sex Marriage.**Robyn Allison Epstein, *University of Maryland, College Park*

Listening to the queer women in my study of same-sex marriage, I found that they were continuously decolonizing their consciousnesses through intended and latent queer practices. Decolonizing and re-visioning the world and how they knew it, the women in this study were re-thinking and re-imagining relationships, religion, and family as well as marriage. Their treatment of "knowing" and theorizing reflected an application of standpoint epistemology that was similar to the study's design. In this paper, I will explore the decolonial potential of standpoint theory as queer practice, and interpretive method in a qualitative study.

Transnational Testimonio Challenges U.S. Knowledge.yh Patt, *University of Maryland, College Park*

Recounting the dangers of leaving home during the Salvadoran Civil War, Maria Jose matter-of-factly narrated, "I could not go to high school; my goal was to be a doctor. People in the U.S. have degrees, but they don't know anything." How does a U.S. academic proceed to: listen, represent the capitalist injustices experienced by subalterned people, and expose the silences in Western epistemology and knowledge by engaging a subaltern's subjugated knowledge? In this paper, I explore the politics of translation and representation in my research with Maria's testimonio as a Salvadoran-U.S. transnational migrant.

The Colonial Archive and the Guatemalan Civil War.Maria Elena Vargas, *University of Maryland, College Park*

The Guatemalan Civil War left the country dealing with the aftermath of trauma, impunity, and genocide. Government declassified reports are currently used to make sense of the past and bring truth and justice to the country. However, in this paper I seek to interrogate government documents and destabilize their historical root that lies within the Spanish colonial archive. I aim to interrogate the powers that shape hegemonic knowledges of Guatemala's past and develop a decolonizing methodology that complicates notions of "Truth" within the context of record keeping and colonial violence.

Feminist Transformations of Online Discourse: Decolonizing 21st Century Pedagogy and Practice.Lisa Ellen Bernstein, *University of Maryland University College*

As increasing numbers of students are taking online courses, little attention has been paid to the gendered nature of online classroom discourse, nor to the ways online teaching reifies colonizing rhetoric and teaching practices. This presentation analyzes the ways that computer-mediated classrooms reproduce sexist, racist, and classist discourse, and introduces a feminist approach to online course design, methodology, and communication strategies. Such pedagogy counters the alienation inherent in online classrooms, creates an inclusive learning environment, and promotes cognitive and critical processes to promote the internal decolonization of 21st century students.

Moderator:Michelle Rowley, *University of Maryland***256. Keep Yoni Coming: Unbinding VaginaSpeak**

10:50 to 12:05 pm • 204 - AV

Participants:**What the Body Remembers.**Alka Kurian, *University of Washington, Bothell*

What does the body remember of the gasping of the breath, the rip of clothes tearing, of nails scratching on the skin, of metal piercing the vagina, of the slicing first of the nipples and then of the breasts, of the gash in the belly and the staking of the fetus ...?

Poetics of Teaching Gender in the Men's Prison.Shreerekha Subramanian, *University of Houston-Clear Lake*

I present 'poetry as theory' (Trinh T. Minh-ha) from my experience teaching humanities in a men's prison in Texas because both do similar labors that fuel one another. Teaching humanities within the walls, including Mahasweta Devi's "Draupadi," offers a radical empathic contact between the male prisoner and the indigenous woman of the global south. I offer my poetry from these pedagogical events as feminist resistance against the militarized state apparatus.

Loose Lips: Reclaiming Yoni.Pramila Venkateswaran, *Nassau Community College*

My poems evoke the erotic, their breath sensitizing the entire female body, thus countering the violence wreaked on it. The worshiped yoni, a reminder of the creative, is re-inscribed and reclaimed in these poems that are spoken by the once silenced, now loose-lipped, women.

Moderator:Shoba Rajgopal, *Westfield State University***257. Resignifying Democracy in Ecuador: Sexual/Gender Politics, Plurinationalism, and Post-Neoliberal Futures**

10:50 to 12:05 pm • 205 - AV

Participants:**Post-colonial Histories in a Transnational Framework: Ecuadorian Communities in New York City and Quito.**Maria Amelia Viteri, *Fordham University*

Disputes over the conceptualization, theorizing and treatment of gender and sexuality have been at the core of feminist and queer studies. Current political scenarios and discourses such as Ecuador's make visible a different type of sexual and gender politics and how these are produced, circulated and represented. There are new directions that may emerge out of and at these intersections. This paper addresses how particular and localized racial, ethnic, and (post)(neo)colonial histories are embedded in the current

normativities of gender and sexuality. Through ethnographic research conducted in Ecuador and in New York City with the Ecuadorian community, I highlight how such categories – class, race, ethnicity and immigration status – are directly entangled with imagining a post-neoliberal future.

Resignification, Decolonization, and Sexual Politics in Ecuador.

Amy Lind, *University of Cincinnati*; Christine (Cricket) Keating, *The Ohio State University*

This paper looks at the ways that activists from various social movements have resignified key concepts such as family, nation, and economic well being as part of the work of social, economic, and political transformation in Ecuador. In particular, we explore ways that both the process of such resignification as well as the resignifications themselves open up spaces for the coming together of feminist, LGBTI, migrants' rights, and indigenous struggles in the context of Rafael Correa's "post-neoliberal" Citizen Revolution.

The Transnational Politics of Homophobias: The Case of the So-called "Dehomosexualization Clinics" in Ecuador.

Annie Wilkinson, *Latin American School of Social Sciences*

This paper analyzes the particularities of homophobias in Ecuador as a manifestation of an interactive, transnational circulation of homophobic discourses and practices. Through a transnational lens, it examines how homophobias are produced, reproduced, and utilized through an examination of the recent proliferation in Ecuador of private, often illegal, pseudo-clinical "reparative therapies", seemingly disproportionately directed at women. Its approach locates these practices at the confluence of transnational movements, both those of the religiously-motivated "ex-gay" as well as the progressive sexual rights movements. It seeks to engage emerging theories of globalized homophobias as well as deepen our understanding of how they are materialized at the institutional and individual levels.

Indigenous Eduaction in Ecuador: Decolonizing Knowledge and Reformulating Citizenship.

Maria Celleri, *The Ohio State University*
Ecuadorian president, Rafael Correa has promised to equalize access to resources, markets, and capital to indigenous communities, but recent backlash demonstrates inequity in access to education and flawed policies for environmental sustainability. Through a historical exploration of the Latin American university, I propose the question: how is the integration of indigenous knowledge into Western-style universities in Ecuador imperative to Correa's political proposal of integrations, access, and citizenship? I explore the concepts of Sumay Kawsay and Hanan Pacha and educational institutions like Universidad Amawtay Wasi in order to argue that they offer insight into decolonizing knowledge and sustainable living.

258. Quilted Narratives II: Using Digital Media Tools as a Form of Agency, Empowerment, and Expression

10:50 to 12:05 pm • 206 - AV

As an extension of our NWSA2011 conversation and in the spirit of women's studies, this roundtable is designed to continue to brainstorm and set into motion a collaborative project that makes strategic use of both digital media and social networking tools to document and analyze the life stories of young women from different cultural communities. Our goal is not to demarcate their stories but to continue to find ways to reconfigure the "master's tools" to establish cross-cultural critical alliances between the women, as a form of empowerment and agency; to speak truth to power; and, to disseminate our vision.

Presenters:

Yi-Chun Tricia Lin, *Southern Connecticut State University*
Vivien Ng, *University at Albany, SUNY*

Kaye Wise Whitehead, *Loyola University Maryland*

Moderator:

Katja Koehnlein, *Southern Connecticut State University*

260. Queer Relations: Objects, Impersonality, and the Sexually Neutral

10:50 to 12:05 pm • 208 - AV

Participants:

Intimate Strangers – Queer Relationality in Colette's *Le Pur et l'Impur*.

Niamh Duggan, *NYU*

This paper analyzes modes of queer relationality in Colette's "Le Pur et l'Impur." Colette's novel explores marginalized sexualities in fin-de-siecle France; however, it is in fact the withdrawal from sexual relation which the novel offers as the strongest possibility for a new mode of relationality. Sexual withdrawal here is figured as a mode of retreat from the social and from the demands of desiring subjectivity. This retreat opens the possibility for a mode of impersonal, sexually neutral relation that exists within the interstices of disciplinary power.

Objects of Desire. Amber Musser, *New York University*

This talk examines objectum sexuality, an orientation in which people creatively and sexually orient themselves toward objects, including architecture. The mere existence of this phenomenon gives us occasion to reflect on what constitutes sexuality, the nature of intimacy, and the agency of objects. Objectum sexuals have been vocal in emphasizing that their relationships with objects are the same as more common hetero- or homo-sexual relationships. What does this rhetoric of similarity mean? Through an analysis of statements made by objectum sexuals, I suggest that we read objectum sexuality as a mode of understanding subjectivity in late Capitalism.

Palindromes and Anal Relations: Miranda July's *Me and You and Everyone We Know*.

Stephanie Clare, *Oxford University*

Palindromes feature centrally in Miranda July's film *Me and You and Everyone We Know*. By analyzing this film and drawing on (queer) psychoanalysis, I argue that palindromes bring us into the realm of the anal with its potential to develop modes of human relationality that suspend gender difference. However, this relationality is viable so long as the bodies in question do not share the same physical space. This points to how material bodies signify, and we cannot simply suspend this signification to build new forms of relations.

Moderator:

Ashley Falzetti, *Rutgers, the State University of New Jersey*

261. Film, Media, and Technology: Sites of Decolonization or Recolonization?

10:50 to 12:05 pm • 210

Participants:

A Transnational Feminist Approach to Teaching *Nanook of the*

"Global" North. Marian Sciachitano, *Washington State University*

Inspired by Chandra Mohanty's challenge in *Feminism Without Borders* (2003) to shift our "focus from 'under Western eyes' to 'under and inside' the hegemonic spaces of the One-Third World" (237), this paper will discuss my transnational feminist politics of teaching Robert Flaherty's *Nanook of the North* (1922), one of the earliest silent film representations of colonial encounter in the "Global" North between indigenous peoples (Inuit) and Europeans, to not only challenge students' western gaze and desire for cultural "authenticity," but also to critically interrogate the neocolonial gendered complexities "under and inside" the recent Criterion release of this classic with extras.

Imagination Unbound: Were there Mississippi Black Middle-class Women Survivors of Hurricane Katrina?Ophera Davis, *Independent Scholar*

This session will bring the stories of Mississippi Black middle-class women survivors of Hurricane Katrina to the forefront by acknowledging these 'unknowledges' (Sullivan & Tuana, 2007) in a effort to resist dominance to obscure their narrative. This talk will challenge stereotypes of black women broadcast immediately after Katrina and give the audience new stories to share about Black middle-class women survivors of Hurricane Katrina from the state of Mississippi.

Modern Temporality as Colonial Site: The "9/11 Decade" under Feminist Critique.Amanda Danielle Watson, *University of Ottawa*

Two weeks after President Obama declared Osama bin Laden killed, The New Yorker marked the event with its May 16th cover reading, "After Bin Laden." In U.S. media, Osama bin Laden's death was fetishized as the event to bookend a new historical chapter in American culture. This paper addresses the concept of 'event-ness' as it occurs in hindsight descriptions of bin Laden's death and the September 11, 2001 attacks. Suggesting that dividing time by events, as is commonplace under Western capitalism, is a way of recolonizing history, I elucidate how rhetoric of modernity propagates racist representation of bodies.

"Do It for the People": Decolonizing Neoliberal Learning, Black Feminist Perspectives, and Color-Conscious Digital Literacies.Carmen Kynard, *St. John's University*

This presentation juxtaposes two counter-discursive, ideological strands: 1) the uses and aims of digital literacies by female students of color in college who work, read, and design multimodal texts as color-conscious creators for communities of color; and 2) university technology initiatives whose neoliberalism singularly focuses on increasing revenue, marketing students' employability, and streamlining behaviorist models of assessment. The presentation, thus, traces the workings and attempts of a Black Feminist pedagogy that embraces the political, color-conscious digital literacies of

young women of color as a way to challenge schooling's required performances of monetary valuing, technological prowess/peacocking, and white bourgeois decorum.

Disrupting the Western Gaze: A Pedagogy of Unbound Transnationality.Lana Oweidat, *Ohio University*

My presentation introduces a website that historicizes and contextualizes images and stories of women across cultures to U.S. mainstream students, allowing for a deeper understanding of women across cultures and thus erasing the need for "empty empathy." Since my attempt is to resist a linear hierarchical knowledge structure in both content and form, and to introduce a feminist alternative to the Western epistemological structure, the website is designed to meet these goals by using associations and relations of different visual and alphabetical elements, including classroom activities and assignments to help students position themselves in this conversation.

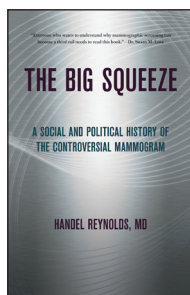
Moderator:Cynthia R. Daniels, *Rutgers University***262. From Prevention to Pleasure: Sex-Positive Approaches to Research and Learning with Women and Girls of Color**

10:50 to 12:05 pm • 211

Participants:***The Politics of Desire: Black Women, Healthy Sexuality, and Sexual Safety.***Kamila A Alexander, *University of Pennsylvania*

Black women's healthy sexuality and sexual safety are highly politicized and objectified subjects across disciplines. Identity and social place are entwined with biologically constructed notions of physical and emotional health; often rendering Black women's acts of resistance invisible. In this presentation, I will explore the utility of approaching this subject using critical narrative methods to frame the sexual health and well-being of Black women. I intend to push the boundaries of research and practice beyond their traditional definitions and meanings. Emotional subjectivities such as desire, pleasure, intimacy, and love present useful ways to approach healthy sexuality and frame sexual safety.

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Focus Groups as Critical Sex-Positive Spaces: Young Women of Color Theorizing Sexual Embodiment. Jillian Hernandez, *Rutgers University*
In formulating research designs that engage girls of color as cultural critics, how can we work to avoid an implicit sex-negative bias? How can queer, critical race, and sex-positive feminist theory be utilized to provide spaces for girls to articulate their pleasures and pains? In what ways do young women's perspectives advance and challenge feminist knowledge production? I will explore these questions in my discussion of focus groups on embodiment and visual representations that I conducted with young women of color in Miami, Florida in 2011 as part of my dissertation research.

Vixens, Vibrators, and Adolescence: Picturing a Liberation- Sex Therapy for Youth. Anya Michelle Wallace, *Pennsylvania State University*
Perceptions of hypersexuality and unplanned pregnancy among young women of color are often influenced by racialized-class disparities. Consequently, programming that engages these women on expressions such as masturbation and genuine pleasure is considered precarious, and thus scarce. As action research, this project will chronicle a collective learning experience investigating the practices that inform a girl's sexual identity as she matures and the degree to which such factors affect unplanned pregnancy and significant life-choices. By way of dialogue, investigating social spaces through art making, and historical analysis girls' development of a personal sexual narrative is employed to combat the status quo.

Moderator:

Whitney A. Peoples, *Emory University*

263. Program Administration and Development (PAD) Business Meeting

10:50 to 12:05 pm • Broadway

264. Becoming Better Allies for More Revolutionary Futures

10:50 to 12:05 pm • California Room

Join Ethics, Equity, Accessibility, and Diversity Committee members to develop strategies for more productively engaging difficult dialogues with colleagues, in the classroom, and in NWSA. Participants will come away with concrete ways to resist the "paralysis of fear" (Beverly Tatum) many people face when working across differences. We ask: How can anti-racist white people be allies to people of color? How do we move past guilt and denial into more productive responses? How do we promote social justice practices institutionally? How can NWSA live up to its promise of "working to end racism and all forms of oppression"?

Moderators:

Julia Balen, *California State University Channahon Islands*

Maria Bevacqua, *Minnesota State University, Mankato*

265. Unstable Subjects: Fluid Identities, Changing Feminisms

10:50 to 12:05 pm • Grand Ballroom A

Participants:

(En)Acting Feminist Political Agency: The Politics of Fluid Misrecognition. Tempest Marie Henning, *Illinois Central College*
Feminism focuses on the social transformation of women and their gendered relations within society; however, the meaning of 'transformation' and the subject of 'women' are contested between modernity (static identity) and the subaltern (subject-in-process). I will examine the fate of the political identity of woman given the conflicting instability of subjecthood by arguing for fluid misrecognition within the articulation of the 'woman' subject in an attempt to avoid the pitfalls of essentialism and constructionism. I seek to utilize misrecognition in order to formulate a politics of fluid understanding

in reference to misrecognition as a precursor to non-metanarrative political discourse.

Post-ing Feminism: Blurring the Lines of Hegemonic Femininity.

Patrycja Wawryka, *University of Ottawa*

The complex relationship between femininity and feminism has arguably been the driving force behind countless debates surrounding (post)feminism. From post-feminists who condone the "return to femininity" to post-feminists who acknowledge it as a form of empowerment, these opposing viewpoints evoke the inconsistent manner in which (post)feminism is used. This paper seeks to address this irregularity through a discussion of femininity/feminism using narratives of choice, sexual expression and consumerism. A parenthesized spelling of the term (post)feminism is proposed as a method of bridging debates and representing the tension behind popular discourses that simultaneously adhere to and resist hegemonic femininity.

Talking About Pub(1)ic Hair: Pubic Hair Removal Practices of College Women.

Jessica Moore, *University of California, Santa Barbara*

Women's Studies scholars have long made embodiment and 'the body' central to their analyses. Although body modification practices, including hair removal, have received significant attention, few studies have concentrated on the relationships between discourse, ideology, identity and body modification practices, particularly pubic hair depilation. Drawing on interviews I conducted with heterosexual and queer college-aged women who identify as feminists, as well as public images of female nudity in pornography, popular culture, and fine art, I explore how young feminists negotiate affective and cultural ideas regarding eroticism, disgust, cleanliness, and femininity through their pubic hair removal practices.

TransHumanity: Thinking the posthuman through the transsexual body.

Liam Oliver Lair, *University of Kansas*

Transsexual bodies are shaped and created by current medical and surgical technologies. Our materiality is often seen as the sum of our subjectivity. This focus on materiality can be reclaimed to expand understandings of human embodiment and ways of knowing the world. A theoretical focus on the transsexual body is a way of thinking beyond the traditional and colonialist dis-embodied human and a move towards a posthuman conception of subjectivity. Engaging with Donna Haraway and her prescient and foundational Cyborg Manifesto, I expand the conversation and discuss the possibilities that theories of the posthuman offers for new feminist scholarship and epistemologies.

Moderator:

Joylette Williams, *City University of New York*

266. The Brown Boi Project: A Trans Caucus, Lesbian Caucus, and Women of Color Caucus Co-Sponsored Event

10:50 to 12:05 pm • Grand Ballroom B

The Trans, Lesbian, and Women of Color Caucuses of NWSA are committed to coalition work highlighting how intersectional theories that center issues of gender identity and expression, race, and sexuality are disseminated and exchanged across disciplines and communities, emphasizing our common commitments. This session will feature The Brown Boi Project, an Oakland, CA-based community of masculine of center womyn, men, two-spirit people, transmen, and allies committed to transforming the privilege of masculinity, gender, and race into tools for achieving Racial and Gender Justice and their resource guide entitled, *Freeing Ourselves: A Guide to Health and Self Love for Brown Bois*.

Presenters:

Erica Woodland, *Brown Boi Project*

B Cole, *Brown Boi Project*

Sara Flores, *ReCLAIM*

Moderator:

Mel Michelle Lewis, *Goucher College*

267. On (Not) Telling Stories About Women's and Gender Studies

10:50 to 12:05 pm • Grand Ballroom C

As an academic field, WGS seems often to live in the "present," with the "past" being located outside the field—most usually in feminist movement histories, and the "future" likewise situated as the attainment of external social justice goals. But how does such a chronology account for the discipline's talk about itself? Using recent critical observations on feminist historicizing, the four commentators will explore how unacknowledged notions of history and storytelling inform how WGS does and doesn't tell stories about itself, and ask what subjugated knowledges might be released through rethinking how we do our own field history.

Presenters:

Catherine Orr, *Beloit College*

Ann Braithwaite, *University of Prince Edward Island*

Karlyn Crowley, *St Norbert College*

Moderator:

Annalee Lepp, *University of Victoria*

268. Unpacking Constructions of Inclusiveness in Higher Education: Transforming the Academy

10:50 to 12:05 pm • Grand Ballroom F

Participants:

The Value of Diversity: Market Discourses of Social Justice in Higher Education. Naadiya Hasan, *Guilford College*

Diversity is frequently presented as a guiding value on college campuses, manifested in statements of intent and plans to achieve diversity goals. When diversity is commodified, these plans can actually conceal injustice and support "unknowledges" about the structural foundations for exclusion and oppression. This paper will question how the construction of "diversity" as a marketable commodity shapes efforts to address social justice goals in institutions of higher education. An analysis of the discourse of diversity plans and policies will be used to propose possible strategies for rearticulating feminist and antiracist goals within this institutional context.

White Ignorance and the Troubled Performance of Diversity in Higher Education. Lisa McLeod, *Guilford College*

In this paper, I interrogate the ways in which race and gender injustice – constructed as incidental to the primary "business" of education – are perpetuated in a small liberal arts college through the structured ignorance of those in institutional power. Expertise in feminist and anti-racist practice and theory remain structurally and epistemically disconnected from centers of effective power, while "multiculturalism" and "diversity" serve at best to obscure the institution's "unknowledge" of its oppressive practices.

Pushing Back Against Violence on Campus: Embodying Activism and Social Change. Julie Winterich, *Guilford College*

Studies repeatedly find that sexual violence is the most under-reported crime in America, and that one in five college women will suffer from a rape or attempted rape during four years of college (National Institute of Justice, 2005). Based on in-depth interviews with students who participate in a student-led club to raise awareness about violence, this paper analyzes the gaps in institutional policy and practice that allow violence to continue unacknowledged. Students' embodied activism provides a site for both resistance of and transformation of relations of power within an academic institution.

Moderator:

Maria Rosales, *Guilford College*

269. We Can't Afford the Luxury of Pretense: Black Women, Discourse, and Language

10:50 to 12:05 pm • Grand Ballroom G

Participants:

You Say I'm a Bitch Like That's a Bad Thing: on Black Women, Memoir and Reclamation. Gwendolyn Deloris Pough, *Syracuse University*

While it is safe to say that some women have reclaimed the word bitch and use it as an empowering descriptor, for Black women who have faced stereotypes such as "Sapphire" and the "Angry Black Woman," there hasn't been a hurried rush to jump on the reclamation bandwagon. This paper examines memoirs, essays and autobiographies of prominent black women who have not only reclaimed the "bitch" but have used it as a rhetorical stance to claim a public voice and enable a presence in the public sphere.

Producing Respectable Women: Analysis of HIV/AIDS Coverage in Ebony and Essence. Ayana Weekley, *Grand Valley State University*

This analysis of *Essence* and *Ebony* magazines' coverage of the HIV/AIDS epidemic illustrates that the magazine emphasized a politics of respectability, encouraging women to behave as model women and citizens, refraining from promiscuity and non-normative behaviors that may put them at risk. The author calls for an attention to the ways these politics, which are used to "protect" women are also used to police black women's behavior. Examining discourses about the HIV/AIDS epidemic provides an important example of how these politics of respectability can be even more harmful when topics require open discussions of sexuality.

The Politics of Re-education for Healing in Black Women's Self-Help Books. Tamika L. Carey, *University at Albany (SUNY)*

The persuasive messages about cultural identity and the instructional processes for recovery in Black women's self-help books suggest they foster feminist-inspired oppositional knowledge forms. Through an analysis of the rhetorics of healing in these books, this paper reveals a complex politic that casts Black women's re-education for individual healing as a community-uplift effort that reifies conservative gender ideologies.

Developing Critical Hip-hop Feminist Literacies of Black Womanhood in an Afterschool Program. Elaine Richardson, *The Ohio State University*

Drawing upon various Black woman centered and Hip-hop feminisms and tools of critical discourse, this speaker shares middle-school young women's readings, narratives and discussions of Black women as represented in popular media containing stereotypical representations of Black youth. Research suggests that providing such social contexts supports the development of critical feminist literacy, social activism, and social reform.

270. Border Racial Formations: An Interdisciplinary Feminist Analysis

10:50 to 12:05 pm • Grand Ballroom H

Participants:

Intersectionality at the Borderlands: A Feminist Approach Toward. Sujey Vega, *Arizona State University*

This paper traces how intersectionality and border theory informs a feminist analysis of Mexican immigrant women as they struggle to belong in the United States. Informed by their gendered, racialized, classed, and immigrant experiences, these women resist simplified binaries of assimilationism and even transnationalism. Placing intersectionality in dialogue with border theory merges these approaches to understand the complexities of women

who seek acceptance without relinquishing their difference. Confronting the either/or thinking (hooks) traditionally affiliated with immigration politics, these women redefine what it means to belong. This paper also highlights how intersectionality moves beyond feminist analysis to trouble other scholarly binaries.

Legislating the Reproduction of Citizens: A Feminist Analysis of Arizona Politics. Karen J Leong, *Arizona State University*

In 2009, Arizona targeted Latinos for anti-immigration legislation and sought to create a secondary category of US citizenship based on parental citizenship status. Bringing feminist scholarship about maternalism and reproductive labor into a political economy framework of legibility and bare life, this paper analyzes how Arizona is part of a national movement to institutionalize the separation of Latina and Asian women's economic roles as producers of goods and services from their reproductive roles as wives and mothers. It exposes how nativists are attempting to reconfigure the historical discourses of "aliens" to maintain white heteropatriarchal supremacy in the United States today.

The Geopolitics of Affect: Transnational and Interracial Adoption in the Post-Racial United States. Corie Hardy, *Arizona State University*

This paper draws on transnational feminist theory and critical ethnic studies to consider the limits of intersectionality in understanding the complexities of interracial and/or transnational adoption in the so-called "post-racial" United States. Specifically I consider the growing number of U.S. born children of Latina immigrants who are being separated from their parents and adopted by white families due to the current nationwide crackdown on "illegal" immigration. I argue that much of the emerging literature on this topic narrowly focuses on the gendered and racialized dimensions of such cases while failing to fully interrogate what I term the geopolitics of affect.

Moderator:

Judy Wu, *The Ohio State University*

271. Teaching Transnational Feminisms: Notes from In and Out of the Classroom.

10:50 to 12:05 pm • Junior Ballroom 1 - AV

Participants:

Teaching Transnational Feminism with Multi-Media: Re-inventing WMNS 101. Basuli Deb, *University of Nebraska-Lincoln*

Before the fall of 2011 I had taught WMNS 101 (Introduction to Women's and Gender Studies) through a transnational feminist lens twice at the University of Nebraska-Lincoln with the course material available on the market. My experience then prompted me to revamp the whole course over summer 2012 and put together a course pack and a syllabus drawing heavily on multimedia and other visual experiences to render hard core transnational feminist course material accessible to students. The anthologies that I had earlier required for this course proved difficult to negotiate for students without any background, and transnational feminists at elite universities in the US from whom I solicited advice could do little to help me teach transnational feminism to a 100 level class. My course eventually dealt with breast implants in Venezuela, female sex tourism in Bali, and the the US War on Terror and torture at Abu Ghraib by women soldiers. One of my male engineering students even made a video by interviewing students at UNL on the ethics of breast implants. In this paper I will use my own observations about the course as well as my reflections on my student evaluations to underline the obvious but elusive logic that made the seemingly insurmountable task of introducing transnational feminism at the 100 level as a required course into a possible achievement.

Teaching gender and globalization, women and/of the "worlds:"

Lessons in De-centering. Debjani Chakravarty, *Arizona State University*
Teaching about the first, second, third and fourth worlds, and the notion of worlds within worlds is a constant process of de-centering and negotiation. In this paper I discuss my experience of teaching transnational feminisms, movements, migrations and exchanges to undergraduates at a large state university. Negotiation occurs at the level of my perceived composite or unitary identity (as South Asian, as "East" Indian, as a PhD candidate and not a professor, as an insider/outsider), at the level of pedagogy and methodology (of "women's studies as an inter-discipline but not a discipline, as a perceived safe space, as a site for mutual learning and critical thinking), at the level of representations and language use, categorization and connection to students' and my own realities. I argue that teaching such classes, on "global" "transnational" or "international" women and feminisms require de-centering not just dominant paradigms but also oneself as identified purveyor of insider knowledge. I also argue, like many others before me, that a women's studies classroom can serve as a site for epistemic injustices and lasting stereotype-making, and attempt to find ways in which such damages can be mitigated.

[R]Evolutionary Promises and Transnational Feminisms: Pedagogy for the Next Paradigm.

Liz Philipose, *California State University, Long Beach*

This framework for teaching transnational feminisms is in the service of transitioning from the 1492 paradigm of global politics into the next evolution of global co-existence. With a focus on structural power, the framework includes an overview of paradigmatic movements: 1648 and the establishment of the sovereign state system; the transition from feudalism to capitalism in Europe; Euro-colonial occupations; and the Atlantic Slave Trade. Establishing this metatheoretical framework for understanding contemporary globalization allows for a comprehension of the 'coloniality of power'; and for an understanding of the relationship between gender, race, sexuality, nation and empire.

Moderator:

Elora Halim Chowdhury, *University of Massachusetts, Boston*

272. Motherhood Studies Unbound: Negotiating and (Re)Imagining Our Disciplinary Future

10:50 to 12:05 pm • Junior Ballroom 2

Over the last decade the topic of mothering and motherhood has emerged as a distinct field of scholarly inquiry. This sponsored panel by the Feminist Mothering Caucus aims to examine developments in the field of maternal feminist scholarship and to propose potential future disciplinary and/or transdisciplinary directions.

Presenters:

Jocelyn Fenton Stitt, *Minnesota State University*
Denise Schultz, *University of Massachusetts, Dartmouth*
Patti L. Duncan, *Oregon State University*
Kristen McHenry, *University of Massachusetts, Amherst*

Moderators:

Julia Mason, *Grand Valley State University*
Leslie Bailey, *Metropolitan State College of Denver*

273. Is it (Ever) Time for an NWSA Men's Caucus?

10:50 to 12:05 pm • Junior Ballroom 3

NWSA's feminist masculinities interest group hosts a roundtable discussion debating the possible formation of a men's caucus. The place of men in feminism has long been a contentious question, but the increasing visibility of men in NWSA, women's studies, and feminism more broadly brings new

urgency to the issue. Divergent viewpoints on the relationship of men and feminism will be included to intentionally explode the simplistic for/against binary.

Presenters:

Tal Peretz, *University of Southern California*
John Erickson, *Claremont Graduate University*
Robert Jensen, *University of Texas, Austin*

Moderator:

Brian R. Jara, *West Virginia University*

274. Imagining New Solutions for Old Problems: Domestic Workers Create New Networks, Transforming the Struggle for Social and Economic Justice, Part II

10:50 to 12:05 pm • Junior Ballroom 4 - AV

Participants:

From Local to Global: Grassroots Leadership at the International Labor Organization. Guillermina Castellanos, *La Colectiva de Mujeres/ San Francisco Day Labor Program*

Guillermina Castellanos is an immigrant from Jalisco, México, a day laborer, co-founder and coordinadora of the Women's Collective of the San Francisco Day Labor Program. Since 1995, Guillermina has worked to empower herself and other immigrant women through intersectional practices of personal transformation and political engagement. She facilitates job development, worker trainings, and is an organizer in the Household Worker Rights Campaign. She is also a member a board member of the National Day Labor Organizing Network and represented U.S. domestic workers at the meetings that led to the drafting of the 2011 International Labor Organization's Domestic Workers Convention.

Collecting Data, Building Power, Changing Policy: The National Domestic Workers Survey Project.

Linda Burnham, *National Domestic Workers Alliance*

The National Domestic Workers Survey Project, conducted in 14 cities and 9 languages, collected data on more than 2,000 nannies, housekeepers and caregivers. A collaboration between the National Domestic Workers Alliance, the Center for Urban Economic Development at the University of Illinois, Chicago, and the DataCenter, the project is the first national empirical study of the conditions facing domestic workers. A participatory project, domestic workers and their local organizations were centrally involved in each phase of the survey, contributing to the creation of the survey instrument, serving as surveyors, and deepening the analysis of the data.

Filipino Advocates for Justice and the California Domestic Workers Bill of Rights.

Katie Joaquin, *Filipino Advocates for Justice*;
Emiliana Acopia, *Filipino Advocates for Justice*

Emiliana Acopia is an elder care provider and Katie Joaquin is the lead organizer for Filipino Advocates for Justice. Acopia and Joaquin, both immigrants, highlight transnational economic and family ties undergirding the vulnerability and potential power of Filipino care workers in the U.S. FAJ's Worker Support and Organizing Program develops worker leadership to win better working conditions for East Bay caregivers. These efforts grew out of the People's Association of Workers and Immigrants (PAWIS) efforts to support Oakland Airport workers in 2002, and which now include the campaign to pass "The California Domestic Worker Bill of Rights" (AB 889).

Wage Theft and New Solidarities in the 21st Century: Celebrating Victories in Hard Times.

Shaw San Liu, *Chinese Progressive Association*
Wage theft, the failure to pay wages according to law, is a symptom of a national crisis of eroding labor standards, and a global economy that pits workers against each other. While we fight to extend labor protections to

domestic workers, we also fight to enforce existing labor laws. How do we build working class power and true solidarity across race/ethnicity, class, gender and generations? This presentation will discuss organizing workers to fight against wage theft, forming the multiracial Progressive Workers Alliance, their Campaign to End Wage Theft and lessons for boundary-crossing organizing.

Moderator:

Sheila R. Tully, *San Francisco State University*

275. Disability and Disability Studies Business Meeting

10:50 to 12:05 pm • Kaiser

276. Authors Meet Critics: The Global Biopolitics of the IUD: How Science Constructs Users and Women's Bodies

10:50 to 12:05 pm • Skyline

Examining fifty years of IUD development and use, the author finds a microcosm of the global political economy of women's bodies, health, and sexuality in the history of this contraceptive device. Deftly integrating intersectional and transnational analyses with science and technology studies methodologies, this book illustrates how control over fertility of women of the global North and the South are interconnected by a complex web of reproductive politics and women's struggles for reproductive freedom. This book reinvigorates feminist engagement with contraceptive technologies, women's sexuality and bodies, and reproductive health as key sites of struggle both in the U.S. and globally.

Presenters:

Chikako Takeshita, *University of California, Riverside*
Banu Subramaniam, *University of Massachusetts, Amherst*
Rajani Bhatia, *Georgetown University*
Katie A. Hasson, *University of California, Berkeley*

277. Poster Session: Saturday

12:00 to 1:30 pm • Exhibit Hall Pre-Function Space

Participants:

Re-Inventing Creative Awakenings.

Erica Michelle Crenshaw, *College of Dupage*

The reflection of art and artistic works from scholars has expanded our society to new boundaries for centuries. Similarly, the past is often comparable to the present and a foundational avenue is what helps to nurture our modern artistic community. Poetry, photography, dance, and even filmmaking has impacted and re-construct our sub-reality into an imaginative frame of mind. Western culture places more power on certain forms of creativity in both past and contemporary frameworks of art however, creative minds of innovative feminists across various cultures have been able to reach the world and re-structure objectivity within art to subjectivity.

Social Networks as Virtual Outreach: The It Gets Better Project and Experiences of LGBTQ Youth.

Garrett Sawyer, *Grand Valley State University*

This project focuses on how the It Gets Better Project utilizes social networks constructively to help LGBTQ youth facing harassment, bullying, and rejection. Through audio and visual content analysis, the study examines themes and messages of It Gets Better Project videos, distinguishing between messages made by LGBTQ contributors and those made by allies. Preliminary research indicates LGBTQ contributors focus more directly on homophobic bullying, often including emotional personal coming out stories, while allies use bullying in broader contexts. This research provides a critical lens for analyzing the impact of social networking to a contemporary issue.

Tag me! Facebook: Relationships, Friendships, and Feminism on the world's largest social networking site.Diana Alvarez, *Florida Atlantic University*

Facebook has become a phenomenon that monopolizes our time, it is widely used as the primary source of social networking. I argue that Facebook is beneficial to the present feminist movement in that it gives women the individual power to document their experiences and express themselves. At the same time, it in no way shelters women from emotionally jarring experiences. I demonstrate the relevance and importance of Facebook to women in the way that it provides them with community and an entitlement to express ideas, thoughts, and concerns about their world.

Teaching Feminism and Social Media.Kelsey Beckmeyer, *Western Washington University*

Over the last twenty years, feminism as a social movement has increasingly moved online. This class considers the burgeoning discourse of feminisms online and off through the lens of social movement theory, rhetoric, collective identity and cyberfeminism. As an application of these theories, we will examine the role of social media in a feminist context.

The Red River. I bleed therefore I am: Artistic expressions of menstruation and the self.Diana Alvarez, *Florida Atlantic University*

Menstruation is constructed as a taboo experience in U.S. culture, there is an emphasis on it being a problematic occurrence that requires medical intervention and a call for the denial of its mystical wonders. I demonstrate women's counter production to this narrative through the use of visual art, photography, crafts, and poetry. I illustrate the value of menstruation as it connects women's cycles to the cycles of nature and the earth. Bleeding is essential to being, as well as one of the few events that homogenizes the female mammal experience.

This is a Story You Have to Tell: Women, Girls, and the Criminal Justice System.Annelise Wunderlich, *Independent Television Service;*Duong-Chi Do, *Independent Television Service*

This unique curriculum is used to support the viewing of the PBS documentaries "Me Facing Life: Cyntoia's Story," "Girls on the Wall," and "Troop 1500," while engaging participants in discussions about what puts teen girls at risk for contact with the criminal justice system; the impact of mass incarceration on individuals, families, and communities; and effective responses to these issues. The resource is centered on the question: How can women and girls impacted by the criminal justice system become leaders? Participants will not only explore the question of leadership but take a step toward becoming leaders and mentors themselves.

To Whom Does The Body Belong?Ilana Caplan, *Barnard College*

Transgender studies have long been blighted by social, political, moral, theoretical, and methodological constraints, yielding a multitude of transgender representations in the field. As such, this paper examines selected contributions to the field of transgender theory, the underlying circumstances and constraints to their study, and their implications on the expressions, lives, and current understanding of transgender body. Based on these considerations, my paper contextualizes the assessment of transgender theories, arguments, and theoretical proposals, and proposes a critical evaluation of the considerations that underline transgender misrepresentations.

Youth Rights Activism From an Intersectional Perspective.Kate Paula Butler, *University of Victoria*

This presentation explores how youth rights coalitions and activists have relied upon an intersectional framework to make claims and affect change. Youth rights have increasingly become more prominent in mainstream

academic, policy, and grassroots discourse, in large part due to the signing of the United Nations Convention on the Rights of the Child in 1989 by all but two countries in the world. Youth rights coalitions have tended to involve individuals and groups from a wide variety of causes and backgrounds, and an intersectional perspective has allowed activists to connect with the multiplicity of lived experiences' of youth actors.

"A Lady in the Sheets": Associations Between Femininity Ideologies and Sexual Well-Being among Young Black Heterosexual Women.Lanice R Avery, *University of Michigan*

Recent work suggests that normative and culturally specific (e.g., Strong Black Woman) femininity ideologies prescribe that women exhibit respectable "lady-like" behavior in public. In the domain of dyadic (hetero) sexuality, these expectations link women with notions of sexual passivity, self-silencing, sexual objectification, and consequentially, sexual risk. While it has been suggested that the Strong Black Woman ideal engenders women with expectations to appear "strong" and resistant to the consequences of endorsing hegemonic femininity, I found that it also exacerbates the liabilities of social expectations to behave like respectable (i.e., non-agentic) "ladies" in the bedroom, and jeopardizes their sexual well-being.

"Empowerment," "Femininity," and the Construction of the FemaleCrossFit Body. Marie Kay Rochat, *Oregon State University*

The rise of CrossFit over the last several years has had a profound impact on the fitness industry. CrossFit is an athletic endeavor that involves elements of Olympic weightlifting, powerlifting, boot camp, and gymnastics. CrossFit as a competitive event is interesting in that from its inception women have been competing alongside men in what society would consider masculine activities (weightlifting, boot camp, etc.). I examine how the female body is constructed and represented in the masculine world of CrossFit. I am interested in the intersections of women's empowerment through CrossFit, constructions of femininity, and the continuing sexualization of women athletes.

"Then She Met A Man": Gendered Narratives in AddictionEntertainment. Kimberly M. Baker, *Ithaca College*

Reality television includes a series of shows that focus on individuals with addiction, or what I call "addiction entertainment." These shows are particularly interesting from a feminist perspective because they offer subtle messages about the gendering of addiction. I present findings from a content analysis of two series. I argue that these shows reinforce gender stereotypes of addiction. Women are portrayed as passive vessels filled with drugs while men are portrayed as active seekers of drugs. Treatment is similarly gendered as women are encouraged to be emotive and submissive while men are taught to be controlling and powerful.

A Feminist Approach to Political Rhetoric and a Call for Transnational Feminism.Taylor Wondergem, *Grand Valley State University*

This paper focuses on a need for United States feminists to invest in their global community and specifically draws explicit attention to the current state of Iraq. I draw on a postmodern feminist examination of the rhetoric surrounding the Iraq war during the 2004, 2008 and 2012 United States presidential campaigns, as well as interviews with both Iraqi and United States feminists. By juxtaposing the Iraq war with other highly politicized and publicized issues, such as women's reproductive healthcare, I demonstrate the intersections of militarism, heteronormativity and hegemonic patriarchal power within political rhetoric and articulate its impact on feminism.

278. Women's Work: Exploring Feminist Academia's Theory/Praxis Divide

12:50 to 2:05 pm • 201 - AV

This roundtable of PhDs, staff, and students will examine tensions and mutual contributions in the relationships between Women's Centers and Women's, Gender, and Sexuality Studies Departments at large public and private universities. We question to what extent a gendered hierarchy of thought work (masculine) and care work (feminine) gets replicated in university settings and how this impacts students' professional development. We also discuss exciting possibilities for cross-fertilization and expanded feminist influence in the academy.

Presenters:Sasha Smith, *Emory University*Gina Helfrich, *Harvard University***Moderator:**Nikki Karalekas, *Emory University***279. Women Resisting Gendered Violence and Conflict in South Asia**

12:50 to 2:05 pm • 202 - AV

Participants:***Afghan Women Resisting Gendered Violence in Conflict.***Huma Ahmed-Ghosh, *San Diego State University*

Afghanistan has been ravaged by war for the last three decades. In this presentation while detailing how women have been singled out for abuse by local, tribal and occupying forces, the focus will be on how Afghan women have strategized their security and negotiated peace locally. By giving space to their voices, this paper will engage with recent discourses on war and peace in the discipline of women's studies.

When Love and Violence Meet: Women's Agency, and Liberatory Politics in Meherjaan.Elora Halim Chowdhury, *University of Massachusetts, Boston*

The film *Meherjaan* (2011) revolves around a relationship between a Bengali woman and a Pakistani soldier during the devastating war of 1971. Feminist and secular critiques claim that the suffering of women and the nation in a nine-month long war has been distorted. *Meherjaan* was promoted as a three-nation film as a symbolic gesture to initiate a process of creative collaboration across the South Asia region. By examining some of the dominant critiques and responses to the film, this paper is an attempt to understand the anxieties around nationalism, feminism, and political justice in relation to 1971 in Bangladesh.

Story of Kashmiri Women: Dialectic of Resistance and Accommodation.Nyla Khan, *University of Oklahoma*

This paper questions how Kashmiri women navigate and reclaim their lives while dealing with decades of conflict in the region starting from the nationalist struggles of the 1930s, the Quit Kashmir movement of the 1940s, invasion from the North West Frontier Province of Pakistan to the onset of the militant movement at the end of the 1980s and to the current violence perpetuated by state sponsored institutions of the military and other cross-border organizations (1990s and 2000s).

Moderator:Doreen Mattingly, *San Diego State University***280. Odd Bodies/Bodies at Odds: Rhetorics and Materiality of New Subjectivities**

12:50 to 2:05 pm • 203 - AV

Participants:***Decolonizing 1890s Feminism: Representing the Bicycling African-American Woman as Cyborg.***April Lidinsky, *Indiana University, South Bend*

In the U.S. 1890s, intersecting concepts of the New Woman and the New Negro, as well as the wild popularity of the Safety Bicycle, forged new understandings of the mechanized female body in public, with its promise of speed, coalitions, and transgressions. Analyzing texts by Pauline O. Hopkins, Ida B. Wells, Frances Willard, and popular press articles and advertisements (for African-American bicycle lessons, shops, and clubs), this paper reveals the anxieties and promise of cyborgian bodies this moment called for. Theoretical framing comes from Haraway, Tate, Carby, Kaplan, and Somerville.

Textual Odd Bodies and Bodies at Odds: Releasing the Subjugated Knowledges of Trans Bodies Through Contemporary Trans Autobiographies.Susan Cumings, *The College of St Rose*

Using theorists Couser, Butler, Twigg, and Hall, I bridge disability and queer theories to examine transgender autobiography through the uniting notion of the "odd body," or body at odds. Contemporary trans writers including Valerio, Cromwell and Boylan eschew chronological narratives of transformation, foregrounding instead a transgressional "both-and-ness" to the supposed "passing" trans body. Using discourse to create textual hybrid bodies ("odd bodies") as stand-ins for the real, they challenge social constructions of "authentic" gendered bodies and suggest new categories of recognition, giving life to Butler's assertion that paradox is the inevitable condition of possibility for a socially recognized, liveable life.

Fixing Every Woman's Odd Body at Gunther von Hagens' Body Worlds.T. Christine Jespersen, *Western State College of Colorado*

While von Hagens claims to give audiences access to "authentic" human cadavers, this paper, which draws on analyses by Haraway, Linke, and Hall, argues that the bodies in these exhibits act as signifiers of gendered cultural meanings. Displayed as specimens of medical science, the cadavers appear to convey "the essence" of biology, represented as Truth. Yet through the process of plastination, von Hagens creates a fantasy death world that rigidly fixes gender, evacuates messy female fluids, and contains and punishes "oddity." Represented as transcendent space, *Body Worlds* displays the gridding of gender difference as the real.

Moderator:Alana Roman, *California Institute of Integral Studies***281. Latina/o Transformative Aesthetics: Conflicts, Interventions, and Expressive Culture**

12:50 to 2:05 pm • 204 - AV

Participants:***Apocalypse, Femininity and Postcolonial Aesthetics in Nuyorican Theater: José Rivera's Revolutionary Millenarianism.***Jacqueline Lazu, *DePaul University*

This paper looks at the plays *Marisol* and *Sonnets for an Old Century* by José Rivera as representations of an evolving millenarianism in his work that draws on Nuyorican transformative aesthetics. Engaging the literary device of apocalypse and social surrealism Rivera creates a discursive space for a complex discussion of colonial violence, violent responses to it, and violation of people's rights in postcolonial societies. An ironic, disjunctive practice of theatrical montage and social surrealism resists the narrative of ritualized punishment. Thematically, Rivera taps into a central struggle of Latino cultures: female independence in the face of strongly patriarchal cultures.

Pedagogical Politics and Practices: Re-Imagining Central American Violence in Young Adult Literature.Susana S. Martinez, *DePaul University*

This paper examines the interlocking themes of poverty, political violence and social justice in fiction about Central America for young readers. Although adolescents in the U.S. are often viewed as desensitized to violence in our digital culture, I examine texts that offer the I-generation insight into Latin American political violence and stimulate global social awareness. Using critical pedagogy and testimonio as theoretical lenses in education and 21st century feminism, this paper explores how novels set during the Central American civil wars and its aftermath speak to young audiences, removed yet globally connected to social justice across the North/South divide.

Transformational Aesthetics, Feminist Aesthetic Critique, Women of Color, Creative Non-Fiction. Sandra Benedet, *DePaul University*

This work examines how feminist-aesthetic critiques by women of color inspire and dialogue with "Remodeling With Ghosts," a creative non-fiction piece in which I examine social differences and inequalities among women. Although class and race are crucial to critiques by women of color, "Remodeling With Ghosts," addresses these issues through a metaphorical clash of distinct aesthetic sensibilities in which a Mexican-Californian modernism encounters a Victorian past. Using concepts of "transformative aesthetics" in which "home" and freedom are created through cultural production, I examine the impact that this radical theory of artistic agency has on the development of my writing.

282. Revisiting the 1980s and 1990s: Intergenerational Reflections of Feminist Praxis in a Transnational, Post 9/11 World

12:50 to 2:05 pm • 205 - AV

What are the challenges of our post 9/11 transnational world, given the global economic crises and emerging social justice movements? How are feminisms complicit and/or resistant to neoliberalism, colonialism and empire? This roundtable traces the genealogies of anti-racist, women-of-color, third world feminisms of the 1980s and 1990s. Beginning with the powerful works of Cherrie Moraga and Gloria Anzaldúa, Nawal el Saadawi, Angela Davis, and the anthology "Third World Women and the Politics of Feminism," we will initiate an intergenerational conversation (amongst faculty and graduate students) about the need to revisit these works in the building of multiracial and transnational feminisms?

Presenters:

Sanjukta Mukherjee, *DePaul University*
Laila Farah, *DePaul University*
Adriana Isabella Viteri, *DePaul University*
Eleanor Bossu, *DePaul University*

283. Searching for the Women's Center: A Participatory Action Needs Assessment

12:50 to 2:05 pm • 206 - AV

The Women's Center at our College was founded to support women students entering male-dominated criminal justice fields. A group of professors and students have embarked on a participatory action research needs assessment of the Women's Center. This research will serve to provide invaluable data to both the Women's Center and the community at large. As a research team, we are proposing a workshop to discuss briefly our findings and to hold a deeper conversation with the audience, who will help us interpret our findings and advise us on how we might use our findings to make necessary institutional changes.

Presenter:

Brett Stoudt, *John Jay College of Criminal Justice*
Katie Gentile, *John Jay College of Criminal Justice*

Kimberly Belmonte, *John Jay College of Criminal Justice*
Mark Alonzo, *John Jay College of Criminal Justice*
Yuki Azuchi, *John Jay College of Criminal Justice*
Cassandra Bragg, *John Jay College of Criminal Justice*
Maia Ceballos, *John Jay College of Criminal Justice*
Selma Djokovic, *John Jay College of Criminal Justice*
Rabiah Gul, *John Jay College of Criminal Justice*
Jerrard Harris, *John Jay College of Criminal Justice*
Kasie Kelley, *John Jay College of Criminal Justice*

284. Theorizing Homophobias at Home and Abroad

12:50 to 2:05 pm • 207 - AV

Participants:

Inside the "Black Box": Avenues for Future Research on Homophobia, Rights, and Health among Men who Have Sex with Men.

Tara McKay, *University of California, Los Angeles*

Over the past decade, men who have sex with men (MSM) have become a key concern in the fight against AIDS not only in Western countries, but also in countries like where MSM had rarely – if ever – been considered. To the extent that previous research has considered the emergence of MSM in global HIV prevention policy, the focus has been on explaining the historical neglect of MSM due to homophobia, heterosexism, and criminalization. This paper extends this work by identifying key areas of future research that will help scholars get at how variation in structural and legal contexts contributes to health for sexual minorities.

The Diffusion of Political Homophobia in Contemporary African Contexts. Ashley M. Currier, *University of Cincinnati*

Northern news coverage of political homophobia in African countries implies that it has a viral quality. Characterizing political homophobia as "viral" obfuscates how political homophobia is intentionally transported to and/or emerges organically within some African countries. I decenter a viral explanation for the emergence of political homophobia and identify multiple pathways for the diffusion of political homophobia in different African nations. These pathways include European colonialism, Northern exportation of religious homophobia, Northern involvement in other African countries, and organic, indigenous sexual prejudice. Ethnographic observation of Namibian and South African LGBT activism and ongoing research on African antihomosexuality discourses inform my analysis.

Gay People on "Gaydar". Bernadette Barton, *Morehead State University*

When lacking direct and explicit knowledge of someone's sexual orientation, gay people commonly assess the likelihood that another is gay using their "gaydar." The phrase gaydar is a playful mix of the word gay with radar, suggesting that one can sense, intuit, and/or perceive some set of characteristics in another that signal a shared minority status. Most gay people are familiar with the phenomenon of gaydar and routinely reference it in conversation. While often referenced, the exact criteria a gay person uses when employing their gaydar is little discussed. Drawing methodologically on a series of four focus groups of self-identified lesbians and gay men, this presentation explores what physical, visual and/or conversational cues gay people consider when they employ the trope of gaydar. This research will not attempt to prove or disprove the phenomenon of gaydar, but rather begin from the symbolic interactionist perspective that if a person, or group of people, believe something is real, it is real in its consequences (Thomas and Thomas 1928).

Moderator:

Lisa Ruchti, *West Chester University*

285. Disability Arts Activism: Sensuous Embodiment

12:50 to 2:05 pm • 208 - AV

In this workshop we'll explore together the power of arts-based disability activism, by moving and writing together about embodiment, sensuality and difference. The workshop will share some of the approaches of Bay Area arts activists, with examples from Sins Invalid, a performance project that incubates and celebrates artists with disabilities, centralizing artists of color and queer and gender-variant artists, and The Olimpias, a performance research collective that explores community performance approaches and disability culture. We will look specifically at the Tiresias project, which foregrounds eros, sensuality, vulnerability and visibility.

Presenters:Petra Kuppers, *University of Michigan*Brooke E. Willock, *San Francisco State University***286. Complicating Collaboration, Sisterhood, and Coalitions: Philippines, France, and the US**

12:50 to 2:05 pm • 210

Participants:*"Feminism Seduced?": Theory and Practice at the Crossroads.*Anne E. Lacsamana, *Hamilton College*

The current moment of social, political, and economic upheaval evident in the various Occupy protests and the mass mobilizations occurring throughout the global North and South, provide an important opportunity for the revitalization of an anti-imperialist, anti-racist, historical materialist feminism. To illustrate my argument, I will discuss the activism and history of the nationalist feminist movement in the Philippines. I contend that the Philippine women's movement, specifically its 'militant arm,' can serve as a 21st century model for renewing a materialist feminism within an international setting, one anchored, moreover to the new realities of global capitalism.

Complicating "Sisterhood" in France and the U.S.: "La sororité n'est plus ce qu'elle était" (Sisterhood: it ain't what it used to be).Kelli Zaytoun, *Wright State University*; Judith Ezekiel, *Wright State University*

Feminism and its academic branch Women's Studies have usually been seen as predicated upon the idea of solidarity among women, once commonly referred to as "sisterhood." Since the beginning of the contemporary U.S. women's movement, this notion has been criticized. Despite these critiques, as protagonists of Women's/feminist studies (rather than its total dissolution into gender or LGBTQ studies), we nevertheless question whether feminism can exist without "women" and solidarity among them/us. This paper examines the history of the notion of sisterhood and looks at its possible future, reconceptualized as a form of coalition.

From Firearms to Fire Circles: Radical Leftist Fugitives and Lesbian Land Members.Katherine Schweighofer, *Indiana University*

This paper uses historical evidence of collaboration between activist women with very different philosophies and loyalties to suggest ways in which contemporary feminist networks can better support one another. Examining the historical threads of leftist, anti-war, civil rights, and lesbian and gay rights activism within feminism points to the interwoven nature of these struggles, instead of separate and/or antagonistic relationships. I use examples of leftist, heterosexual women involved in violent actions against institutions taking refuge on lesbian lands, spaces focused on peaceful engagement with the land, and often separation from patriarchal intrusion.

Moderator:Elizabeth Velez, *Georgetown University***287. Decolonizing Knowledge: Discursive (Im)mobilities**

12:50 to 2:05 pm • 211

Participants:*(Im)mobilized Desires: Decolonized Perspectives of Queer Spaces.*Marilee Shaw, *California State University, Stanislaus*

This paper examines the ways in which decolonizing knowledge surrounding sexual practices allows an understanding of BDSM as separate from heteronormative understandings of sex, allowing a resistance of heteronormative scripts on queer bodies and sexualities. Through unpacking Margot Weiss' *Techniques of Pleasure* (2011), I question the social justice implications and allowance for a hybrid understanding of BDSM desires.

Decolonizing Knowledge: Social Justice aims of Women's and Gender Studies.Betsy Eudey, *California State University, Stanislaus*

Drawing upon Robyn Wiegman's considerations of "identity knowledges" (*Object Lessons*, 2012) this paper examines the implications of decolonizing knowledge(s) of sex, gender, and sexuality to: 1) the social justice aims of women's and gender studies; and 2) the rethinking of the inter/transdisciplinary field/fields in women's and gender studies. I examine how considerations of identity and decolonizing knowledges influence teaching, scholarship, and the politics of decolonizing knowledge in academic institutions.

288. Teaching "India" in U.S. Academia: Challenges for a Feminist Pedagogy

12:50 to 2:05 pm • 212

Participants:*Teaching 'India' in Southern Indiana: Pedagogical Lessons and Epistemological Questions.*Niharika Banerjee, *University of Southern Indiana*

This paper aims to be part of and generate conversations about pedagogy and epistemological implications of teaching courses on India in US classrooms. Can an 'Indian queer' identity position propose a pedagogy? How does 'Indian' and queer desire inform teaching class, caste, gender and sexuality in India in classrooms populated by majority white, heteronormative, working-class and many first-generation college students? Does 'Indian' and 'queer' imply an unique point of view about social inequality and culture that could inform the questions students pose in the larger politico-social and geographical space beyond the classroom walls? Drawing from experiences in sociology classrooms in a four-year university in southern Indiana, I consider some practices and challenges of teaching contemporary India from a critical pedagogical space. Following that, I discuss the question of knowledge production beyond the classroom, focusing on the possible implications of accommodating courses on India within larger institutional goals to promote a 'diverse' and 'global' curriculum.

Beyond Regionalities in Understanding Conflict: Lessons from a Transnational Feminist Pedagogical Perspective.Debarati Sen, *Kennesaw State University*

For students of international conflict management trying to understand the intercultural dynamics of conflict, the idea of India occupies two opposite tendencies. It is either seen as a traditional place with its age-old customs signifying its place in the developing world. Students (mostly with some connection to the subcontinent) try to neutralize this problematic view of India with more celebratory narratives of "India Rising." Navigating these two extreme ways of understanding India is a challenge especially for a scholar of South Asian origin, read off by students as being sympathetic of to the "India Rising" narrative. This paper explores whether the process of teaching India from an intersectional feminist perspective, pitched between these representational poles, offers important pedagogical opportunities

to re-orient how future conflict managers envision conflict. I contend that teaching India in the present provides an opportunity to debunk the regionalities in thinking about conflict, by making students realize that conflict is an endemic feature of modernity, therefore altering their idea of "tradition" and its relation to conflict. Further teaching cultural difference and conflict from a transnational feminist perspective enables discussion about structural commonalities of struggle in the West and East.

Burdens of Belonging: Negotiating Multiculturalism in a U.S.

Classroom. Srirupa Prasad, *University of Missouri, Columbia*

This talk is part of my new research that engages with the limits and possibilities of a critical pedagogy in a U.S. university classroom. I draw upon my experiences of teaching two undergraduate courses, both of which have a territorially non-U.S. focus. One of the courses, titled, Gender in India explores some of the colonial and postcolonial challenges that characterize/d women's social, cultural, and political lives in India. The other course, called, Women and Health in a Transnational Perspective studies women's experiences with health and medicine cross-culturally. Discussing women's roles as patients and healers, and producers of medical knowledge, this course also delves into the gendered nature of medicine. Analytically both the courses share themes of imperialism, globalization, gender, and difference. My talk raises the following questions. What does it mean to teach about women from 'other' cultures in this moment of globalization? What happens to classroom instruction as it evolves in and through the relationship between professor, students, curricular content, and the broader academic culture? How uncertain do terms and ideals like 'multiculturalism', 'diversity', and 'global' become?

Moderator:

Megan Moodie, *University of California, Santa Cruz*

289. Girls and Their Allies Caucus Meeting

12:50 to 2:05 pm • Broadway

290. Asian North American Feminism: Theory Out of Traveling, Traveling Out of Theory

12:50 to 2:05 pm • California Room

The roundtable examines Asian North American feminism as a fertile yet often neglected site of knowledge production of and engagement with traveling theory. A strand of feminist thought born out of the complex North American cultural, historical, and political contexts, Asian North American feminism occupies the "crossing" between ethnic studies and area studies. Situated, intimately and disquietly, in the interstices of the diaspora studies, postcolonial studies, and feminist studies, it offers one potential location of re-imagining a feminist future as we critically consider Asian North American feminism an "interarticulation" with critical ethnic studies, diasporic studies, and "decolonial" perspectives.

Presenters:

Cecilia Herles, *University of Georgia*

Yi-Chun Tricia Lin, *Southern Connecticut State University*

Jennifer A Yee, *California State University, Fullerton*

Moderator:

Sel J. Hwahng, *Columbia University*

291. Maternalism, Economic Citizenship, and Exploring Dimensions of Care in a Feminist Future

12:50 to 2:05 pm • Grand Ballroom A

Participants:

"Resistance is Fertile": Theoretical Implications of Maternalism, Mobilization, and Care in the U.S. Solidarity Economy.

Michelle Carreon, *Purdue University*

In the context of sustained economic inequality, feminist analyses are crucial for examining the effects of economic crisis on women. Emphasizing the need to examine how women mobilize in response to economic crisis, this paper will consider the relationship between maternalism, mobilization, and care in the struggle for economic citizenship. It proposes concepts like maternalism-from-above and maternalism-from-below to offer a theoretical framework that explicates the different deployments of maternalist frames, agents, and outcomes. Notably, the paper explores theoretical connections between maternalism and care within the context of alternative economic practices, specifically the U.S. solidarity economy movement.

Pushing for Midwives: Gaining Access to Women Centered Care and Choices. Emma Bertolaet, *Purdue University*

In many US states, the practice of certified professional midwifery is illegal. As a result, practicing midwives are denied economic citizenship, and pregnant women are denied their choice of perinatal care provider. This paper asserts that to critically engage in a discussion regarding women's reproductive rights, midwifery and birth must be included. Examining The Big Push for Midwives, this paper will consider how a social movement rhetoric shift from consumer choice to one centered in economic citizenship could positively impact women with increased reproductive health care choices, as well as contribute to the discussion of Motherhood Studies within Women's Studies.

Ain't I a Person?: Maternalist Politics, Racial Discourse, and the Rise of "Personhood Amendments". Marlo Denise David, *Purdue University*

The last two years have seen an increase in legislative initiatives undermining women's reproductive health and freedom, including "personhood amendments." Proponents of these amendments define the "personhood" of unborn fetuses and fertilized eggs, and "protecting" these "persons" requires a manipulation of maternal rhetoric to invoke aspects of care, concern, and even love for the "pre-born." Activism against these bills presents a new frontier for feminists. This paper traces the development of "personhood amendments" against the backdrop of recent reproductive legislation, and will explore how the notions of "persons," "humans" and "citizens" continue as locations of struggle for women of color.

Moderator:

Christa Craven, *College of Wooster*

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292. Career Planning for Women's and Gender Studies Students

12:50 to 2:05 pm • Grand Ballroom B

"What are you going to do with a degree in women's and gender studies?" This roundtable will explore the various ways WGS faculty, programs, and departments are currently preparing students to confidently answer that question. Participants will consider the importance of teaching students how to articulate the skills and knowledge gained through WGS coursework and how to relate them to career goals and planning. Examples and materials from participants' respective programs will be shared with roundtable attendees. Topics addressed will include internships, study abroad, alumni networks, mentoring, conference presentations, grant writing, resume and cover letter preparation, and work-life balance.

Presenters:

Sonalini Sapra, *Saint Mary's College, Notre Dame*

Ayana Weekley, *Grand Valley State University*

Pamela O'Leary, *PLEN*

Moderator:

LeeRay Costa, *Hollins University*

293. Queer Subjectivities and Decolonizing Imaginaries: Re-Visioning Occupy Wall Street, the Black Church, and 'Marriage'

12:50 to 2:05 pm • Grand Ballroom C

Participants:

Preoccupied with Occupying: Radical Queer Women's Activism in the Occupy Movement. Amy Washburn, *Kingsborough, CUNY*

In Butler's piece for Tidal, she says, "When bodies gather as they do to express their indignation and to enact their plural existence in public space [...] they are calling for a livable life." The ethos of OWS has been to address deleterious social conditions. Without convocation, the public sphere is a cognitive and spatial impossibility. For instance, occupying Liberty Plaza and foreclosed buildings have been strategic. However, representation has been problematic. The manta "we are the 99%" requires decolonization to account for queer women's involvement. This presentation will discuss the politics of queer possibility and bravery.

Queer Religiosity: The Political Potential of the Black Church.

Michèle Prince, *University of Maryland, College Park*

The Black church performs some of the most virulent forms of homophobia and queer oppression. Or so conventional wisdom would have us believe. Queering/queered religious practice is one tool in decolonizing established knowledge(s) and epistemologies. In this paper, I argue that the Black church is a space of political possibility. Applying a critical queer lens to look at one particular Black church in Southeast D.C., I analyze the church's performance of "radical-inclusion" through its various modalities of worshiping practice as well as the (female) embodied gender expressions of the congregation in order to find the possibility of a queer religious politic.

Married Queers or Queer Married?: Reconsidering the Practice of Marriage From Queer Women's Perspectives.

Robyn Allison Epstein, *University of Maryland, College Park*

Since the U.S. national consciousness took notice of same-sex marriage in 1994 (with the sympathetic Hawaiian Supreme Court ruling), law-making apparatuses have been publicly battling over the possibility of same-sex marriage. Likewise, queer communities have been arguing over the value or danger of same-sex marriage. In my study, I interviewed LGBTQ women, and discovered that many perceive the practice of same-sex marriage as a life-tool rather than as an ideology. They interpret "marriage" through their

"queer" perspectives, not "queer" through "marriage." This study analyzes the participants' queer readings of marriage as resisting colonized imaginaries of the meaning of "marriage."

Moderator:

Mel Michelle Lewis, *Goucher College*

294. Race, Pedagogy, and Education in and Outside of the Western Academy

12:50 to 2:05 pm • Grand Ballroom F

Participants:

Re-presenting Hmong Women's Lives in Academic Text: The Constraint of Tradition, Culture, and Patriarchy.

Leena Neng Her, *Kennesaw State University*

In this paper, I focus my analysis on the productivity of academic texts in circulating and sustaining particular ideologies of Hmong women. While other regimes of representation have been contested, there is little attention on the production of, and implications of, gendered Hmong subjectivities in academic text. My purpose is to interrogate the concepts and the analytic frames that dominate "ways of seeing" and "speaking" about the lives of Hmong women and consequently also about Hmong men.

Required Reading: The Black Pregnant Body as Site and Symbol.

Sekile Nzinga-Johnson, *University of Illinois*

Abstract: The academy continues to be a site of struggle and resistance for African American women despite their academic inroads. This paper offers a particularly nuanced perspective on the academy's politics of ignorance that are cloaked in "inclusive" diversity policies and "objective" tenure and promotion procedures. Yet these alleged inclusive and objective systems continue to reject and control black women's bodies through racialized and gendered means, particularly as this subgroup chooses to become parents during their academic careers.

Schooling Resistance: A Black Feminist Analysis of Homeschooling.

Beth A Ferri, *Syracuse University*

Black feminists have analyzed how both the domestic realm and education have been important sites for community engagement and for fostering an oppositional consciousness against systems of oppression (Collins 2000; Davis, 1972; hooks, 1994). Within this historical context, I explore how contemporary Black homeschooling can be understood as a redefinition of what constitutes the actual crisis in education. As a Black feminist response to the miseducation of young Black children and the overrepresentation of Black youth in special education, homeschooling can be seen as part of a longer legacy of Black education as a site of resistance.

"Not My Issue": Innocence, Ignorance, and White Supremacy.

Lisa McLeod, *Guilford College*

White ignorance continues to stymie efforts to dismantle racism and white supremacy, and even seems to keep these issues off the map of most white Americans. Changing the way we conceptualize racism and white supremacy to foreground white complicity in terms of ignorance will, I argue, help make clear the obligations of "normal [white] Americans" to overcome their ignorance and make visible the moral as well as epistemological motivation for whites' acceptance of their responsibility to know.

Moderator:

Teri Ann Bengiveno, *Las Positas College*

295. The Future of Feminism in American Evangelicalism: Southern Baptist Battles as a Case Study

12:50 to 2:05 pm • Grand Ballroom G

As the nation's largest Protestant denomination, the Southern Baptist Con-

vention exerts enormous political influence, especially in the South. For the past three decades the nature and role of women have been bitterly contested in the denomination. Despite prevailing religious conservatism, feminism has been a significant dynamic in Baptist battles and has influenced even conservative rhetoric about women. In this roundtable, feminist scholars of American religion raise such issues as women's ordination, "women's studies" in fundamentalist seminaries, "complementarianism," LGBT Baptists, "progressive" wings that split from the Convention, and missions and neocolonialism to assess the future of feminism among Southern Baptists.

Presenters:

Susan Shaw, *Oregon State University*
Elizabeth Flowers, *Texas Christian University*
Eileen Campbell-Reed, *Luther Seminary*
Karen Seat, *University of Arizona*

Moderator:

Kryn Freehling-Burton, *Oregon State University*

296. From the Center of Empire: Colonial Logics in Postcolonial Frameworks of Post-Feminism and Sexuality

12:50 to 2:05 pm • Grand Ballroom H

Participants:

Fraternity's Others: Colonial legacies, post-feminism, and the sisterhood of Freemasonry in Italy. Lilith Mahmud, *University of California, Irvine*

This paper examines the liberal humanist notion of "fraternity" as it is espoused by women Freemasons in contemporary Italy. Long depicted as a brotherhood of men, Freemasonry originated in Enlightenment intellectual salons as an elite secret society. Drawing on ethnographic fieldwork among right-wing, upper-class, white women in Italian Masonic lodges, I ask how conservative politics and liberal anti-feminism mesh in the production of "post-feminist" subjects. Given Italy's reputation as Europe's lesser colonial power, I strive to provincialize the "West" in colonial narratives while also analyzing the instability and paradoxes of humanist colonial discourses in the contemporary lives of European subjects.

De-colonizing the Erotic Imagination: U.S. South Asian Community Formation and the Politics of Sexuality.

Shireen Roshanravan, *Kansas State University*

How does the political identification "queer" silence memories and feelings that can forge a decolonial sexual politics in U.S. South Asian community? While queer South Asian theorists Gayatri Gopinath (2005) and Jasbir Puar (2007) illuminate ruptures and complicities with Eurocentric queer and heteronormative South Asian identity formations, this paper explores the limits of "queer" in elaborating community-based erotics that go beyond accepting or incorporating the queer into South Asian "traditions" and "culture." U.S. South Asian mother-daughter exchanges and the queer Azaadi marches in India form the basis for this investigation of sexual decolonization in U.S. South Asian community.

Diva Orientalism: The Colonial Genealogy of a Postfeminist Icon.

Priya Shah, *University of California, Irvine*

A woman perches in a golden palanquin atop an elephant while servants and harem dancers form a train of revelers below: in fashion spreads, movies, reality TV shows, and even birthday cards, privileged women express their "empowerment" as cosmopolitan citizens through the discriminating incorporation of "global" fashion, their power over the "natives" in their service, and the apparent contrast between their "modernity" and the timeless, interchangeable quality of the help. In this paper, I read the postfeminist diva through the colonial genealogy of the Oriental procession that originates in

the late eighteenth century. The cumulative effect of this fantasy points to a consistent if shifting association of Western women's desires with the Orient.

Moderator:

Aimee Carrillo Rowe, *California State University, Northridge*

297. Democratizing Knowledge: Feminists of Color Engage the Academy

12:50 to 2:05 pm • Junior Ballroom 1 - AV

Participants:

Contesting the Academy: On Radical Pedagogies and Transformative Solidarities. Chandra Talpade Mohanty, *Syracuse University*; Linda Carty, *Syracuse University*

This session explores 'means of knowing', namely, those methodologies and pedagogies which function to perpetuate hegemonic knowledges; and solidarity projects which reconceptualize knowledge and transform the academy. Particular attention will be paid to the Democratizing Knowledge Project as an emerging site where change is catalyzed and individual actors within communities push the boundaries of what can be known. The paper outlines challenges associated with legitimizing 'new/old' knowledges, the varying modalities of democratic knowledge production required, the specific critical conversations occurring enabling a more comprehensive breakdown of barriers to knowing, and solidarities among feminists of color engaging the academy.

Indigenous Women's Ways of Knowing: Critical Interruptions.

Hayley Marama Cavino, *Syracuse University*

This presentation examines the critical role First Nation's women play in decentering and destabilizing the reproduction of normative knowledges within the academy. I consider how indigenous women's theorizing/ways of knowing around coloniality critically engages, and in some instances challenges, feminists knowledges; and I pose a number of questions regarding what it means to incorporate indigenous ways of knowing into institutions and feminist work.

Queer of Color: Genealogies and Pedagogies.

Jackie Cuevas, *Syracuse University*

In the spirit of the Democratizing Knowledge project, this presentation examines the challenges of the institutionalization of queer theory as it struggles to maintain relevance for political engagement. Through a consideration of the politics of knowledge production in relation to organizing social movements, I discuss anti-homonormative practices and suggest a rethinking of the interrelationship between genealogies and pedagogies of queer of color critical theory.

Moderator:

Beverly Guy-Sheftall, *Spelman College*

298. Decolonizing Knowledge Through Feminist Science and Technology Studies

12:50 to 2:05 pm • Junior Ballroom 2

This session is convened by the NWSA Science and Technology Taskforce. Participants will explore Conference Theme 4 "Decolonizing Knowledge" in a roundtable format with input from the audience. Through our work and activism, taskforce members have regularly interrogated the mainstream processes of knowledge production and its oppressive effects. We plan to share our knowledge of the recent feminist inquiries and interventions led by science and technology studies (STS) scholars and women scientists. Our goal is to collectively envision future scholarships and interventions in and outside of the classrooms and cultivate alternative ways of knowing in science, STS, and feminist activism.

Presenters:

Clare Jen, *Denison University*
 Maralee Mayberry, *University of South Florida*
 Gwen D'Arcangelis, *California State Polytechnic University, Pomona*
 Banu Subramaniam, *University of Massachusetts, Amherst*
 Angela Willey, *University of Massachusetts, Amherst*

Moderator:

Chikako Takeshita, *University of California, Riverside*

299. Decolonizing the Academy: Online Classrooms, Study Abroad, and Critical Educational Practices

12:50 to 2:05 pm • Junior Ballroom 3

Participants:

Twenty first century technology and the new frontier of feminist teaching. Glenda Jones, *University of Wisconsin- Stout*
 In this paper I examine how feminist knowledge and pedagogical practices are framed by limits and possibilities of the online course delivery platform. I largely draw upon my experience teaching a graduate women and gender studies course on gender theory and communication in the workplace to eleven online students. I explore the basis for knowledge in the texts as opposed to students lived experiences, which they freely shared.

"I Struggle for Her": Rehumanizing the Black and Brown Girl Student Through Critical Education and Love.

Cecilia Elizabeth Suarez, *University of Illinois, Urbana-Champaign*
 Traditional Westernized classrooms burden the mind and bodies of students to conform to a way of learning that does not take into consideration culture, family, and feelings. As such, students, specifically Black and Brown girls, are viewed as information receptacles, and the context of their daily life experiences is not taken into consideration. Through personal reflection, narratives, and application of critical education perspectives, this paper aims to call attention and action to the lack of dialogue and love in current education practices for the Black and Brown girl.

Still Under Western Eyes: Study Abroad Programs and Challenges of Feminist Pedagogy. Vidya Kalaramadam, *William Paterson University*
 Study abroad programs from the metropolitan academy to the global south are often projected, exhibited, and conducted as deepening understanding of an overseas culture, people and place. In the best of such programs, students are encouraged and trained to make cross-cultural comparisons, analyze local-global linkages and build cross-border solidarity. This paper will locate some experiences of study abroad programs to understand the contours of Chandra Mohanty's call to desist from reproducing "feminist-as-tourist or explorer" models and move towards an "anti-imperialist, anti-capitalist and contextualized" feminist project.

Moderator:

Elisabeth McMills Arruda, *City College of San Francisco*

300. Women Working the Net: Theorizing Gendered and Racialized Bodies in Social Media Networks

12:50 to 2:05 pm • Junior Ballroom 4 - AV

Participants:

Lingering over Lingerie: Engendering 'Bodies' through Social Media Networks. Merlyna Lim, *Arizona State University*
 Using the case of Saudi's "Lingerie Movement" this paper examines how social media helped Saudi women to break the taboo by facilitating discourses around women bodies and subsequently transforming the discussion around 'embarrassment' into 'empowerment'. The "Lingerie Movement" refers to the Saudi women's movement to protect the right of women to buy

lingerie off female salespersons (and to ban men from lingerie-related jobs). This paper explores on how Saudi women use social media to collectively negotiate their control over the own bodies between capitalist patriarchy and patriarchal fundamentalism.

Writing Pleasure, Riding Pain: Social Network, BDSM Culture, and Mediated Identities.

L. Ayu Saraswati, *University of Hawai'i at Manoa*
 Through an examination of 150 profiles (including photos and status updates) of women as doms (50), subs (50), and switch (50), on FetLife.com, touted as "the" social network for BDSM community, this paper shows how women articulate pleasure through the discourse of pain. Specifically, I employ a discourse analysis to explore three modes of writing pleasure/pain on this website: textual, visual, and on-the-body to show how as these women articulate pleasure through pain to construct their identity, they rely on the fixation and fixing of racial, gender, and sexuality discourses nonetheless.

"Sex in the City in Asia": Facebook, Race and Gendered Bodies.

Adeline Koh, *Richard Stockton College of New Jersey*
 This paper will investigate the process of gendering and racialization in 50 Facebook profiles of young Asian women and men. It will demonstrate that while numerous profiles exhibit a "deracialization" of ethnic identity, gender roles are simultaneously hypersexualized. This essay will attempt to analyze the reasons for this oppositional dynamic in terms of race and gender. At the same time, by drawing on the work of Lisa Nakamura, it will delineate some of the spaces of possibilities and limitations of gender and racial expression offered by social media.

Choosing Change?: Representations of Fat and Re-defining the Body in Pacific Islander Communities.

Joanne Rondilla, *Arizona State University*
 In 2010, the World Health Organization released a report stating that eight out of the ten "fattest" countries in the world are in the Pacific. By exploring how popular representations of the Pacific Islander body are raced and gendered, this paper aims to understand how an organization such as the Pacific Health Club helps combat these stereotypes while building a "health and fitness" community across the globe through its usage of social media. This paper aims to understand the relationship between race, representations of fat, and how Pacific Islanders understand and are re-defining and re-claiming their bodies.

Moderator:

Kristin Jacobson, *The Richard Stockton College of New Jersey*

301. Asexuality Interest Group Meeting

12:50 to 2:05 pm • Kaiser

302. Authors Meet Critics: Imagining a Post-Anti Feminist Future via Popular Culture

12:50 to 2:05 pm • Skyline

These books analyze what Twilight reveals about the pervasive culture of anti/post-feminism in which girls and women are steeped, and the limits and possibilities of contemporary feminism and feminist critique and activism. Asking what the Twilight cultural phenomenon reveals about feminism and female desire in the contemporary moment, this panel will include discussion and critique of two recent feminist monographs that examine the saga and surrounding fandom in order to suggest how the conservative ideas about gender, race, class sex and relationships furthered in the saga can be harnessed for feminist scholarly, pedagogical, and activist purposes.

Presenters:

Tanya Erzen, *The Ohio State University*
 Carol A. Stable, *University of Oregon*
 Rebecca Ann Wanzo, *Washington University*

Mary Thomas, *The Ohio State University*
 Natalie Kate Wilson, *California State University, San Marcos*
 Ananya Mukherjea, *Staten Island, CUNY*

303. Decolonizing Knowledge: Black & Latina Women in the Academy Stress for Success

2:15 to 3:45 pm • Exhibit Hall West

Bonnie Thornton Dill is dean of the College of Arts and Humanities and professor of Women's Studies. A pioneering scholar studying the intersections of race, class and gender in the U.S. with an emphasis on African American women, work and families, Thornton Dill's scholarship has been reprinted in numerous collections and edited volumes. Her recent publications include an edited collection of essays on intersectionality with Ruth Zambrana entitled *Emerging Intersections: Race, Class, and Gender in Theory, Policy, and Practice* (Rutgers University Press, 2009), and numerous articles. Prior to assuming the position of dean, Thornton Dill chaired the Women's Studies Department for eight years. In addition, she has worked with colleagues to found two research centers that have been national leaders in developing and disseminating the body of scholarship that has come to be known by the term "intersectionality." Today she holds the title of Founding Director for both the Center for Research on Women at the University of Memphis and the Consortium on Race, Gender and Ethnicity at the University of Maryland. She is currently President of the National Women's Studies Association (2010-2012) and prior to that was Vice President of the American Sociological Association. Thornton Dill also serves as Chair of the Advisory Board of Scholars for Ms. Magazine.

Ruth Enid Zambrana, Ph.D. is Professor in the Department of Women's Studies Director of the Consortium on Race, Gender and Ethnicity and adjunct Professor of Family Medicine at the University of Maryland, Baltimore, School of Medicine. Dr. Zambrana's work focuses on the intersection of gender, race/ethnicity, socioeconomic status, nativity and structural inequality with a focus on health and higher education. She is Principal Investigator of a study funded by the Robert Wood Johnson Foundation on Understanding the Relationship between Work Stress at U.S. Research Institutions' Failure to Retain Underrepresented Minority (URM) Faculty. Her recent work includes *Latinos in American Society: Families and Communities in Transition* (Cornell University Press, 2011) and an edited anthology with co-editor Bonnie T. Dill entitled *Emerging Intersections: Race, Class and Gender in Theory, Policy and Practice* (Rutgers Press, 2009). She has published extensively and is the recipient of many awards. In 2007, she was honored by Hispanic Business Magazine as Woman of the Year for her commitment and dedication to improving the Hispanic community through her service and scholarship. In 2010, she was selected to serve as an NSF ADVANCE professor at the University of Maryland to mentor women of color faculty. Most recently, she was awarded the 2011 Julian Samora Distinguished Career Award by the American Sociological Association, Sociology of Latinos/as Section for her contributions to the sociology of Latinos and immigrant studies, teaching and mentoring.

Presenters:

Bonnie Thornton Dill, *University of Maryland, College Park*
 Ruth Enid Zambrana, *University of Maryland, College Park*

304. Towards a Reparative Future: Women of Color Feminisms and Visual/Literary Cultures

3:55 to 5:10 pm • 201 - AV

Participants:

The Spiritual is Political: Queer Chicana and Filipino American Art as Liberating Practice. Darren Arquero, *University of California, Berkeley*

This paper articulates how Chicana and Filipino American artists utilize visual culture as alternative sites of anti-colonial resistance. For these artists of color, however, the function of art is not limited to social commentary: visual artistic expression also encompasses a spiritual/religious dimension that provides a sense of transformative healing. Drawing from the collection of Chicana and Filipino American art as analyzed in the writings of Laura Pérez and Sarita See, I relate how visual culture is utilized as an innovative space for the re-presentation and reclaiming of subjectivities and indigenous spiritualities for these two distinct yet interrelated groups.

Reparative Fictions: Seeking Justice Through (Re) Memory and (Re) presentations of the Past.

Kyera Singleton, *University of Michigan, Ann Arbor*

How does the repetition of cultural trauma, in works of art and literature, make the legacy of slavery both a site of legibility for the historical experience of "blackness," and anxiety for the contemporary subject navigating through the legacies of the "blood-stained gate" in the post-civil rights era? In investigating the liminal spaces of "knowing," I am interested in the ways artists imagine and depict racial and sexual violence, Black freedom struggles, and self-fashioning as a way to disrupt the often used but flagrant notion that American freedom is the antithesis of African American slavery. I will explore how the haunting legacy of slavery is evoked in the work of artists; Kara Walker and Bill T Jones, novelists Gayl Jones (*Corregidora*), and filmmaker Kasi Lemmons (*Eve's Bayou*), as an attempt to challenge the myth of linear racial and gender progress. Ultimately, my paper asks, can art be reparative to the legacy of slavery in the post-civil rights era?

Tracing Domesticity.

Michelle Christina Potts, *University of California, Berkeley*

I want to turn to three different sites that (re)think the relationship that both domestic labor and feminized labor hold to that of the public sphere. Two of these sites (Martha Rosler's "Semiotics of the Kitchen," Mierle Laderman Ukeles's "Maintenance Art") are entangled in emancipatory feminist utopian discourses; the other (cultural production done in response to the femicides of Ciudad Juarez, specifically Celia Alvarez Munoz's installation "Fibra y Furia") is entangled in severe state violence that forces a different kind of institutional critique, one that requires much more collectivization. Within these art practices, how does the domestic sphere get implemented?

Black Women, Modernism, and Nature: Black Female Identity Formation through an Ecocritical Consciousness.

Chelsea Frazier, *Purdue University*

Lance Newman asserts that "ecocriticism ... is a movement based in university literature departments that reaches beyond them in pursuit of a truly ambitious goal: the radical transformation of human relations" and that "ecocriticism recognizes that ecological destruction, like racial and sexual oppression, is a diagnostic feature of modernity" (*Our Common Dwelling*, 11). Following the theoretical framework of Newman, this paper will discuss the ways in which black women modernist authors, such as Alice Walker and Gwendolyn Brooks, by exploring the materiality of nature in their writings, 1) offer transgressive models of black female identity formation that subvert limiting stereotypes and 2) offer deeper understandings of the multiplicity of black female identity with regard to active sociopolitical engagement.

305. Dissertation Writing Workshop

3:55 to 6:35 pm • 202 - AV

The double session workshop consists of two parts: 1) overview of challenges and unique strengths of dissertations being produced in our field and 2) student participation in a hands-on exercise designed to help them think critically about these challenges in their own projects. Intended audience:

students in women/gender/feminist studies doctoral programs and faculty who train them to conduct research. Participants may be at any stage of the dissertation process.

Presenters:

Sally Kitch, *Arizona State University*

Elena Frank, *Arizona State University*

Debjani Chakravarty, *Arizona State University*

Moderator:

Mary Margaret Fonow, *Arizona State University*

306. Embodiment and Cultural Representation: Art as Historical Redress, Resistance, and Revision

3:55 to 5:10 pm • 203 - AV

Participants:

1970s Feminist Performance Art and The Coming of Age.

Tiffany Johnson Bidler, *Saint Mary's College*

In *The Coming of Age* Simone de Beauvoir turned her attention to the deeply ambivalent attitude towards the aged that she witnessed in American and French society. She argued that the aged are routinely dehumanized and rendered invisible. Given the emphasis Beauvoir places on invisibility, I make use of *The Coming of Age* to explore the significance of *Performance Saga*, a project by artist Andrea Saemann and art historian Katin Grögel. *Performance Saga* renders the bodies of aging feminist performance artists visible, seeking to address art historical resistance to viewing women's aged bodies and re-evaluating the historiography of performance art.

Miles Franklin's Adultery Narratives: Contributions to New Woman Protest Literature.

Janet Lee, *Oregon State University*

Australian feminist icon Miles Franklin, best known for contributions to a uniquely Australian literary tradition, wrote extensively in the New Woman literary genre when she worked with the National Women's Trade Union League in Chicago (1908-1915). This paper focuses on two unpublished works of this period (the 3-Act play "Aunt Sophie Smashes a Triangle" [1913] and the short story "Business Emergency" [1915]) that served as protest literature about male adultery. I discuss the ways Franklin's adultery narratives are grounded in her work and personal life and in the New Woman-ish intellectual and artistic influences that shaped her protest writing.

Enlightened Sexism?: A Closer Look at Neoliberalism and Postfeminism within the HBO Series.

Lauren Jaclyn DeCarvalho, *Pennsylvania State University*

Analyzing the first season of the new HBO series, *Enlightened* (2011-present), this paper will elucidate how the television program offers postfeminist messaging through its portrayal (and punishment) of Amy Jellicoe, the series protagonist. Specifically, it will be argued that the program follows a televisual, postfeminist pattern where its career-minded and ambitious female character, who reifies the liberated woman archetype, is thrust back into a more traditionally-accepted female role. Coupled with the transformation that this character is forced to undergo, *Enlightened* reifies conventional female stereotypes in the regressing process where heavy emphasis is placed on Jellicoe's irrationality throughout the series.

Provoking the Image-Screen: Abjection and Parody in Feminist Art and the Subversion of Postfeminist Body-Politics.

Jessica Ziegenfuss, *The Ohio State University*

This paper explores the sociocultural ideologies fueling postfeminist representations of the female body in mainstream visual culture; particularly, how these visualizations naturalize a return to traditional patriarchal gender and sexual roles and what this means ontologically for popular visual under-

standings of female bodies. I focus on how feminist artists Orlan and Cindy Sherman appropriate postfeminist aesthetics in their art using abjection and parody to reveal that visual tropes of the postfeminist female body are not natural, but rather inauthentically performative. Orlan and Sherman's images embody ways in which feminist artists are overcoming the corporeal domestication of postfeminism through counter-visual narratives.

Moderator:

Layne Craig, *Texas Christian University*

307. Gender, Violence, and the Representation of Change

3:55 to 5:10 pm • 204 - AV

Participants:

'She Was Untrue': Gender and Intimate Killing in 1890s Visual Culture.

Amanda Frisken, *SUNY College, Old Westbury*

Images of the 'crime of passion' in the 1890s crystallized highly gendered attitudes that were powerful but often unspoken. Visual depictions relied heavily on standard tableaux of provocation and violence, and conveyed highly gendered interpretations of the appropriateness of violence in intimate relations. This paper focuses on gendered imagery of the 'crime of passion.' Sensational illustrations in the 1890s reinforced the notion that a combination of 'hot blood' and male honor explained men's murders of their wives, but struggled to find a visual narrative for images of women who killed their husbands or lovers that did not simultaneously critique male power.

"Smashing the Masher": The Response to Street Harassment in Progressive Era America.

Estelle Freedman, *Stanford University*

This illustrated talk explores the revolt against unwanted sexual advances on city streets during the Progressive Era, when suffragists and local women's clubs identified the "masher" as a threat to women's safety and autonomy. I identify the origins of the "masher" figure in the late nineteenth century and trace the transformation of press accounts and visual representations after 1900, from an emphasis on male protection to a valorization of female self-defense and call for the hiring of police women. Although these themes recurred into the 1930s, after World War I a new emphasis on female sexual agency and greater acceptance of public "flirting" influenced the way the press portrayed mashers. Rather than admiration, humor and even ridicule more frequently characterized treatments of women who protested men's sexual advances in public spaces. The notable exception was the northern black press, which increasingly exposed white men who cruised black neighborhoods in their cars, trying to pick up African American women. Both white and black responses to the masher represent a previously unexplored precursor to second-wave feminist critiques of street harassment.

Icons and Devils: Rape Vengeance Mythologies of the 1970's.

Lisa Arellano, *Colby College*

This paper focuses on the complex and often contradictory ways in which avenging rape victims of the 1970's were constructed by feminist projects, mainstream media projects and legal discourse. Specifically, the paper focuses on three high-profile cases from the 1970's—Yvonne Wanrow, Inez Garcia and Joan Little—in order to grapple with the varying ways in which these women and their violence were represented by feminist and anti-racist activists, mainstream media, and conflicting legal forces.

Moderator:

Lisa Arellano, *Colby College*

308. Homefront Frontlines

3:55 to 5:10 pm • 205 - AV

Participants:

Coming Home on TV: Domesticating Militarism and Commodity Affect. Deborah Cohler, *San Francisco State University*

In 2011, US military saturated news outlets with stories of military draw-down and reintegration of soldiers "back home." Simultaneously, Lifetime Television launched a reality series "Coming Home" (leveraging homecoming videos posted to youtube.com by military families) to complement its successful drama "Army Wives." The blurring of boundaries of genre in print journalism, television, and new media produced a cacophony of sentimental representations of "coming home." Such affective mass media narratives allowed non-military viewers to cathartically experience an "end" to war and simultaneously produced ideologies of militarism, privatization, and American subjectivity that justify ongoing "sacrifice" and re-deployments by military families.

Active Duty, Active Families. Liz Montegary, *Stony Brook University*
In May 2011, Michelle Obama, partnering with fitness professionals, launched an initiative to enhance the health of active-duty National Guard families. This paper considers how the First Lady's campaign instigates the heightened surveillance of bodies on the homefront perceived to be intimately connected to the frontlines. By examining media representations of calls for "more active" military families, I situate gendered and racialized discourses of "fitness" in relation to practices of war and empire-making. I investigate the state's mobilization of military families and management of "family readiness," and illustrate how such efforts militarize familial life for servicemembers and civilians alike.

Military Masculinity and the Paranoid Militarization of the Homefront. Aaron Belkin, *Palm Center*

Military masculinity has become an arena for the amplification of the politics of paranoia. By situating the white, male soldier/victim as the lynchpin of a paranoid imaginary in which both internal and foreign threats are wildly exaggerated, traditionalists have put progressives into a double bind. To resist the stigmatization of minority troops, progressives sometimes believe that they must militarize themselves and prove that they are not anti-military or anti-soldier. By militarizing themselves, however, progressives undermine their ability to contest war and the inflation of international threat, because the process of militarization can involve their embrace of martial values and rhetoric.

Transgender Politics and the Militarized Circulation of Synthetic Hormones. Toby Beauchamp, *University of California, San Diego*

In recent years, U.S. and U.K. physicians have used testosterone to treat military veterans for Gulf War syndrome, positioning synthetic hormones as a remedy for the lingering traumas of war. Meanwhile, deployed soldiers are reportedly taking steroids in increasing numbers, and face disciplinary action for doing so. This paper examines the connections and disjunctions between these two narratives, in which the same chemical substance is marked as harmfully illegal at war and health-promoting at home, and brings them into conversation with transgender studies to ask how they influence broader practices of hormone use in the making of properly gendered citizens.

Moderator:

Tamara Lea Spira, *University of Oregon*

309. "Hear My Call": Experiences of Scholars of Color

3:55 to 5:10 pm • 206 - AV

Participants:

Back to What I Believe In: Being and Becoming a Scholar Artist in the Shadows of Post-Positivism.

Durell Callier, *University of Illinois, Urbana-Champaign*

This choreopoem uses Black, Queer, and Feminist histories, genealogies, to analyze the authors intellectual maturation, placing into conversation academic discourse, Black spiritual traditions, rhythms, and sensibilities, coupled with Black feminist theatrical practices. Paying particular homage to the collective performance works of Black, Feminist, Queer individuals Back to What I Believe In traces what the author describes as Quare Feminist Aesthetics. Through the utilization of poetry, music, and empirical data sources this performance offers salient critiques of "the academy" current methodological practices, and expectations of new scholars.

Unbreaking Her Back: Unlearning Socially Constructed Notions of "Strength" for Mexican American Women.

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

Through poetry, dramatic interpretation, and honest emotions, the author invites participants into the most vulnerable space of Mexican American women, the heart. Through the usage of empirical data and narrative, salient critiques of Mexican American women's experiences in the academy will be offered. Struggling to unlearn and reconstruct notions of strength without emotion in education and showing no emotion to survive as a brown woman in the academy, the author will share experiences and steps to healing the broken backs and silent tears of strong Mexican American women.

"Hear my Call" Cuz I Am Here!: A Black Girl's Tale of Schooling.

Dominique Hill, *University of Illinois, Urbana-Champaign*

In recognition of the vulnerability and commitment needed to engender self and social healing, this piece captures my experience of conducting auto-ethnographic research. Utilizing the ingredients of theatrical jazz aesthetic, this performance piece shows my journey of examining the adversities of the schooling process to viewing this research process as a healing and re-vision project.

Unsure of my perception.... Grenita Hall, *University of Illinois*

This paper/performance charts the academic and personal growth of two Black women in the academy using a womanist framework while utilizing the lyrics of Jill Scott's Hear My Call and analyze the concept of love as it applies to Black women in both personal and professional relationships. Using narrative inquiry, autoethnography, and tracing our own feminist genealogies we assert that our perception of self in the time of crisis is often flawed and we only become clear about who we are (professionally and personally) after moving through trauma.

Moderator:

Ruth Nicole Brown, *University of Illinois, Urbana-Champaign*

310. From "Super Bass" to "Stupid Hoe": Contextualizing the Black Sexual Politics of Nicki Minaj

3:55 to 5:10 pm • 207 - AV

Participants:

This is for My Girlfriend: The Queerness of Nicki Minaj.

Andreana Clay, *San Francisco State University*

Since her major label debut in 2009, critics and fans have suggested that Nicki Minaj's sexual identity is queer. From asserting that she would "turn" fellow rapper, Foxy Brown, "out" in shared interviews to rapping about preferring lesbians, Minaj has also teased the public with this information, without explicitly stating her sexual preference. This paper examines the relationship between the formal and informal outing of Nicki Minaj as it relates to LGBT invisibility in hip-hop music and Black popular culture. Specifically, I examine how rumors related to Minaj's sexual identity and her own celebration of "queerness" speaks to a larger discourse of sex, sexuality, and the queering of Black women's bodies.

Nicki Minaj and the New Politics of Consumption in Hip-Hop.Margaret Hunter, *Mills College*

The new millennium ushered in a dramatic change for women in hip-hop. Women rappers are largely absent from mainstream rap, but women of color's bodies have never been more important. The rise of the video dancer happened concurrently with the demise of the woman rapper. In the new hip-hop context, how does Nicki Minaj's lone presence as a mega-successful female rap star both reinforce and challenge this new trend? This paper will examine the voice and body representation of Minaj in the new "politics of consumption" in hip-hop.

Dance (A\$\$) Remix: An Historical Context for the Performance Art of Nicki Minaj.Christa Bell, *University of Washington, Bothell*

Nicki Minaj is a contemporary artist whose performance of Black femininity and sexuality are part of a legacy of Black female performance artists. Through visual imagery and feminist analysis, my presentation will historicize Minaj within the theatrical and 'raunchy', sexual and sexually provocative performance art of Black women, from the Venus Hottentot to Josephine Baker, Grace Jones and Lil' Kim. This analysis will locate Minaj inside the complex, contradictory, and oftentimes problematic womanist identity that the raunchy, Black female performance artist embodies. This context will illustrate how Minaj can be read as an amalgamation of over a century's worth of Black female performance artists.

Problematizing 'Agency' in the Lyrical Discourse of Nicki Minaj.Mako Fitts Ward, *Arizona State University*

Nicki Minaj's eccentric style, lyrical bravado and success evoke black female agency but also established hypersexual, tokenized roles of black women in the hip-hop habitus. While her lyrics appropriate pejorative female labels – cunt, bitch, hoe – reminiscent of third-wave feminist linguistic ruptures, their latent function is one that presents black female agency vis-à-vis the mimicry of Black masculine swagger. Using a black feminist frame, this paper examines Minaj's lyrics and collaborations with male emcees as part of a broader black female imaginary centered around what I call 'badass femininity', located within the tradition of rappers like Lil' Kim, Foxy Brown, Eve, and Trina and blaxploitation female figures like Pam Grier, Jeannie Bell and Gloria Hendry.

Moderator:Aisha Durham, *University of South Florida***311. Making Waves: Pairing Physical Science with Social Studies Makes Social Relevance**

3:55 to 5:10 pm • 208 - AV

Traditionally, the sciences have been taught alongside mathematics giving rise to the STEM (science, technology, engineering, mathematics) approach to curriculum. This approach has had success, but hasn't helped to narrow the gap between numbers of men and women entering the fields of science and engineering. I have had success team-teaching with a social studies teacher at my school using science and historic events to provide social relevance.

Presenter:Linda L Kennedy, *Columbus City Schools***312. Bridging the Divides Between Disability and Reproductive Rights**

3:55 to 5:10 pm • 210

This roundtable discussion will address both the gaps and, especially, the overlaps between disability and reproductive health, rights, and justice movements. Disability plays a large—and largely undertheorized—role in

public and private decisions about reproduction, and reproductive rights movements and disability rights movements have too often viewed each other with suspicion. Recent attempts by anti-abortion activists to pass fetal "personhood" legislation, to ban abortions because of fetal "pain," and to cast abortion as a form of race, sex, and disability discrimination only exacerbate the need for sustained critical attention to the connections between disability and reproductive movements.

Presenters:Alison Piepmeier, *College of Charleston*Alison Kafer, *Southwestern University*Tracy Weitz, *University of California, San Francisco***Moderator:**Mel Chen, *University of California, Berkeley***313. HIV-AIDS Past and Present: Prevention, Projects, and Rhetorics**

3:55 to 5:10 pm • 211

Participants:**Community Level HIV Prevention Interventions as Decolonized Knowledge Production: Real AIDS Prevention Project as example.**Arlene Edwards, *Centers for Disease Control & Prevention*

Preventing HIV/AIDS with women engenders a space of otherness into which evidence based HIV prevention interventions 'travel' to decrease risky sexual behavior. RAPP enters communities as indicated by Pratt, while supporting ownership of intervention process and product. It is peer-based and increases condom use in sexually active women and their partners. Implementation process supports a gendered translation of scientific methodology into the 'language' of women who are implementers. The paper describes implementation, results, lessons learned, and RAPP as an example of transforming the strangeness of the 'foreign space' of at risk communities into the familiar territory of empowered intervention locale.

HIV Prevention Media in West Africa.Christine Cynn, *Independent Scholar*

This paper will analyze US, multilateral, and private sector funded HIV prevention media in West Africa—videos, posters, billboards, and stickers. While the media focuses on lowering the incidence of HIV in the region, they also attempt to shift gender norms. Such efforts must be read in the context of colonial public health policies that sought to regulate African bodies, gendering, sexualities, and cultural practices.

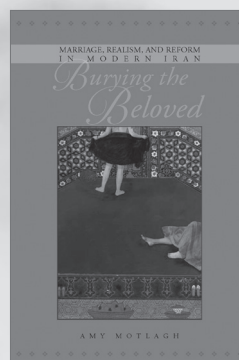
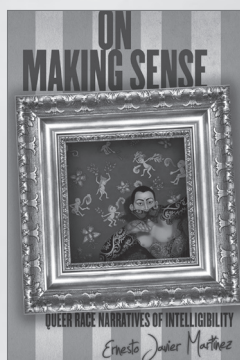
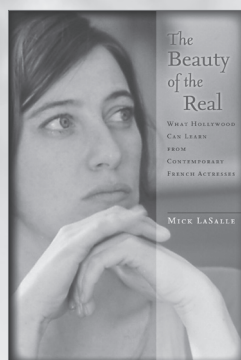
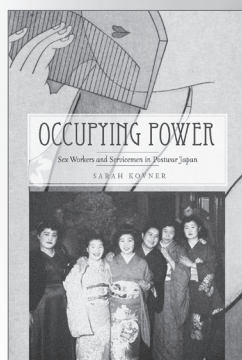
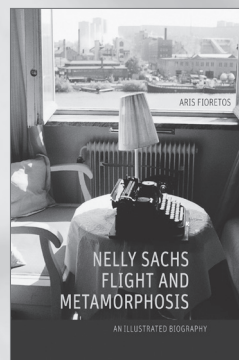
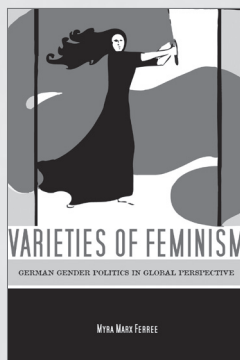
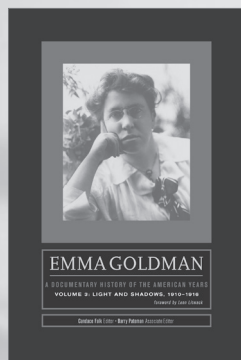
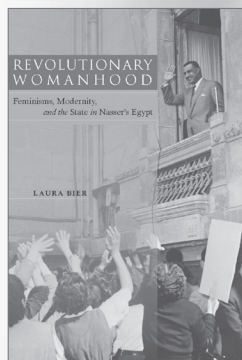
Is Their Power in the Message? Examining Social and Print Media in the Rhetorical Styling of HIV Prevention Messages to Black Women.Monica L Melton, *Spelman College*

Are the rhetorical styling of HIV/AIDS prevention messages that target African American women persuasive? This paper will examine the Advocates for Youth website, and a column that appears in Essence, a Black women's magazine. This paper will examine both artifacts for the strategy employed to relay prevention information to African American women and question the appeal used to empower Black women to protect them against the incidence of new HIV/AIDS infections.

Making Sense of Giving Blood: LGBTQ Blood Drives, 1953-2009.Beth Hutchison, *Portland State University*

This project traces the history and changing purpose of organized blood donation in GLBTQ communities, from the homophile movement's attempts to prove their altruism to lesbian blood drives in the early days of the HIV/AIDS epidemic to contemporary LGBTQ drives which pair blood donation with public education about American Red Cross-endorsed alternatives to

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the federal lifetime ban on blood donation for any man who has ever had sex with another man.

Moderator:

Sharon Doetsch-Kidder, *Independent Scholar*

314. Transgender Caucus Meeting

3:55 to 5:10 pm • Broadway

315. Awkward, Complicated, Controversial...and Absolutely Worth It: Making the Case for Feminist Studies and Pedagogies

3:55 to 5:10 pm • California Room

When it comes to Feminist Studies and courses, you can't identify a traitorous or safe person or space simply by looking. This workshop includes a dialogue with some female students and their male professor in a course entitled, "Violence Against Women" at a small, Liberal Arts College. We'll discuss personal, theoretical and pedagogical dimensions of the experience before, during and since; as well as the opportunities and challenges of navigating a difficult and complex subject together in pursuit of safety, accountability, and change. We'll discuss ally development and working with and across difference as assets and possibilities of Gender Studies.

Presenter:

Jason Laker, *San Jose State University*

316. Mediating Sites of Surveillance

3:55 to 5:10 pm • Grand Ballroom A

Participants:

"Seeing Like a Bystander". Carrie Rentschler, *McGill University*

This paper examines how the figure of the bystander is politically imagined by State, non-governmental and corporate actors as a key point of social and political intervention into forms of gendered, sexual and racialized violence and harassment, and is at the same time a method for defining what it means to be a U.S. citizen. This paper considers how the U.S. Department of Homeland Security anti-terrorism campaign "If you See Something, Say Something," "Don't Be a Bystander" campaigns against bullying and domestic violence, and the ABC TV program "What Would You Do?" shape present day understandings of bystanding.

Shifting the Gaze: Decolonizing Prohibitions on Muslim Women's Dress. Samantha Feder, *University of Ottawa*

This paper analyzes how feelings of anxiety and discomfort about Muslim women's veiling practices are invoked to put Muslim women's bodies under a heightened degree of surveillance. These visceral reactions are framed to justify legal policies that exclude Muslim women from social and political life. By focusing on discourse used to support bans on the hijab and the niqab, I put a critical gaze on the lawmakers who have endorsed these prohibitions. This practice seeks to decolonize knowledge by challenging stereotypes about Muslim women's dress. It also reveals what the obsession to unveil says about proponents of veil legislation themselves.

Moderator:

Corinne Mason, *University of Ottawa*

317. Canons, Travels, Interventions

3:55 to 5:10 pm • Grand Ballroom B

Participants:

Transnational Black Diaspora Feminisms.

Tracy Fisher, *University of California, Riverside*

This paper seeks to engage in a productive troubling of African Diaspora Studies as an interdisciplinary field, and a political and intellectual project,

by putting it in conversation with Women's, Gender, Feminist Studies. It asks: How might we think about a critical African Diaspora Studies in the so-called "post-racial" moment? What comparative, transdisciplinary, relational, and/or transnational tools, frameworks, or paradigms (old and/or new) are needed to push beyond the limits of the project at this contemporary neoliberal juncture?

Writing and Reading Culture: Receptions of Post-structuralism in Feminist Ethnographic Canon Making.

Jennifer Freeman Marshall, *Purdue University*

This paper describes feminist anthropology's response to "traveling" post-structuralist theories within the discipline of anthropology during the 1980s. I analyze how receptions of post-structuralism within feminist anthropology revealed a critical ambivalence regarding the relationships between feminist knowledge production, experimental anthropology, and the ethics of a feminist anthropological practice, while also creating a distinctive opportunity for feminist canon making within the field. In brief, I describe the "(im)mobilities of feminist knowledge" at this critical period of knowledge production within feminist anthropology and the impact that this moment had on divergent paths of canon making within the fields of feminist anthropology.

"Traveling Theory" in Motion: South African Feminist Interventions.

Amanda Swarr, *University of Washington, Seattle*

Conversations between the global north and south have been increasingly attentive to transnational theorizing. For instance, Judith Butler's performativity and Michel Foucault's biopower are widely significant, but how do these ideas translate and move? This question is central to my book, *Sex in Transition: Remaking Gender and Race in South Africa*, and one that I answer through Edward Said's framework of "traveling theory." This paper considers ways to transform theories like Butler's and Foucault's by foregrounding African (and Africanist) scholarship and the experiences of gender liminal South Africans.

Moderator:

Tracy Fisher, *University of California, Riverside*

318. Student-Faculty Collaboration 2.0: Exploring Feminist Alternatives to Independent Projects with Students

3:55 to 5:10 pm • Grand Ballroom C

Participants:

Feminist Ujamaa: Building Transnational Research Collaborations and Community with Undergraduate Students.

Marla Jaksch, *The College of New Jersey*

In Swahili the term ujamaa refers to political, economic, and community-based familyhood – an acknowledgement that individuals become people through the community. Using this concept as a starting point for teaching about transnational research methods, I will share the work co-created with two undergraduate collaborators in Tanzania as a case study and highlight the promises as well as the challenges to learning and applying feminism to indigenous approaches to research and collaboration in a transnational context. My two-student collaborators will be on hand to share their first hand experiences collecting digital narratives, filming video diaries, and assembling archival materials regarding women's contributions to African liberation and anti-colonial struggles in Tanzania.

The New and Improved Research Assistant: Zotero and Student-Faculty Research.

Kristin Jacobson, *The Richard Stockton College of New Jersey*

Undergraduate research assistants often prepare bibliographies for faculty. Using bibliographic research co-created by an undergraduate research assistant and myself as a case study, this brief presentation will demonstrate

how the free bibliographic tool, Zotero, revolutionized my work with undergraduate research assistants. I will briefly introduce Zotero and provide a set of suggestions about how to best integrate Zotero into faculty work with undergraduates. While my examples will focus on the special considerations of conducting research with undergraduates in the liberal arts, particularly the humanities, the tools and suggestions I will share will be of interest to faculty who prepare research bibliographies in other fields and those who work with graduate students.

Imagining New Approaches to the Teaching Assistantship.

Brian R. Jara, *West Virginia University*

One of the ways we can develop feminist alternatives to the hegemonic norms of the contemporary Western academy is not just through our own teaching in the classroom, but also with how we work with teaching assistants (both graduate and undergraduate). This presentation explores new approaches to working with graduate and undergraduate teaching assistants. How can we continually strive to decolonize an inherently colonial practice? What are strategies we can share to destabilize our feminist pedagogies, particularly in the context of supervising teaching assistants? How can we explore ways to continually destabilize notions of 'supervision', 'mentoring', and 'teaching observations' while still teaching our courses, working with teaching assistants, and pursuing more inclusive feminist futures?

Moderator:

Kristin Jacobson, *The Richard Stockton College of New Jersey*

319. Indianness and Indigeneity Perspectives

3:55 to 5:10 pm • Grand Ballroom F

Participants:

Creative Subversions: Indigenous Challenges to 'Indianness'.

Margot Francis, *Brock University*

This presentation highlights two Anishinaabec artistic challenges to popular ideas of 'Indianness': the first by Garden River First Nation who re-appropriated Longfellow's poem, *Hiawatha* (1900-1968); the second by Rebecca Belmore, in her video *Fountain*, (2005). Informed by qualitative interviews with women elders and artists, and feminist, indigenous and postmodern theory I argue these projects offer the possibility of moving from an unproblematic possession by the past to an imaginative – and decolonizing, reconsideration of it.

Investments in the Balance: Towards Decolonizing Solidarity Between Indigenous Women and White Women in Canada.

Carol Lynne D'Arcangelis, *University of Toronto*

This paper explores the Indigenous—white problematic at a particular site of colonial encounter: political alliances/solidarity between Indigenous women and white women in Canada. As a white feminist settler, I draw on auto-ethnographic reflection and interviews with Indigenous and white women to consider the limits and possibilities of solidarity. I propose that balancing white ally inter/subjective investments (Ahmed 2004) in solidarity (neither "under-investing" nor "over-investing") can help guide/regulate white ally agency (to avoid negative consequences ranging from abdicating responsibility to re-instantiating white settler power/supremacy) and thus facilitate individual and collective decolonization. I conclude with mechanisms for striking this balance.

Sovereignty and Contemporary Okinawan Indigeneities.

Ayano Ginoza, *University of California, Los Angeles*

Okinawa Island, once known as the Kingdom of the Ryukyus (1879), houses 75% of total US military bases located in Japan although its landmass is only 0.6% of the entire country of Japan. The US military presence in

Okinawa is commonly approached as a problem that can be resolved by negotiating with the Japanese or American governments. This talk addresses how the feminist indigenous movement is both a strategic political claim to the land, and an effort to construct a legally structured system for Okinawans as alternative to government under the dictates of a system of sovereign nation-states.

Why We Dance: The Hupa Women's Flower Dance Ceremony - Decolonization in Praxis.

Cutcha Risling Baldy, *University of California, San Diego*

At one time the Hupa Women's Flower Dance Ceremony played a significant role in the culture of the Hupa people. The ceremony became an "extinct" ceremony after the pressures of colonization influenced the people to no longer practice the dance. In 2005, a group of Hupa women came together to bring back the dance. This presentation highlights the history of colonization and its effects on the ceremony and how a community of women came together through the praxis of decolonization through revitalization. The presentation will explore decolonizing methodologies in action and the intersection between theory and community based activism.

Reading for the Indigenous: Interrogating the Settler-Coloniality of Anti-Racist Feminist Scholarship.

Shaista Patel, *University of Toronto*

My paper addresses the erasure of ongoing settler-colonialism, Indigenous bodies and sovereignty which often happens in works that are, or claim to be, critical anti-racist studies of multiculturalism in white settler colonies. Drawing upon some predominantly Canadian anti-racist feminist scholarship, I examine how anti-racist feminist critiques of multiculturalism often fail to politically and ethically engage with limits of settler colonialism in ways that can lead to a critical anti-colonial re-framing of our anti-racist critiques and/or organizing of people of colour. I argue that such erasures strengthen the settler-colonial situation(s) and participate in ongoing colonial/genocidal violence.

Moderator:

Andrea Vecchione, *California Institute of Integral Studies*

320. Silence and Power: Feminist Reflections at the Edges of Sound: Readings from a Forthcoming Book

3:55 to 5:10 pm • Grand Ballroom G

Authors of a forthcoming anthology on silence will read from essays that present feminists rethinking silence as a space of possibility, complexity and resistance. *Silence and Power: Feminist Reflections at the Edges of Sound* disrupts the conventional feminist notion that voice signifies agency, and silence equals oppression. Authors engage questions like: What forms of resistance and healing do silence make possible? What alliances might be enabled as we learn to read silences? How does silence disrupt hegemonic Western notions of power. Authors write through personal narratives and ethnographies to theorize new directions for feminist reflections on silence.

Presenters:

Aimee Carrillo Rowe, *California State University, Northridge*

Francesca Royster, *DePaul University*

Laila Farah, *DePaul University*

Rachel Levitt, *University of New Mexico*

Moderator:

Sheena Malhotra, *California State University, Northridge*

321. Reclaiming Lineages of Women's Wisdom with Creative and Revolutionary Spiritual Approaches

3:55 to 5:10 pm • Grand Ballroom H

Participants:

As If Our Roots Were Common: A Theoretical History of Alliance, Beyond Oppositional.

Anya Caridad De Marie, *Institute of Transpersonal Psychology*
 Metaformic theory is an evolutionary cultural theory developed by feminist pioneer, Dr. Judy Grahn. Fundamental to metaformic theory is a reclamation of origin stories and women as culture agents - an understanding of men and women's cultural roles of interweaving blood rites and LGBTQ people's historical role as translators between these two groups of dialectical tension. Through this repositioning of 'other' to the center, a dualistic martyrdom of oppositional politics and 'being acted upon' transforms into a shared history of allied agents of change. I will explore the political implications of these assumptions of solidarity in my own activist work.

De-stressed Damsels: Cultivating a Lineage of Creative Revolutionary Women in the Marketplace.

Mandisa Amber Wood, *Sofia University*
 Visualize a sacred marketplace through a lens of creative abundance which honors matriarchy as the core of its foundation. This marketplace is your business, as well as the sacred location for holding ceremony. "In indigenous African religion, mystical powers and worldly prosperity are gifts inherited from our mothers. The moral ideas of this system encouraged the matriarchal family, peace and justice, goodness and optimism and social collectivism; the shedding of human blood was abhorrent." Ifi Amadiume p 102.) In cultivating a lineage of creative revolutionary women, I employ decolonizing methodologies to redefine a marketplace where women have representation.

My Family's Lineage of Priestesses.

Carmen Roman, *Institute of Transpersonal Psychology*
 I grew up in a family of Mexican indigenous immigrants from Guadalajara, Mexico. Among the richly kept indigenous traditions and customs is the organization as a family system. A council of female elders led by a woman makes important decisions that affect us all. Growing up in a matriarchal micro system governed by strong women while the macro system in my country is dominated by the patriarchy had both a positive and a negative impact on my way of being a woman. It has impacted my way of being a priestess of my temple, which includes my mind, body, and spirit.

Ceremonial Change Process: Using an Indigenous Model to Decolonize Women's Bodies.

Teresa Diaz, *Institute of Transpersonal Psychology*
 Pamela Colorado coined the term Indigenous Science which refers to a reverent way of being, thinking, knowing and living with the natural world. Patricia Anne Davis is a Dineh / Choctaw diagnostician who teaches the BlessingWay as a life path and the Ceremonial Change Process as a diagnostic tool for healing and restoration for individuals and communities, her work belongs to this larger body of work known as Indigenous Science. We live in a twisted culture where women's bodies, minds and spirits have been colonized through assimilation inside of systems of dominance, namely patriarchy and capitalism. The Ceremonial Change Process is a 5 stage model which can be used as a tool for deconstruction and regeneration to help women identify and release internalized oppressive norms and the maladaptive emotions which accompany them. The last stage of the model is life application which encourages us to realign with the generative values that honor and protect life and live congruently. I propose to use the model as a restorative exercise to encourage personal embodiment and cultural reclamation.

322. Feminist Futures, Feminist Pasts: Mad Man's Historical Subjectivities

3:55 to 5:10 pm • Junior Ballroom 1 - AV

Participants:***Television's Mirror: Mad Men's Representation of Gender, Race, Work... and Television.***

Astrid Henry, *Grinnell College*
 Mad Men has gained attention for its depiction of the sexism and racism that pervaded the white collar workplace in the 1960s; as such, the series has often been treated as a reflection of the historical reality that it aims to represent. In this paper, I examine Mad Men as a representation of a representation by reading the series in light of 1960's television and its depiction of gender, race, and work. Using archival research on television, I explore how Mad Men's female characters reflect the televisual representation of the "working woman" in the 1960s, a stock character who would gain prominence by the late 1960s with series such as That Girl and Julia.

Mad Men's History of Sex.

Denise Witzig, *Saint Mary's College of California*
 This paper examines the narrative of psychoanalysis portrayed on television's Mad Men and the ways in which it configures sexuality as politically and historically activist and progressive. In its representations of the psycho-social interactions of femininity, masculinity, heteronormativity and homosexuality, and the complex and embodied relationships between sexuality and memory, trauma, grief, hysteria and narcissism, Mad Men's narrative proposes a feminist theoretical discourse about the intersections of identity within a specific historical moment: the "sexual revolution" of the 1960s. In this, the series suggests the possibility for cultural and social transformation through the negotiations and politics of sexual desire.

Mad Men and the Pathos of the New Woman.

Gloria-Jean Masciarotte, *Rhode Island School of Design*
 Focusing on Mad Men as historian and using feminist post-modern theories of historical narrative, this talk will explore our current cultural investment in the pathetic New Woman, where it takes our feminist story of choice in the future, and how a radically progressive popular feminist narrative might be written. Obama's health care law and the continued energy of the Far Right on national politics in general have ignited a fiery renewal of the battle for choice that extends beyond abortion rights into the realm of privacy rights, sexual identities and sexual practices; this hot-button cacophony demands an investigation into the popular historical narrative of a woman's choice.

Moderator:

Roseanne Giannini Quinn, *De Anza College*

323. Decolonizing Western Science Through Collaboration Between Women's Studies and STEM Disciplines

3:55 to 5:10 pm • Junior Ballroom 2

Participants:***Sex, Gender and the Brain: Building Bridges between Biology and Women's Studies.***

Kristina Mead Vetter, *Independent Scholar*
 The creation of my cross-listed course "sex, gender, and the brain" and the associated text book required negotiation between biology and women's studies regarding the appropriateness of categories of knowledge, prerequisites, credits, and pedagogy. Despite challenges, participants had synergistic moments in which the variety of student backgrounds led to rich experiences. Biologists learned about the politics of gender and women's studies students were exposed to scientific approaches to gender. Both groups ably critiqued how sociologists, psychologists, and neuroscientists analyzed human behavior. I will share classroom and textbook strategies for reducing content conflicts between the realms of biology and women's studies.

Feminist Transformations in Undergraduate STEM Culture.

Claudia Murphy, *Minnesota State University, Moorhead*
 I will describe best practices for collaborating with STEM disciplines by

outlining an ongoing curricular project between Physics, Biology, Women's Studies and Economics. Five faculty from these disciplines have been introducing inclusive content into physics and biology. In physics we are including a unit on fluid mechanics which focuses on the use of ultrasound in pregnancy. We are including the ethics of ultrasound, economic disparities in access to ultrasound technology including access in third-world countries. In biology we are comparing flooding in the Red River Valley with water wars in India. We are making explicit policy issues embedded in this science.

Theatre, Women's Studies and Sciences On-Stage Live!

Kryn Freehling-Burton, *Oregon State University*

This presentation explores a cross-disciplinary project of producing a play about Gerty Cori, the first woman to win the Nobel Prize in medicine. The collaboration between the theatre department and women's studies grew to include thirteen STEM faculty researchers and students for the filming of a documentary for use in classes about how the climate for women in STEM fields at our land-sea grant university has changed since Cori's time. Utilizing the dramatized story of Cori alongside contemporary women's stories encourages students to question histories of science and construct knowledge about future directions for scientific inquiry on campus and beyond.

Moderator:

Susan Castagnetto, *Intercollegiate Women's Studies of the Claremont Colleges*

324. Be a Catalyst for Change: The Living Legacy of Shirley Chisholm

3:55 to 5:10 pm • Junior Ballroom 3

Participants:

A Tribute to our Foremothers. Beverly Guy-Sheftall, *Spelman College*

This presentation will look at the past history and struggles of women who came before Chisholm, how they inspired her, and how they should inspire the audience.

The Shirley Chisholm Archive of Brooklyn Women's Activism.

Barbara Winslow, *Brooklyn College*

This paper will look at the role of an interactive oral history project in promoting the life and legacy of Shirley Chisholm and the Brooklyn College Women's Studies Program. The Shirley Chisholm Project of Brooklyn Women's Activism is an interactive oral and documentary history project – a repository of women's grassroots social activism in Brooklyn since 1945 to the present. In the spirit of Chisholm's legacy as a ground breaking community and political activist, the archive follows the many paths she pioneered, by including materials representing the wide range of women's grassroots activism throughout the borough. We have a physical repository with the largest collection of Chisholm documents and other materials, including oral histories, from people who knew or worked with Chisholm, all housed at the Brooklyn College Library, which is open to the public. Additionally, our website makes these materials available to the general public as well. It is a resource for K-12 students, college students, community activists, public policy experts, scholars, and the general public, expanding our understanding of women's place in history and of the significance of social activism itself.

Shirley Chisholm's Political Antecedents.

Julie Gallagher, *Pennsylvania State University*

In 1968, Shirley Chisholm, a native of Brooklyn, New York, became the first black woman elected to the U.S. Congress. Four years later, she was the first to run for president on a national party ticket. She was justifiably recognized as a political trailblazer. Yet her designation as a "first" tends to obscure the

efforts of generations of politically active black women who came before her. Black women have historically worked through a variety of grassroots and women's organizations wherever they lived – North or South, in cities and in rural communities – for racial and gender equality, social, economic and political rights, and fundamental dignity. However, starting with the fight for women's suffrage and throughout much of the rest of the century, they also engaged in formal politics at an unprecedented level. This paper will outline a few brief examples of this rich history of black women's political activism, focusing specifically on New York City. In the process, I will illuminate aspects of the broad vision of politics they developed, which included their strategic engagement with various arms of the state, especially the legislative branch of government. Through their efforts, they not only contributed to the struggles for racial and gender equality in the North, but in New York City, and later nationally, they came to influence the Democratic Party agenda and policy-making processes.

325. Feminist Juxtapositions: Creating Feminist Networks and Communities through Anthologies, Archives, Exhibitions, and Websites

3:55 to 5:10 pm • Junior Ballroom 4 - AV

Participants:

"Gendering the Digital Divide: Women of Color Writing as Empowering Feminist Juxtapositions". Kulvinder Arora, *Independent Scholar*

My paper traces a genealogy of women of color writings as an "always already" form of feminist juxtaposition in that their writings have brought women together inside and outside the academy through a creative pairing of personal narrative and feminist theorizing. For example, Gloria Anzaldúa's *Borderlands* and Audre Lorde's *Zami* may be seen as a juxtaposition of academic argumentation and creative expression. Looking back to a genealogy of women of color writings, I also look forward to examine how social networks are formed by contemporary female bloggers who enact feminist juxtapositions of academic scholarship/personal narrative and theory/practice.

"Juxtaposition and Consciousness: Mapping Feminist Paradigm Shifts in Introduction to Women's Studies Textbooks in the 1980s and 1990s".

Ednie Kaeh Garrison, *University of South Florida*

Anthologies form a backbone of feminist movement and pedagogy, helping to shape the interdiscipline of Women's and Gender Studies. Anthologizing in *Introduction to Women's Studies* textbooks juxtapose feminist consciousness-raising, action and theorizing with an institutionalized genre of knowledge containment. Students encounter these pedagogical objects as authoritative information and as complex archives of feminist knowledge/feeling. Surveying three editions of Sheila Ruth's, *Issues in Feminism*, published during the 1980s and 90s, elicits traces of a paradigm shift in feminist knowledge often imperceptible to students who studied only one edition, but which are palpable when multiple editions are set adjacent to each other.

"Feminist Digital Spaces". Judy Isaksen, *High Point University*

Working from a critical/cultural paradigm that draws on theorists such as Sadie Plant, Donna Haraway, Jessica Valenti, and Danah Boyd, this paper analyzes the feminist politics within a rich array of digital spaces—websites, social network sites, blogs, videos, and podcasts—that Web 2.0 women are successfully creating along with the powerful communities being built around these spaces. Juxtaposing the creativity, activism, and outreach of feminists young and old, formal and funky, far and near, I argue that the impressive knowledge production and critical engagement taking place within these mixed-media discursive infrastructures constitute both feminist self-definition and collaborative social networks.

"Feminist Juxtapositions as Method and Practice".Jillian Sandell, *San Francisco State University*

The logic of juxtaposition is central to both transdisciplinary and transnational feminist methods. By rejecting an additive model (that re-centers the norm) and avoiding arguments based on correspondence or totality, both recognize that claims are provisional and both acknowledge questions of power and complicity in research and teaching practices. Focusing on different scales and sites of juxtaposition—including anthologies, archives, exhibitions, and syllabi—I discuss how transdisciplinary and transnational feminist methods bring into tension multiple frames of reference to offer interpretations that are contingent, and historicized and that create the conditions of possibility to apprehend multifaceted interconnections among feminist communities.

Moderator:Michele Tracy Berger, *University of North Carolina, Chapel Hill***326. Law and Public Interest Group Meeting**

3:55 to 5:10 pm • Kaiser

327. Transgressive Possibilities in North American Asian Feminisms (NAAF) Workshop

3:55 to 5:10 pm • Skyline

East Asian scholars have declared the 21st century as the "Pacific Century." As the new location for western capitalist expansionist logics, this reorientation presents new challenges for NAAF. Our feminisms are perpetually repatriated from North America "back home" to Asia. NAAF's oppositional practices, grounded in our North American experience, offer transgressive possibilities for addressing intersecting global/local oppressions by unsettling East/West, here/there binaries. Yet, NAAF, especially East Asian and SE Asian-identified, are relatively invisible as feminist subjects. With a sense of urgency, this workshop opens a space for self-recognition, debate, dialogue and solidarity to claim a necessary, revolutionary space for NAAF.

Presenters:Jo-Anne Lee, *University of Victoria*Yukyung Kim-Cho, *Ontario Institute for Studies in Education***Moderator:**Yi-Chun Tricia Lin, *Southern Connecticut State University***328. MA/PhD Sponsored Reception**

5:00 to 6:30 pm • Atrium

Representatives of the following graduate programs invite all conference participants to attend a sponsored reception: Arizona State University, Women and Gender Studies; Claremont Graduate University, Applied Women's Studies Masters Program; DePaul University, Department of Women and Gender Studies; Emory University, Department of Women's, Gender and Sexuality Studies; The Pennsylvania State University, Department of Women's Studies; Rutgers, The State University of New Jersey, Department of Women's and Gender Studies; Texas Woman's University, Department of Women's Studies; UCLA, Department of Gender Studies; University of California, Santa Barbara Department of Feminist Studies; University of Kansas, Department of Women, Gender and Sexuality Studies; University of Maryland, Department of Women's Studies; University of Michigan, Department of Women's Studies; University of Minnesota, Department of Gender, Women, and Sexuality Studies; University of Arizona, Department of Gender & Women's Studies.

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198. NWSA Author Reception Cosponsored by Aunt Lute Books

6:00 to 7:30 pm • Exhibit Hall Pre-Function Space

329. Baduizm, Black Girlhood, and Women of Color Feminism: Revolutionary Soul, Sexuality, and Belonging

5:20 to 6:35 pm • 201 - AV

Participants:**Chicas, Divas, and Dirty Girls: Transforming Latinidad in the Chica Lit Works of Sofia Quintero.** Erin Hurt, *West Chester University*

My paper, "Transforming Latinas into Chicas, Divas, and Dirty Girls: (Re) Presenting Latinidad in the Chica Lit Works of Sofia Quintero," will examine the increasingly popular genre of Latina chick lit (chica lit) in order to demonstrate how the constructions of Latinidad found in these novels give rise to new ways of belonging through new formations of US and Latina cultural citizenship.

Missy "Misdemeanor" Elliot and Nicki Minaj: Fashionistin' Black Female Sexuality in Hip Hop Culture: Re—Presentin' Girl Power.Theresa Renee White, *California State University, Northridge*

Since the emergence of hip-hop in the early 1980's, African-American women's sexuality and its correlation to their search for self-identity and self control has been at the forefront of the genre's discourse. This paper explores the fashion aesthetic, imagery and celebrity culture of two African-American female hip-hop mega stars, Nicki Minaj and Missy Elliott, to examine how the sexual politics of hip-hop culture have helped to define their sexuality, agency and subjectivity. I explore the extent to which they have refuted, or submitted to the distorted view of African-American female sexuality, and thus contributed to their own objectification or empowerment.

Wielding Mama's Gun: Black Feminism, Baduizm, and Revolutionary Soul. Lakesia D. Johnson, *Grinnell College*

Music is important to the revolutionary struggle of Black people in the United States, and Black women have played a significant role in the articulation of revolutionary politics through musical performance. With the release of her debut album, *Baduizm* (1997), Erykah Badu began a sustained critique of oppression in the United States that draws on a tradition of Black feminist thought and activism. Through an exploration of her music and performances, this paper charts Badu's development of a narrative of resistance to oppression that seeks to nurture and promote revolutionary consciousness and activism through the genre of neo-soul.

Moderator:Brooke Beloso, *Butler University***330. Feminist Digital Praxis: Articulating Our Femifesto**

5:20 to 6:35 pm • 203 - AV

With the increased presence of digital humanities scholarship within academia, our discussion aims to insert a feminist analysis into this emerging field. The Feminist Digital Praxis Collective is a group of graduate students from various departments including Gender, Women & Sexuality Studies, Communication, Museology and Social Work. Our roundtable will grapple with the following questions: What is feminist digital praxis? Why is it important? What are the challenges and possibilities of feminist digital praxis? What are the tools of feminist digital praxis? This dialogue explores the following themes: oral history collections, web 2.0, access to online technologies, and digital humanities.

Presenters:Elizabeth Cortez, *University of Washington*Monica De La Torre, *University of Washington*Caroline A Lanza, *University of Washington*Nicole Robert, *University of Washington***Moderator:**Michelle Habell-Pallan, *University of Washington***331. Historicizing Feminist Struggles and Solidarity**

5:20 to 6:35 pm • 204 - AV

Participants:**"I Found California Seething with Discontent": Reflections on a Moment of Solidarity and Struggle.**Loretta Kensinger, *California State University, Fresno*

In my title Emma Goldman reflects upon unrest in California resulting from spill-over from the Mexican Revolution and growing regional labor unrest (*Living My Life*, 1970, 478). I use this historical moment as a heuristic lens to examine themes of nationalism, solidarity and radical resistance in Goldman's times and ours.

Chicana Activism in the 1960's in the Midwest.Julia Gutierrez, *University of Wisconsin-Madison*

There is growing research on the Chicano Movement in the Midwest.

However, only a limited amount of this research has specifically addressed Chicana activism in the 1960's in the Midwest. My ethnographic research of this grassroots activism involves collecting and analyzing personal narratives of Chicana activists in the hopes of answering the following questions; How did Chicana activists experience the Chicano movement in the Midwest from a gendered perspective? What kinds of activism did these women enact? Why has there been such a lack of research on Midwestern Chicana activism, in comparison to the Southwest region of the United States?

Moderator:Elisabeth McMills Arruda, *City College of San Francisco***332. Not Your Venus: Engaging Racist History Through Feminist Art Pedagogy**

5:20 to 6:35 pm • 205 - AV

This workshop is based on the feminist pedagogy of *Women on the Rise!*, an art outreach program for underserved girls and young women that is presented by the Museum of Contemporary Art in North Miami Florida. The program presents the work of contemporary women artists to engage young women in critical dialogues about body image, representation, and culture. In this workshop *Women on the Rise!* instructors will lead participants in a hands-on art project based on the work of Shoshanna Weinberger, a Newark based artist who explores the legacy of Saartjie Baartman's exploitation on representations of the black female body.

Presenters:Jillian Hernandez, *Rutgers University*Anya Michelle Wallace, *Pennsylvania State University***333. Queering Possibility: LGBTQ Youth and New Media Representations**

5:20 to 6:35 pm • 206 - AV

Participants:**Creating the 'Lesbian World': The Contemporary Lesbian Subject in POWER UP's Short Films.**Erin Christine Tobin, *The Ohio State University*

In this paper I examine the political implications of a collection of short films produced by the Los Angeles-based non-profit organization POWER UP. Exploring the markers of queerness used to categorize the films as "lesbian", this paper situates the short films within the context of neo-feminist and lesbian cinematic frameworks. I argue that POWER UP's short films

serve as “create awakenings” for lesbian and feminist discourses, inciting a reconsideration of (neo)feminist, queer, and lesbian theories of subjectivity, representation, and identification in their exhibition of a diverse, yet unifying, “lesbian world”.

“Shipping” for Survival: Queer Youth in Online Fan Communities Enacting Expression, Resilience, and Resistance.

Lena Judith Drake, *Arizona State University*

“Fandoms,” or internet-based communities of media fans, are frequently comprised of young people who actively participate in online creative expressions like “shipping” (imagining fictional relationships) and “fanfiction” (utilizing pre-designed worlds to create new stories). Just as the oppression of queer youth in mainstream American culture connects with rampant exclusion, abuse, and even coerced suicides, these violations also lead to young people fighting back. Through grounded theory interviews and content analysis, this paper seeks to illuminate LGBTQ children’s queering of hegemonic media discourses through fandom technologies, to suit their own non-normative needs for cultural affirmation, sex education, and expression.

Not Your Average Jo: Lady Gaga’s Drag Persona, Jo Calderone, and Creative Technological Transgressions.

Danielle Bauer, *San Diego State University*

Lady Gaga’s use of drag has transformative possibilities through technology. Her male alter ego, Jo Calderone, exists both physically via Gaga’s body, and virtually through social networking technologies, including Twitter and YouTube. Through performance art and music, Gaga utilizes drag performance to explore public and private gendered spaces, thereby transgressing and reproducing heteronormativity. Calderone inspires online communities to reproduce and discuss drag through social networking sites, where music, new-media, and visual art are used to trouble traditional boundaries of gender and sexuality. Internet users interactively eroticize the cyber male body, while exploring “queer” desires as implied by Gaga’s corporeal sex.

Troubling Intersections of Sexuality & Race: Testimonios from Queer Youth of Color @ the Alliance School Milwaukee.

Tanya Kozlowski, *University of Illinois, Urbana-Champaign*

This paper will argue the intersections of sexuality and race as a paradoxical place of learning, teaching, and resistance using creative expressions from testimonios shared by queer students of color at the Alliance School Milwaukee. I share and expose the layers of complexities of transgressing the inclusion and recognition discourse that has become normalized in the emergence of anti-gay bullying programs in K-12 education.

334. Radical Mothering Online

5:20 to 6:35 pm • 207 - AV

The “Occupy” movement brought to the masses the issue of how the banking industry impacts electoral politics and public policy in the USA. Missing from “Occupy” and most progressive issues discussions are issues of how public policy impacts mothering in the USA. A panel of activists and academics will discuss how they use social media to push issues, such as individuals advocating for public schools in the USA, the evolution of the political mom blog, the challenges that mothers of color face and the media, to new audiences and with fresh urgency.

Presenters:

Veronica Arreola, *University of Illinois at Chicago*
Joanne Cronrath Bamberger, *Independent Scholar*
Cynthia W Liu, *K12NewsNetwork.com*

336. Masculinity as Frontier and Challenge: Disability, Transidentification, and Embodiment

5:20 to 6:35 pm • 210

Participants:

Feminist Disability Studies Insights Into Doing “Identity-Based Politics”. Kristina Knoll, *University of Washington*

Having interviewed eleven scholars whose work overlaps feminism and disability studies, I believe that FDS has a process emerging for working across identity groups that accounts for both the usefulness and the limits of feminist and disability studies theories. Embracing seemingly contradictory approaches, some feminist disability studies queries demonstrate how dialectical spaces often expose power structures that provide an opportunity to create social justice. Feminist disability studies scholars are concerned with how to maintain these spaces, where political tensions can be viewed as reflections of an opportunity for transformative knowledge production.

Locating Black Disabled Transmasculinity.

Michael Gill, *University of Connecticut*

Disabled masculinity is underexplored in feminist, gender, queer, and disability theories. Despite provocative materials that illuminate perspectives of disability and masculinity, the experiences of disabled men are not well known. The limited literature on disability and masculinity also does not reflect diverse lives of disabled men. This presentation explores the narrative of one of the subjects in the documentary *Still Black: A Portrait of Black Transmen*, Ethan Young, a black transman with cerebral palsy. Young’s narrative of identity illuminates the intersections of disability, gender, and race as read by others reflecting constructions of ableism, transphobia, and racism.

Manjuben Truckdriver: Complicating Fe/male Masculinities in Postcolonial North-India. Elakshi Kumar, *University of Minnesota, Twin Cities*

This paper will examine the documentary film *Manjuben Truckdriver* (2003) for the ways in which opens up the possibility of retheorizing the “queer” as not always outside the normative, but rather complicit with it. Manjuben’s female masculinity clearly challenges conventional modalities of (male) masculinity. However, it also exposes how the anxiety ridden and repetitious staging of postcolonial, nationalist and patriarchal masculinity provides the condition as well as the tools for the emergence of Manjuben’s female masculinity as legible masculinity. In this way dominant masculinity and female masculinity can be seen to unravel each other in surprising and productive ways.

Moderator:

May-Britt Ohman, *Uppsala University*

337. The Pervasiveness of Colonial Knowledge Regimes: The Land, the Body, and the Mind

5:20 to 6:35 pm • 211

Participants:

“Respect our sister the huckleberry:” Yakama Feminist Ecology as an Epistemology of Decolonization.

Michelle M Jacob, *University of San Diego*

I analyze Yakama people’s articulation of an indigenous ecological “counter-narrative” that resists settler colonial hierarchy. Yakama women elders teach the importance of maintaining an indigenous epistemology of land, food, and our bodies. Traditional foods, such as wíwnu (huckleberry), are understood as sacred, helping teach the core lesson: our relationship with land is viewed in sacred familial terms, rather than a colonial view of “commodity” or “resource to be extracted for profit.” Yakama feminist ecology challenges the interlocking oppressive systems of colonialism, patriarchy, and white

supremacy, and provides an important contribution to the emerging work on feminist decolonization.

Vaginas Without Histories: Neo-Genital Embodiment, Experience, and Exploration After Sex Reassignment Surgery. Muriel Vernon, *University of California, Los Angeles*

This paper explores transsexual women's experiences with their new genital embodiment shortly after undergoing sex reassignment surgery. Drawing on recent ethnographic fieldwork, I show how transsexual women familiarize themselves with the characteristics and function of newly created anatomy, what genitalia contribute to experiencing their bodies as distinctly gendered, and how transsexual women re-learn to imagine themselves as sexual subjects. Focusing on healing processes and clinical instructions of post-operative care, I explore the individual meanings of gender congruent genitalia while contrasting these with the social histories of gendered embodiment.

"With safe haven, no one ever has to abandon a child again:"

Anonymous Baby Surrender as Maternal Love.

Laury Oaks, *University of California, Santa Barbara*

Public discourses promoting safe haven policies reframe the "good mother" identity to make it congruent with the notion that a teenager who bears an unwanted newborn will safely surrender rather "dump" it. I explore the consequences of redefining maternal love as expressed by a woman's anonymous relinquishment of a baby and surrender of her status as a mother. I argue that policy advocates perceive women and girls' power to give life or cause death itself as a social problem, symbolically linking infant abandonment with abortion. Safe haven education increases surveillance of all women, targeting particularly teenagers and women of color.

Women "Speaking Back!": Writing as Therapy, Art, and Political Engagement.

Jennifer Michelle Taylor, *University of California, Santa Barbara*

This paper examines how women survivors of child abuse and sexual trauma understand autobiographical writing as therapy, art, and political engagement. Trauma writing provides a space for women and girls to "speak back" to perpetrators, mental health workers, friends, and family who have marginalized their experiences, identities, and histories. I examine popular case-studies of Multiple Personality, now Dissociative Identity Disorder, to argue that the autobiographical writing powerfully disputes "epistemologies of ignorance" and "unknowledges" (Sullivan and Tuana 2007) surrounding child sexual abuse in the U.S. Participant-observation in trauma writing groups provides insight into the contemporary significance of this decolonizing medium.

Moderator:

Carly Thomsen, *University of California, Santa Barbara*

338. Community College Caucus Meeting

5:20 to 6:35 pm • Broadway

339. Study Abroad and Service-Learning in the Global South: Feminist/Womanist Reflections

5:20 to 6:35 pm • California Room

This roundtable focuses on the benefits and challenges of creating feminist study abroad and service-learning courses that are situated within the Global South. We explore a number of practical issues related to the development of such programs: how to get university approval; how to cultivate collaborative partnerships abroad; and how to ensure that these relationships are indeed feminist. Participants will reflect upon their experiences developing and/or leading these types of programs in a number of different locations including Uganda, South Africa, Liberia, and the U.S. Virgin Islands.

Presenters:

Alicia Decker, *Purdue University*

Danielle DeMuth, *Grand Valley State University*

Tamara Berg, *Winona State University*

Marita Joan McComiskey, *University of Connecticut*

Moderator:

Adrianna L Lozano, *Purdue University*

340. National (In)Security: Gendered Experiences in a Time of Perpetual War

5:20 to 6:35 pm • Grand Ballroom A

Participants:

Beyond Conventional Soldiers: Women as Allies for Nuclear Security.

Catherine Emmanuelle, *University of Wisconsin, Eau Claire*

This paper traces gendered roles within the vast array of global actors as allies in solving international security issues, ranging from the U.S. State Department to budding grassroots activists on nuclear security. The author uses experiences as a non-traditional Women's Studies student and participation in leading women's development on security issues with the White House Project and the Ploughshares Foundation. The literature includes Laura Sjoberg's anthology *Gender and International Security*, "Women and Militarism" (Barnard Center for Research on Women), and contemporary periodicals from UNIFEM, tracing multiple complexities of the marginalization of women's voices throughout international security decision-making possibilities.

Occupy Wall Street and the Roots of Retroactivism: The Impacts of ACT UP and Women's Peace Camps on Contemporary Activism.

Mary Jo Klinker, *Washington State University*

This paper examines "retroactivism"—the utilization of past actions for social justice as a continued inspiration for contemporary change—and the importance of the history of feminist and queer activist's reclamation of public space (Hildebrand 2006). I will specifically examine the direct actions of the Greenham Common and Puget Sound Women's Peace Camps, Women's Pentagon Actions, and the ACT UP protests of Wall Street's economic, racist, and homophobic injustices as connected to U.S. political policies and how these direct action methodologies have been integral to the Occupy Wall Street Movement.

Transnational Political and Personal Activism: Addressing the Sexual Violence Crisis in the Democratic Republic of the Congo (DRC).

Pamela O'Leary, *Public Leadership Education Network*

This will examine the process that resulted in the passage of a resolution by the United States House of Representatives condemning the sexual violence crisis in the DRC and the formation of a transnational feminist solidarity group to support human rights activists from the DRC.

Moderator:

Liz McNeill, *Washington State University*

341. Revising, Recreating, the Historical and Cultural Archive: Nature, Quilting, Blogging, Storytelling

5:20 to 6:35 pm • Grand Ballroom B

Participants:

Testimony of the Image: Women in the Global Cultural Record.

Max Dashu, *Suppressed Histories Archives*

I'll present a visual survey of artifacts illustrating the range of what has been overlooked / withheld / made unavailable, expanding our view of women in regions and time periods that are rarely discussed outside highly specialized academic publications. These are cultural treasures: the female monoliths of

Ethiopia, Italy and Sulawesi; women in the rock murals of Zimbabwe, Utah and the Sahara; in the ceramics of Nok and Jamacoaque, Cretan and Harappan seals, Chinese bronzes, stone reliefs of the Khmer and Cham. Scanning the cultural record for direct testimony can broaden and shift our vision of women's history and heritages.

Rhetorical Analysis of "Modern" Quilting: Expressions of Voice & Camaraderie that Fuels Entrepreneurship.

Rachel S. May, *University of Rhode Island*

As a member of the modern quilting "movement," I study the language that women use to talk about their quilting and their lives, both on their blogs and in person at modern quilt guild meetings, in order to better understand this new expression of creativity and the supportive environment that subverts the traditional hierarchy of the business world and allows women to encourage one another's expressions of self and the development of entrepreneurship. Thus, women gain their independence and a livelihood whose flexibility allows them to simultaneously inhabit several spheres—home, work, life passion—and connect with women around the world.

Uprooting Internalized Anti-Semitism: Choosing Justice Despite Our Fears.

Penny Rosenwasser, *City College of San Francisco*

As U.S. Jewish feminists, our minds have been colonized by the dominant white male Christian discourse of anti-Semitism (also sexism, heterosexism, racism), convincing us that something is "wrong" with us. I suggest that in community, we can uproot this internalized knowledge, empowering our activism. Sharing stories, we can release/reframe destructive messages and make new meaning. Facing our historic fears without acting on them, we can speak out for human rights for Palestinians and Israelis. Linking personal healing with social change, we can increase our effectiveness in changing unfair systems, to ensure justice and dignity for everyone—including ourselves.

Moderator:

Molly Talcott, *California State University, Los Angeles*

342. Empire and Affect: Colonial Pasts; Entangled Futures?

5:20 to 6:35 pm • Grand Ballroom C

Participants:

Imperial Sentiment: Colonialism and Consequences in Owenson's The Missionary.

Ashley Shannon, *Grand Valley State University*

In *The Missionary*, Sydney Owenson's critique of Empire hinges on emotional affect to mask individuated cultural identities. The doomed love of the Hindu Luxima and the Catholic Hilarion—the imaginary union of East and West—is both literally impotent and figuratively fruitless, culminating not in an act of union, but in Luxima's decision to commit sati. The imprint of empire on Luxima is entirely traumatic, unredeemed even by the sentimentalism of the chaste love she bears Hilarion. Posing imperial union as sentiment, Owenson suggests, will stamp out individual desire, and thus individual personhood, leaving behind only alienation, madness, and death.

Bodies in Peril: Half the Sky and Neo-Sentimental Narratives.

Alexandra Barron, *St. Edwards University*

In an effort to persuade audiences to care about abuses to women in the developing world, the authors of *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* repeatedly depict a female body being violated. This focus on the brown female body at risk employs a number of colonial tropes. I argue that these images are reminiscent of sentimental novels, and seek to use affect in similar ways. While it is not wrong to move an audience to act against injustice, the tropes they use—horror, shock, objectification, and voyeurism—are worth a closer look.

Knitting for Good? Affective and Political Economies in the Global Yarn Trade.

Pamela Butler, *University of Notre Dame*

In the last 10 years, as the hobby of handknitting has increased in popularity in the global north, new knitting cultures have become increasingly invested in international charity knitting, and "fair trade" and "ethically"-sourced global yarn brands. By tapping into handknitting's connections to liberal notions of female empowerment, these transnational circuits of charity and consumption reproduce the sentimental paternalism of "global sisterhood." While recent discussions of affect and post-9/11 US empire have emphasized emotions such as fear and disgust, this paper asks how US empire may also operate through affective economies of pity, empathy, and compassion.

Moderator:

Jigna Desai, *University of Minnesota*

343. How Transformative Are We, Really? Radicalizing the Academy Through Academic Departments

5:20 to 6:35 pm • Grand Ballroom F

How do academic programs like Women's Studies, Chicana/o Studies and African and African American Studies serve as spaces to transform educational institutions? This workshop will use bell hooks' *Teaching to Transgress* to address areas within our academic programs that need decolonizing to truly be departments of transformative change within our institutions of higher education.

Presenters:

Gerakina Arlene Sgoutas, *Metropolitan State College of Denver*

Adriana Nieto, *Metropolitan State College of Denver*

Sheena Star Coffee, *Metropolitan State University of Denver*

Eneri Rodriguez, *Metropolitan State College of Denver*

Ella Marie Ray, *Metropolitan State University of Denver*

Moderator:

Mary Robertson, *University of Colorado, Boulder*

344. The Corporatization of the U.S. Academy: Without Diversity and Women's Studies as We Know It

5:20 to 6:35 pm • Grand Ballroom G

Participants will discuss how corporatization affects women's studies programs/departments and how it leads to cases of bullying, harassment, and termination of staff members, international and minority faculty in Women's Studies, based on discrimination obscured by economic conditions.

Presenters:

Ines Shaw, *SUNY-Nassau Community College*

Ayse Dayi, *Center for Transnational Women's Issues*

Becca Chase, *Illinois State University*

Pramila Venkateswaran, *Nassau Community College*

Betty J Harris, *University of Oklahoma, Norman*

Moderator:

Sharon Leder, *F.A.A.D.*

345. Imagining Men in a Feminist Future

5:20 to 6:35 pm • Grand Ballroom H

Participants:

Feminisms and New Masculinities in Sherman Alexie's The Absolutely True Diary of a Part-Time Indian.

Katie Peel, *University of North Carolina, Wilmington*

In *The Absolutely True Diary of a Part-Time Indian* Sherman Alexie draws upon the work of second- and third-wave feminists, notably Gloria Anzaldúa and Chicana feminism, in representing not only a way of understanding the world, but also a form of masculinity that, while usually targeted for ridicule,

is here celebrated. Alexie's portrayal of Junior challenges conventional representations of masculinity in that he is sensitive, empathetic, small, and ascribes to conflicting identity groups. Not only is Junior ultimately accepted by his peers and communities in the novel, but the book's popularity indicates that Junior is also celebrated by real-life children and young adults. The cultural work that this narrative does ultimately is to offer hope in the face of today's bullying epidemic and masculinity crisis.

"Trust Me, I'm a Scientist": Masculine Mastery of Scientific Discourses in Lars Von Trier's Melancholia.

Amy Schlag, *University of North Carolina, Wilmington*

Lars von Trier's *Melancholia* (2011) is a haunting examination of depression and rumination on the end of the world. In *Melancholia*, von Trier calls on Eastern philosophy as a retort to the failure of Western science to control women and the world in general. This paper reads the characters of Justine and Claire as Western embodiments of the Hindu goddess Kali. Kali is a goddess of destruction, and grants liberation by removing the illusion of the ego, and embracing destruction. Kali destroys only to recreate. von Trier offers a schema in which feminine experience and ways of knowing are privileged via association with Kali, and masculine authority is revealed to be tragically erroneous.

From Metrosexual to Retrosexual: Nostalgia, Fantasy, and Entitlement in Men's Magazine Advertising.

Chadwick Roberts, *University of North Carolina, Wilmington*

Consumer culture continues to be a site of struggle where the forces of the market wrangle with hegemonic masculinity. This paper examines the ways advertising in U.S. men's magazines imagine the male body and masculinity. Specifically, how does advertising for men's toiletries reconcile the use of such products with traditional heterosexual masculine identity? This paper examines the specific ways in which masculinity is "branded" within men's lifestyle magazines such as *Esquire* and *Men's Health*. As these advertisements make clear, grooming is said have direct implications for career advancement and success in romance, but also speak to a continued sense of masculine entitlement and dominance.

Moderator:

Jeannie Ludlow, *Eastern Illinois University*

346. Unbound Feminism of Midlife Daughters and Aging Mothers: Learning to Live, Give, and Let Go

5:20 to 6:35 pm • Junior Ballroom 1 - AV

Participants:

Long Goodbyes, Leave-Taking, and Liberating our Lives: Reimagining Caregiving. Carol A. Gosselink, *Missouri State University*

Due to our gendered roles, women's "emotional labor" (Abel & Nelson, 1990) associated with providing aging parent care largely has been depicted as an onerous burden. By exploring eldercare work through a revolutionary feminist lens, however, we can envision a future in which the very act of caregiving can present midlife daughters with a transformative opportunity. While in no way negating the challenges women face in juggling the second or even third shifts (Hochschild, 1989), my research demonstrates, that for some of us, eldercare work facilitates our learning to live, give, and finally, let go of our maternal progenitors.

Extending the Argument for Choice to End-Of-Life Decision-Making.

Janet R. Hutchinson, *Virginia Commonwealth University*

A feminist death embodies choice--as in the right to choose how are bodies are used as socioeconomic instruments (abortion); as the form of care chosen in periods of medical crisis, and as to whether or not death may be

prescribed by individuals prior to or at the onset of a terminal illness, including dementia. A chosen death, self-administered or assisted, is, I contend, a feminist issue. It is of particular importance for those who live in states that deny partner relationships, some forms of palliative care, and the use of certain opiates to relieve extreme pain.

Envision a Feminist Future In Which Elderwomen Are Respected And Care Of The Aged Valued. R. Saya Bobick, *West Virginia University*

This feminist future to be envisioned is often realized in present indigenous societies. Members of many rural American Indian and Alaskan Native communities respect and honor their older members. A small sample of rural elder females from diverse cultural and geographic locations participated in interviews and discussions regarding the part that culturally relevant customs and oral tradition plays in health promotion within their interdependent Native community. Indigenous female elders bring lived experience, wisdom, and connection to heritage for Native American and Alaskan Native families and communities within a tribal nation.

She Needed Us as Much as We Needed Her: Multigenerational Family of Fox's Raising Hope. Melanie Cattrell, *Georgia College & State University*

Fox's sit-com *Raising Hope* focuses on the Chance family; single father Jimmy lives with his daughter, parents, and great-grandmother, Maw Maw, who has dementia. While most television programs—particularly comedies—shy from exploring characters with dementia, *Raising Hope* approaches it. Indeed, the show seeks to normalize dementia by representing it not as a "very special issue," but as a fact of life. Not pitied, coddled, or ignored by her family, Maw Maw is viewed as a person, not as a disease. I argue that this normalization is unique, signifying a positive change in representations of aging women and their caregivers.

Moderator:

Pamela Heath Gravagne, *University of New Mexico*

347. Decolonizing the Master Scientist's Tools: Teaching Feminist Science to Feminists, Scientists, and Feminist Scientists

5:20 to 6:35 pm • Junior Ballroom 2

This roundtable will explore pedagogical issues that arise from teaching courses covering both scientific and women's studies material. These courses challenge dominant epistemologies and methodologies within the sciences and introduce students to postcolonial, antiracist, and feminist science studies perspectives. The first panelist will discuss how to address the pre-conceived understandings of science that students bring to the classroom. The remaining panelists will draw on their teaching experiences to address questions including: How do we make the content accessible for both the science and women's studies students? How can we foster an atmosphere of collaboration and respect? Audience participation encouraged.

Presenters:

Mary Wyer, *North Carolina State University*

Cyd Cipolla, *Emory University*

Kristina Gupta, *Emory University*

Clare Jen, *Denison University*

Kristina Mead Vetter, *Independent Scholar*

Banu Subramaniam, *University of Massachusetts, Amherst*

Moderator:

Claudia Murphy, *Minnesota State University, Moorhead*

348. Sexualities, Intersectionalities, and Institutions

5:20 to 6:35 pm • Junior Ballroom 3

Participants:***Flipping the Script: Rethinking Health Research on Latina Youth******Sexualities.*** Emily S. Mann, *San Francisco State University*

Much social scientific inquiry on Latina youth sexualities emphasizes risk, prevention, and harm reduction with respect to girls' engagement in sexual activity. Social science hegemonically produces Latina youth as an inherently "risky" population, rarely addressing the conditions that inform Latina girls' marginality, self-concepts or sexual subjectivities. Drawing on findings from a multi-sited, mixed-methods study of Latina/o youth in California conducted in 2011-2012, I advocate that researchers reconceptualize Latina youth as sexual subjects and agents constituted through complex, intersectional relations of power and inequality. This paper extends the efforts of other feminist researchers (e.g., Bettie 2003; Flores 2009) and explicates how Latina/o youth negotiate and conceptualize their intersectional identities, which researchers can utilize to reframe how they study Latina youth sexual health.

The Gay Sessions: Psychotherapy and the Production of 'Sexual Orientation'. Patrick Ryan Grzanka, *Arizona State University*;Joseph R. Miles, *University of Tennessee*

This paper investigates the largely obfuscated domain of psychotherapy as a site for the production of 'sexual orientation' as an identity category and mental health 'issue.' From our analysis of over 1,200 minutes of widely disseminated videos to educate psychotherapists-in-training, we argue that scientifically derived "best practices" for treating sexual minority clients are inextricable from heteronormativity. We explore the inclusion of transgender issues in psychotherapeutic discourse on sexuality and the connections drawn between sexuality, gender, race and ethnicity. Addressing the dearth of sociological research on psychotherapy, we argue that psychologists and their clients co-create sexual orientation through a scientific and cultural discourse which reinforces heterosexuality, gender normativity and Whiteness as the default subjectivities of "normal" psychology.

Sex and the Carceral Body: Incarceration and the Production of Masculinities among Bisexually Active Black Men.Sonja Mackenzie, *San Francisco State University*

One in nine young Black men is currently incarcerated in a system of "massive elimination" (Foucault, 1972) that inheres "deviant" sexuality in the Black male body. Public health HIV/AIDS surveillance has reinscribed these meanings through individual responsibility theories of the "bisexual bridge" that implicate Black male same-sex behavior in HIV's spread and to silence the structural context of sexuality. This paper explores narratives of same-sex desire, practice and identity through interviews with 50 formerly incarcerated, bisexually active Black men in the San Francisco Bay Area. I argue that masculinities are produced and often tenuously maintained through a process of "gendered prisonization," which offers an intersectional lens for understanding how men of color negotiate gendered sexual and social systems while incarcerated.

Moderator:Mel Michelle Lewis, *Goucher College***349. Slashers, Swappers, Paranormal Romantics, and Hipster Protestants: Gender, Race, and Sexual Identity in Other Worlds**

5:20 to 6:35 pm • Junior Ballroom 4 - AV

Participants:***Beyond Slash: The Queer, Feminist, and Antiracist Labor of Star Trek Fandom.*** Michael Hames-Garcia, *University of Oregon*

This paper considers the imaginative labor involved in crafting creative responses to popular culture texts, specifically Star Trek. Despite being outside the mainstream of Trek fandom (and despite the continued absence of explicit LGBT content in the "canonical" Trek universe), queer and feminist fans have engaged in narrative strategies (ranging from ironic mimicry to playful subversion to wholesale rewriting) that make Trek tell a more radical story than the liberal-humanist one on its surface. This paper considers the work of the Portland-based improv troupe The Unscriptables, the web-based project Star Trek Phase 2: New Voyages, and noncanonical Star Trek novels.

Now I Play My IRL Gender": Gender Swapping, Gender Accountability, and Massively Multiplayer Online Games.Carol A. Stabile, *University of Oregon*

This paper explores gender play in MMOs as a potentially transformative practice and process. While there's a great deal of scholarship that explores the dystopian aspects of online gaming, as Michel Foucault would remind us, the practices of anonymity that allow for online harassment also allow for resistance. Based on ethnographic interviews with World of Warcraft players, this paper looks at how those engaged in practices of online gaming understand those practices and how they are challenging the forms of "gender accountability" (as feminist sociologists like Sarah Fenstermaker put it) that reproduce binary norms of masculinity and femininity.

Miscegenation Without Race: Interracial Utopias in the Paranormal Romance Novel. Rebecca Wanzo, *Washington University*

Romance novels have long hinted at feminist utopian ideas, as heroines transform the sensibilities of men and build ideal, supportive communities. The utopian spaces constructed in these texts take an unusual turn with the growth of paranormal romances, which still present new heroes and spaces but also construct worlds where miscegenation can happen (between humans and supernatural beings) without the troublesome presence of race. Through discussions of paranormal romance novels, I explore how these texts imagine transgressive futures where the dangers of sex and marriage with racial others is eroticized and the challenges of interracial relationships are overcome in the service of white nationalism.

Mark Driscoll Thinks Utopia is a Feminist Plot: Authority, Masculinity, and Protection in the Mars Hill Church Discipline Debates. Mara Corinne Williams, *University of Oregon*

Mars Hill mega church in Seattle is an internet darling; well designed, youthful websites and podcasts project an image of a "hip" protestant church. Yet, a scandal over the ejection of an ex-member has rocked protestant blogs, exposing conflicts over authority, gender, and sexuality. Situated within the problematic gendered culture of Mars Hill as presented in official blogs, podcasts, and training materials, the church discipline debates struggle over the shape of the 21-century church. Yet, women's voices are largely absent. When their experiences are included, men speak for women, reenacting a problematic rhetoric of protection found in the original scandal.

350. Distance Education Task Force Meeting

5:20 to 6:35 pm • Kaiser

351. Member Assembly Meeting

5:20 to 6:35 pm • Skyline

Members can learn about the state of the organization, make recommendations in support of the NWSA mission, and talk with NWSA leaders. Join us in welcoming new NWSA President Yi-Chun Tricia Lin and thanking outgoing NWSA president Bonnie Thornton Dill.

352. Networking Reception for Northern California WGS Programs*5:30 to 7:00 pm • Exhibit Hall West*

Reception co-sponsored by the following: California Institute of Integral Studies, Women's Spirituality Graduate Program San Francisco State University, Women and Gender Studies San Jose State University, Women's Studies Santa Clara University, Women's and Gender Studies Sonoma State University, Women's and Gender Studies Stanford University, Feminist Studies Saint Mary's College of CA, Women's and Gender Studies University of California, Berkeley, Center for Race and Gender University of California, Berkeley, Designated Emphasis in Women, Gender and Sexuality University of California, Berkeley, Gender and Women Studies University of California, Davis, Women and Gender Studies University of California, Santa Cruz, Feminist Studies

353. Feminist Studies Sponsored Dance Event*8:00 to 10:00 pm • Skyline*

Join Feminist Studies Editorial Director Ashwini Tambe and the Feminist Studies staff in a dance party. All are welcome!

SUNDAY, NOVEMBER 11

354. Knowledge Production, Proliferation, and Commemoration

8:00 to 9:15 am • 201 - AV

Participants:***Queering Black History Month: Canadian Racial Spectacle or The Greatest Love of All.*** Omisoore Dryden, *University of Toronto*

This paper explores two similar yet distinct events both titled "Queering Black History Month." One event is heralded as celebrating queer and trans African, Black and Caribbean People in Canada, while the other asks "How About Us?" By exploring these events, I'm interested in the discursive practices and knowledges that are made visible through an interrogation of these political events. How is racialized sexuality, a necessary site of exploration within (queer) Canada understood in relation to belonging and as spectacle? By taking up queer blackness/Indigeneity as modes of analysis, how are black queer bodies understood in relation to Canadian subjectivity and how do black queer bodies disrupt Canadian multicultural homonationalist narratives?

"To Not Acknowledge Joy is a Sin": Lucille Clifton's Theology of Joy.Bettina A. Judd, *Mount Holyoke College*

This paper examines joy as a spiritual, affective, and ethno-culturally rooted worldview through which Lucille Clifton crafted her poetry. By placing Clifton's spoken words in conversation with her poetry, this paper breaks the tenant of literary analysis that erases (no less, kills) the author. It takes seriously the contention that Black women's creative production is also Black feminist theory. Clifton's Theology of Joy is a holistic, homegrown worldview that foregrounds survival and knowledge by engaging mind, body, and spirit.

Pathologies of Self, Masculinity, Race & Sexuality: A Photographic Discourse Analysis of Bishop Eddie Long and Col. Russell Williams.Sarah Stefana Smith, *University of Toronto*

The cases of Bishop Eddie Long and Col. Russell Williams have circulated in the news over the past year. Former commander of Canadian Forces Base, Williams pleaded guilty October 2010 of murder and sexual assault charges. As of December 2010, Long had four lawsuits alleging sexual coercion by young men in his New Birth Ministry. The cases of Long and Williams among the tensions and disgust evoke multiple affective responses from civil society. Through a photographic deciphering practice I consider the ways particular discourses of masculinity, race and sexuality are constructed and in turn circulate through the images of Long and Williams.

Moderator:R. Cassandra Lord, *University of Toronto*

355. Performative Pedagogies in Theory and Practice

8:00 to 9:15 am • 202 - AV

Participants:***(Re)Imagining Education by Transgressing Boundaries with Activist Art.*** Jessica Lynn George, *Oregon State University*

This paper explores the use of activist art in the classroom as a form of "engaged pedagogy" through the connection of students' personal positionality with the current political climate both local and transnational. The imaginative creative space of art within education allows students to transgress boundaries and imagine possibilities outside the constraints of reality while activist art demands a connection to social justice issues. Using art in the feminist classroom acknowledges the creative as an important place for knowledge production not normally centered within a corporatized university structure.

Comic Books Unbound: How I Learned How To Art.Franny Howes, *Virginia Tech*

In this multi-genre presentation, I will use the medium of underground autobiographical comics to explore both the work of Lynda Barry, coiner of the term "autobiofictionalography," as well as my own development as a comics creator. Barry's comic book memoirs also serve as theoretical and instructional texts, encouraging readers to write, draw, play, and tell their own stories. Through a paper accompanied by a piece of my own comics work, I will explore how feminist comics creators work against the masculinist comic book collecting tradition and "unbind" comics.

Feminist Digital Storytelling: New Media Techniques for Feminist Pedagogy & Research.Kandace Creel Falcón, *Minnesota State University, Moorhead*

The medium of digital storytelling enables WGS students and feminist researchers to purposefully link the creative with the scholarly. Through its dissemination in the classroom and in online spaces I articulate that this format is integral in introducing the concepts of WGS, which foster critical dialogues and serve as teaching tools. In my own research the format has served as a space to blend storytelling, oral history, family history, creative writing and feminist theorization. This paper highlights the importance of mixed media theory making through the personal format of digital storytelling that is purposefully approached from a feminist perspective.

Needing to Be Scene: Building Empathy Through Feminist Flash Fiction.Chauna Craig, *Indiana University of Pennsylvania*

Women's studies classes usually introduce feminist issues through scholarly texts, news articles, and imaginative literature as ways of reading women's lives. But "reading about" can create distance between subject and subject matter, especially in students reluctant to identify as feminist. Even writing about readings can allow students to separate the personal from the political. This presentation considers how the practice of writing feminist-themed flash fiction in academic-based courses can open students to connect personally with experiences that may not be their own and help them see "inside" the issues in more empathic ways.

Moderator:Charlotte Loftus, *Independent Scholar*

356. Rethinking the Frame: Alternative Theoretical, Methodological, and Epistemological Tools for Practicing Contemporary Feminist Media Studies

8:00 to 9:15 am • 203 - AV

Participants:***Doing Media Ethnography in Real TV: A Fierce Critical Interrogation.*** Sheri Davis-Faulkner, *Spelman College*

This presentation offers a critical race feminist media research approach blending content analysis and an intersectional interrogation of corporate media institutions and practices. This bidirectional media ethnography "within the frame" and "beyond the frame" of television, focuses on reality series, *Too Fat for Fifteen*. I examine images and messages about women within the childhood obesity televisual narrative, and turn a critical lens towards media conglomerates to assess corporate practices contributing to social and economic inequality for women and girls. This approach situates corporate media owners as powerful culture industry agents and attends to their "footprint," as employers and political interest groups.

The Outer Limits: Contemporary African-American Women's Cinema and The Limits of Postfeminist Media Criticism.

Whitney A. Peoples, *Emory University*

Theoretical work on the impact of post-feminism on US popular culture has grown remarkably in recent years (Tasker & Negra 2007; Negra 2008; McRobbie 2009). Films and television shows like HBO's *Sex and the City* produced a groundswell of critical work on the status of feminism and women in popular culture. This paper addresses the omission of media produced for African-American female audiences in this important tide in feminist media studies. Films like *Why Did I Get Married* deploy a revisionist approach to Black women's histories, particularly in regards to feminism. This paper argues that reading post-feminism with and against these cultural products could produce a more nuanced understanding of post-feminist cultural politics, particularly in terms of their relationship to issues of race, class and religion.

Moderator:

Anya Michelle Wallace, *Pennsylvania State University*

357. Theorizing Creative Openings: Slutwalks, Mental Illness, and Coming Out/Inviting In

8:00 to 9:15 am • 204 - AV

Participants:

This is What A Feminist Looks Like?: Performing Third Wave Identity in Slutwalks. Clare Lemke, *Bowling Green State University*

Slutwalk participants engage with the imaginative impulse that drives feminist activism by innovating creative responses to contemporary rape cultures. In their performances of "slutty" feminists, Slutwalk activists construct third wave identities which are not exempt from critique or problematic consequences. Scholars define third wave feminism in terms of everyday activism, defying stereotypes of feminists, and embracing contradiction. Slutwalks illustrate these rhetorical tactics and also challenge the notion that third wave activism eschews collective, public action. This presentation explores Slutwalks as a site of third wave performance which both reflects and complicates current theories of third wave rhetorical activism.

Feminist Pedagogy: First Person Creative Life Writing.

Wonda Baugh, *Bowling Green State University*

Just as consciousness-raising was an important part of second wave feminist rhetorical theory and praxis, first-person narrative and other art forms have a similar function today. This paper explores narrative life writing as a feminist epistemological methodology that can be utilized to illuminate how the personal is political. This paper includes an example of such writing—a non-fictional narrative about living with mental illness and advocates this style of writing in the women and gender studies classroom as an alternative to more traditional academic writing.

Inviting In: Reframing Coming Out through Autoethnography.

Marne Austin, *Bowling Green State University*

The notion of "coming out" has been challenged by some scholars as one that aligns with heteronormative notions of sexuality. In this paper, I respectfully challenge the genealogies of "coming out" by autoethnographically using and interrogating the notion of "inviting in" (Moore, 2011) as a creative alternative. I argue for the continual re-examination of such discourses as we move forward in feminist scholarship and activism to encourage new outlets and awakenings so that we do not fall into habits of uncritical and limiting ways of knowing and living.

Moderator:

Kate Livingston, *The Ohio State University*

358. Breaking Boundaries, Making Art: Finding the Spaces of Be/longing

8:00 to 9:15 am • 205 - AV

This workshop/performance offers performance by theater artist D'Lo and an ensuing dialogue between the "artist" and South Asian feminist "scholar," Archana Pathak. Our dialogue will center on the ways in which trans*, queer, South Asian, feminist, womanist do/not intersect and how we navigate these fragile, yet sustained spaces that occupy our very lives. This performance dialogue will further explore the ways in which scholarly voices get privileged over artistic/activist voices and the ways in which such maneuvers further marginalize trans*, queer, South Asian feminists.

Presenters:

Archana Pathak, *Virginia Commonwealth University*

D'Lo D'Loco Kid, *Independent Artist*

Moderator:

Elizabeth Canfield, *Virginia Commonwealth University*

359. Transnational Dialogues in Transition: New Avenues for Sexual Politics and Solidarity

8:00 to 9:15 am • 206 - AV

Participants:

Rethinking Feminism in Context of the Middle East.

Ayca Mazman, *University of Cincinnati*

In light of recent political developments in the Middle East following Arab Spring, feminists in global North are called upon rethinking their epistemic commitment to secular feminisms. While attempting to create spaces for women who have a strong sense of socio-economic justice, it is time to explore complex sets of voices associated with Middle Eastern feminisms, which stem from diverse national and historical contexts. As a Turkish feminist scholar living in the US, I examine feminist possibilities that are flourishing in Middle Eastern Muslim countries and explore how these new positionalities can contribute to a broader definition of feminism.

The Effects and Realities of Environmental Sustainability Programs in a Neo-Colonial Framework: A New Paradigm of Tourism and Women's Empowerment in the US Virgin Islands.

Courtney Reynolds, *University of Kentucky*

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 social and economic opportunities in a "post-colonial" globalized world.

Moderator:

Ayca Mazman, *University of Cincinnati*

360. Transnational Feminism Across Time and Space

8:00 to 9:15 am • 207 - AV

Participants:

Governing Sexuality: Paradoxes of Transnational Institutions and Local Activism. Yan Long, *University of Michigan*

How does the integration of sexuality into transnational institutions take shape and how does this process affect formal political and cultural systems? And how and why do only some—not all—categories of identities and rights get translated into local practices and shape domestic politics in both positive and negative ways? This article analyzes how sexual politics are

increasingly located in formal transnational institutions and how this process produces ambiguous outcomes. By combining international relations and transnational feminist theories, it calls for a closer examination of the prevailing celebratory paradigm of transnational advocacy networks.

The 'Pink Chaddi' and 'Besharmi Morcha' Campaigns: A Poststructuralist Reading of Contemporary Feminist Campaigns in India.

Jayati Lal, *Ambedkar University, Delhi*

This paper examines two recent feminist campaigns by a younger generation of feminists in India, which have been the subject of debate within the feminist community. The Pink Chaddi (pink panty) campaign was launched in response to physical attacks on women and men in pubs by self-proclaimed right wing Hindu activists in January of 2009. Besharmi Morcha was the name given to the 'SlutWalk' that was held in Delhi in July 2011, and was one of several such walks that were organized internationally. I argue that a post-modern and poststructural feminist reading of these campaigns precludes their easy dismissal as 'postfeminist.'

'The Fire Behind the Ruins': The Emergence of Dominican Feminist Transnational Activism, 1901-1925.

Ginetta E.B. Candelario, *Smith College*

Historicizing the development of Dominican feminist critiques, identity and activism in the Progressive Era, this paper discusses the trajectory between the development of Dominican women's late 19th century self-identification as "feminists" in active conversation with other feminists throughout the Americas and the formation of the country's first feminist organization, the Comité Central Feminista Dominicano, founded in 1925 as part of the anti-U.S.-imperialist feminist organization, Liga Internacional de Mujeres Ibéricas e Hispano-Americanas.

Ritual Citizenship in News Photographs of Osama Bin Laden's Death.

Jacquelyn Arcy, *University of Minnesota*

In the days after President Obama announced the death of Bin Laden, Americans celebrated the assassination of a terrorist and mourned the lives he took. In popular media Americans saw images of themselves celebrating in the street, inculcating a collective affect of happiness, excitement, virility and fear. Looking at collections of news photographs, I analyze visual representations of reactions to the death of Bin Laden. I consider how celebratory media rituals shape corporeal and social bodies in relation to hegemonic constructions of gender, sexuality, and nation; effectively maintaining the relationship between the body and social order.

Moderator:

Julietta Hua, *San Francisco State University*

361. Type/Face: Feminist Print Culture Shaping Feminist Theory and Practice

8:00 to 9:15 am • 208 - AV

Participants:

In the Belly of the Monster: Politics of Liberation and Representation in the Third World Women's Alliance.

Agatha Beins, *Texas Woman's University*

This paper examines the interconnections among representation, modes of production, and politics within the Third World Women's Alliance (TWWA). TWWA's newspaper, Triple Jeopardy, and their organizational records constitute a rich resource for excavating these interconnections and gaining a more complex understanding of the daily practices of revolutionary social justice movements. I thus contribute to scholarship about women's activism in the 1970s that, while attentive to the interlocking facets of identity, has been slower to foreground the ways that women of color represented themselves and their struggles in ephemeral publications.

Transforming Conditions.

Julie Enszer, *University of Maryland, College Park*

Artifacts of lesbian print culture influenced racial-ethnic formations during the 1980s. Lesbian-feminist publishers produced and circulated books like *This Bridge Called My Back*, *Home Girls*, *Cuentos*, and *Nice Jewish Girls*. In addition to books, feminist publisher's material practices shaped racial-ethnic formations. *Conditions*, a journal founded in 1977 by four white feminists, transitions in the early 1980s to a multi-racial editorial collective. What meanings did this transition have for feminist print culture? What effects did the transition have on lesbian-feminism and feminism in subsequent years? Using archival materials, I examine *Conditions* to consider how the journal shaped racial-ethnic formations.

The Signs Journal Encounters the Global South.

Kelly Coogan-Gehr, *National Nurses United*

This paper examines the formative role played by the *Signs* editorial community in the 1970s in crafting the epistemological, political, and methodological contexts for U.S. scholarship on third-world women. Using the Wellesley Conference in June 1976 on Women and National Development as a case study, this paper explores how the *Signs* editorial community shaped scholarship on third-world women. First-world scholars typically prioritized the issue of gender inequality. Women from the third world, however, emphasized political issues they believed structured the specific shape gender inequality took in their lives: class inequalities, neoliberalism, globalization, neocolonialism, US imperialism, racism, ethnocentrism, and xenophobia.

Moderator:

Julie Enszer, *University of Maryland, College Park*

362. Building a Feminist Future Through Decolonizing Undergraduate Scholarship

8:00 to 9:15 am • 210

Participants:

Birthing Poverty: Teenage Motherhood and its Discontents.

Elizabeth Crossen, *Pennsylvania State University*

'Birthing Poverty: Teenage Motherhood and its Discontents' reframes teenage pregnancy and motherhood in the United States as a symptom of poverty rather than the cause, as a means for young, low-SES women to enter adulthood in a safe and purposeful way, often motivating them to create and achieve goals they once thought impossible. This paper utilizes contemporary feminist scholarship on teenage motherhood to challenge common ideologies and policy solutions about this incredibly controversial topic.

A Conversation with Gloria Anzaldua; Identity Borders and Conocimiento.

Leslie Christina Sotomayor-Zoebisch, *Pennsylvania State University*

Gloria Anzaldua engages aspects of fluidity, crossing cultural boundaries, speaking to a larger dialogue of personal and global historical experiences affecting our contemporary and future perspectives. I put into conversation Anzaldua's principle theories of identity, mestizaje and *conocimiento* via my own experiences as a Latina. Culture, spirituality, sexuality, language, and country have significantly imprinted on my complex identity. Excavating these ideas awakens awareness towards consciousness as individuals and communities. Layers of archived history, silenced past, personal experiences and transparency give voice to the complexities of our identities.

(Re)Thinking & (Re)Defining Sex: Queer & Disabled Contributions to Comprehensive Sexuality Education.

Jeremy Wade LaMaster, *Rutgers, the State University of New Jersey*

Comprehensive sexuality education has been established as a human right,

yet this consensus has been slow to yield political, institutional, or cultural change surrounding the issues of sex education in the U.S. A sex-negative culture that reinforces a sexual hierarchy blocks the progress of sex education. Queer and disabled sexuality research can be integrated to propose a practical approach to challenging a sexual hierarchy that privileges heteronormative reproductive sex. Expanding current conceptualizations of public sexuality discourse can improve access to a comprehensive sexuality education that enables individual sexual autonomy and agency.

Are You My Sister: The Existence of Sisterhood Among Women Today

Janeetra Johnson, *Pennsylvania State University*

In this paper, I research the idea of sisterhood and how it app! lies to women today.

Fluid Genders, Liquid Identities.

Reva Baylets, *Pennsylvania State University*

Our current limited sex and gender constructions continue to pervasively deter further scholarship and understanding of human gender identities. With the perspective that freedom of gender identity is a human right, this research investigates the fluidity and structures of gender variances, first biologically and then culturally. This purpose desires to find constructions that better fit genders as they exist in humanity. I will address why advocating for multifarious genders is a future feminist investment and how it can be an act of resistance to the hegemonic structures that oppress and divide all of us.

Moderator:

Lauren Jaclyn DeCarvalho, *Pennsylvania State University*

363. Colonizing and Decolonizing Tactics in the Media, Advertising, and Popular Culture

8:00 to 9:15 am • 211

Participants:

Erotic Politics, Lovers' Rock and Resistance in the UK.

Lisa Amanda Palmer, *Birmingham Libraries*

This paper will discuss the erotic politics and feminisation of Lovers' rock in Britain. Lovers' rock is a form of Black British reggae music that emerged in the UK during the 1970's. It will argue that the feminisation conceals an unacknowledged discursive interplay between love, the erotic and oppositional politics that go some way towards validating black life in the UK.

Shobha De' Maverick Feminism. Shweta Singh, *Loyola University Chicago*; Natalie Beck, *Loyola University Chicago*

This presentation will include an audio documentary of 8 minutes and its narrative analysis. The documentary showcases a discussion by immigrant women of the writing and works of Shobha De', an India based writer of fiction with women characters at the center. Shobha De's writing fits the genre of celebrity pulp fiction and focuses on women's quest for a place in cosmopolitan India. The Identities of women, poststructuralist feminism, South Asian Feminism informs the documentary and the analysis. The presentation includes a discussion of audio visual outlets to make women centric work accessible to women outside academia.

The Ghosts of Fashion: A Rhetorical Analysis of Black-Owned Clothing Companies. Leslie Bartley, *Transylvania University*

My project intends to guide the research to commonalities of black-owned fashion company/brand, in relation to racism, sexism and classism present. By seeking and examining commonalities between these separate companies advertised to women of color, a conclusion will be more coherent, cohesive and viable, truly displaying the perpetuation of modern-day racism, sexism and classism engrained in clothing labels "made" for women of color.

364. De-Centering and Decolonizing Third-World Feminism: Narratives in the South Asian, Filipina, and Arab American Identity

8:00 to 9:15 am • Grand Ballroom A

Participants:

The Burden of "Empathy": Women Writers in Arab American Literature Post-9/11. Neema Alamri, *California State University, Fresno*

In this paper, grounded in post-colonial theory and based on original content analysis- I examine the politics of "empathy." My platform in exploring this alternative concept relies on Arab American Muslim women poets Mohja Kahf and Suheir Hammad. Armed with a re-definition of empathy, my research helps me uncover the dark secret of a false, happy multicultural era. I reveal the fine line the two poets walk between de-centering the center-the periphery- and the hegemonic center, as they attempt to become part of the American national ethos while also rupturing it as Arab American women.

The "Partition" Woman: Decolonizing South Asian and South Asian American Womanhood. Amrit Deol, *California State University, Fresno*

In my paper I use post-colonial theory and the center-periphery theory to examine the construction of womanhood during the 1947 India and Pakistan partition through literature. Social constructions of gender have been used as tools to enforce political agendas and promote specific power distributions within society. "Partition" literature and narratives discuss the complex identities shaped by colonialism and its after effects, such as womanhood and politics. In the end, I reveal how these representations transcend time and space and continue to shape the identity of South Asian American women today.

Moderator:

Richelle Dadian, *California State University, Fresno*

365. Wherefore Hegemony?: Constituting the Borders of the Human, the Subject, and the Post

8:00 to 9:15 am • Grand Ballroom B

Participants:

Hegemonic Horizon/Queer Horizon: Politics of the Constitutive Outside. Tony Carusi, *University of Southern California*

According to Laclau and Mouffe (2001), agents within a hegemony articulate a horizon in order to close off, or suture, their political configuration which, in turn, provides the limits of "the people." Edelman (2007) polemicalizes a queer refusal to the horizon of the Child employed by both the political Left and the Right. This paper considers these two senses of the horizon as different standpoints on the constitutive outside—the former showing how hegemonic agents use some other to mark the limits of inclusion, and the latter providing the political activity of the other who revels in his/her exclusion—and suggests the possibility for a politics outside of hegemony.

Decentering the Human: Ecofeminism and Ecojustice Education.

Alison Happel, *University of Memphis*

This paper interrogates how K-12 education is dominated by hegemonic logics which privilege imperial, hierarchical ways of knowing and being. Specifically, it is suggested that the human/non-human binary be critiqued with the utilization of ecofeminism and ecojustice frameworks (Martusewicz et al., 2011; Plumwood, 1993). Using these frameworks, this paper addresses questions such as, How do discourses of Enlightenment, such as individualism, scientism, and anthropocentrism, exist within public schools, and how can they be challenged by the incorporation of ecofeminism? What are the potential and actualized effects on non-human animals and the

environment when educators engage in the facilitation and perpetuation of 'unknowledges' (Sullivan and Tuana 2007)?

Is There an Ethical Relation of Objects?: The De-Gendering Potential of Lacan's Sexuation Chart. Rahna Carusi, *Georgia State University*
Working from a desire to shift feminist resistance to Lacanian psychoanalysis, this paper reads Lacan's sexuation chart (1999) sideways in order to demonstrate the cognitive liberation it may provide in cultivating processes of decolonization and the possibilities of ethical identifications of self and others as objects (Bryant 2011), rather than through identity and subjectivity. Rothenberg's Möbius subject (2010) and Shepherdson's work on femininity (2000) also influence the paper's content. The paper proposes a methodology to think differently about societal repressions that provoke hegemonic desires so that less emphasis is given to subjectivity and subjectivization, both epistemologically and ontologically.

From Postmodernism to Postfeminism and Back Again: "Post-" as Recursive (De)Colonizing Force.

Julie Hawk, *Georgia Institute of Technology*
Scholars such as Lumby (2011), Press (2011), Whelehan (2010), Tasker and Negra (2007), and Holmlund (2005) have pointed to the problems inherent in the use of the term "postfeminism." This paper contends that there is much to gain by examining the "post-" phenomena in epistemological frameworks (postfeminism, post-disciplinary, posthumanism, among many others) through a systems theoretical lens (Luhmann 1984, 1995) to argue that system operation both includes and resists feedback loops of colonization and decolonization of philosophical memes and to explore the ways in which we might use the "post-" to examine those frameworks from a point of second-order observation.

366. Exploring the "Alternatives": the Decolonial, Egalitarian Possibilities of Marginalized Knowledges and Praxes

8:00 to 9:15 am • Grand Ballroom C

Participants:

Decolonizing Knowledge: The International Council of Thirteen Indigenous Grandmothers. Frances Reanae McNeal, *Texas Woman's University*
The International Council of Thirteen Indigenous Grandmothers, composed of healers located in Africa, Asia, and the Americas (North, South, and Central), practice what they describe as "sacred activism." Through an analysis of The Grandmothers' epistemologies, which are grounded in a worldview of interrelatedness, I demonstrate how they challenge Euro-western ways of knowing. I then discuss their erasure in Women's Studies scholarly discourse. I contend that The Grandmothers' decolonizing epistemologies comprise a neglected wisdom that can contribute to resolving the theoretical dilemmas in Women's Studies. Specifically, I explore how The Grandmothers' epistemologies deal simultaneously with issues of commonalities and differences in Women's Studies.

Anarch@Indigenism: Conceiving an Emerging Framework for Women's Studies. Jessica Spain Sadr, *Texas Woman's University*
My paper explores anarch@indigenism's dynamic assemblages to demonstrate the political philosophy's relevance for feminist projects. First, I outline three central themes shared by influential forms of anarchism, feminism, and indigenism – spiritual interconnectedness, self-governance, and direct action – to illustrate their affinities and their integrality to envisioning more egalitarian futures. Second, I examine two movements that exemplify anarch@indigenist ways of being: Zapatismo in Chiapas, Mexico, and the street activism of Bolivian anarchy-feminists Mujeres Creando Commu-

nidad. Finally, I assert that women's studies can interrogate its reliance on capitalist/colonialist state-forms by engaging with anarch@indigenist paths towards empowering collective personhoods in order to construct post-imperial epistemological futures.

Anticolonial Pedagogic Possibilities of Transformative Justice Community Accountability Zines.

Anjali Nath, *University of Hawai'i at Manoa*

My paper reconsiders contemporary U.S. anticolonial feminist social movements (SM) by accounting for the organizing occurring under the rubric of transformative justice approaches to violence against women. My research extends anticolonial feminist narratives of current praxis by highlighting the role of community-based antiviolence organizing at the intersection of the transformative justice and anticolonial feminist SMs, thereby deepening scholarship on both. Sustained attention to these sites of organizing allows examination of how SM's underlying epistemological convictions inform the potentiality of the various anticolonial pedagogic practices they suggest.

Moderator:

Carolina Prado, *University of California, Berkeley*

367. Theoretically (Un)Sound, Experientially (Un)Bound: New Engagements with Feminist/Queer Theories

8:00 to 9:15 am • Grand Ballroom F

Participants:

From The Personal Is Political to The Personal Is Personal: Postfeminism, Agency, and the Rhetoric of Choice.

Megan Adams, *Indiana University, Bloomington*

The theoretical limitations and concrete possibilities of choice have been central to the contemporary battleground of feminist agency. In this paper, I examine the tension between feminist theories and politics and the individual compromises made in women's lived experiences. By revisiting the current debates about the political implications of choice and women's agency when feminist politics collide with personal desires and priorities, I seek to complicate the individualist approach of the "postfeminist" moment, particularly with regards to sites of traditional femininity.

(Im)mobilizing Theory: The Limits of Gender Performativity and Disability Drag (Or, Why Lady Gaga Can Be a Dude But Not a Crip).

Krystal Cleary, *University of Cincinnati*

If feminist and queer scholars define gender as performative, can we similarly theorize dis/ability as such? In this paper, I consider the transportation of feminist and queer scholarship on gender performativity and social constructionism to discussions of disabled embodiment emerging in disability studies. Focusing on the debates surrounding Lady Gaga's performances of disability drag and gender drag, I examine why it is that gender drag is celebrated by feminist and queer theorists and activists as not only unproblematic but also subversive, while the performance of physical disability is interpreted by most disability scholars and activists as insensitive, offensive, and appropriate.

Feminizing Identity, Queering Race: Racialized Sexuality and Latina/o Queer Studies.

Heather Montes Ireland, *Indiana University Bloomington*

Has the strident critique that women's and gender studies remains identitarian, contentions hailed in Salamon's (2010) criticism, been levied at other "social identity fields," such as ethnic studies? While it has come to be largely understood that gender is performative, subject to play and transgression, and too varied to be encompassed by essentialist categories, this is not the commonly espoused way of theorizing race and ethnicity. I explore the

recent work of Latina/o queer scholars to interrogate the ways gender, race, and sexuality studies converge in their writing. I argue their work is suspicious of identity and yet very attentive to its formations, dissensions, discontents, and meanings.

Silenced Switch Hitters: Sitting on the Fence Between Sexual Fluidity in Theory and in Practice. Jocelyne Scott, *Indiana University*

If feminist and queer scholars privilege sexual fluidity in theory, then is it equally privileged as practice? In this paper, I examine the disjuncture between a theoretically transgressive and destabilizing fluidity and a denigrated and systematically erased lived fluidity. I expose this experiential limitation of sexual fluidity through the subject position of female bisexuality. Moreover I seek to problematize the exclusions and negative assumptions associated with female bisexuality by exploring the threat that these queer subjects pose to contemporary conceptualizations of sexuality within both heteronormative and queer spaces and communities.

Moderator:

Suzanna Danuta Walters, *Northeastern University*

368. Possibilities, Dangers, and Gaps: Decolonizing Knowledge Across the Academy

8:00 to 9:15 am • Grand Ballroom G

Participants:

The Seduction of Stories: The Danger and Power of Narrative Research.

Barbara F. Kessel, *University of Utah*

This paper draws upon narrative research that explores how undergraduate students negotiate gender discourses in relation to education. The focus of this paper, however, is on how the researcher goes about making sense of the narrative data, both privileging lived experience and working against the tendency to make seamless experiences and lives that are never so. Thinking with poststructural feminist scholars Patti Lather and Deborah Britzman, I attempt to decolonize knowledge-making by asking questions about how to not so easily tell stories that belong to others (Lather) and pushing the readers' sensibilities in new directions (Britzman).

A Pedagogy of Empowerment: Possibilities of Testimonio. Judith Flores Carmona, *New Mexico State University*; Stephanie Del Pino, *Hampshire College*

We are women of color feminists, viewed as what Gloria Anzaldúa calls "mujeres hiconas." We do not convey/ perform the expected Latina role. We are loud and outspoken; we bear witness; we "tell to live"--we survive. We refuse to "succumb to the alchemy of erasure." In this paper, we discuss the genre of Latina testimonio as a pedagogical and methodological tool of empowerment. Testimonio inscribes our struggles and understandings. It allows us control over the authorial process where we become subject and object of inquiry, create new knowledges, and affirm our epistemologies in a predominantly white institution.

The Unknown World: An Underrepresented Student's Quest to Understand and Resist Colonizing Knowledge in Academia.

Sheena Nyann, *Westminster College*

The Eurocentric curriculum underrepresented students confront when they enter a predominately white university continually reiterates and reifies racial ideologies of the dominant culture. This paper examines the lived experience of a non-traditional African American woman undergraduate through the lens of Patricia Hill Collins' Black Feminist Thought. It reveals the importance of community, mentorship and testimony in decolonizing self-perceptions and increasing the ability to resist colonizing knowledge.

Witnessing across Wounds. Mary Jo Hinsdale, *Westminster College*

Underrepresented and first generation college students must often endure academic spaces that do not welcome their perspectives or their bodies. Students are marginalized and required to negotiate Eurocentric curricula and bureaucratic processes that deny their ways of knowing and cultural foundations; pedagogical relations are, therefore, complex. This paper engages Kelly Oliver's concept of witnessing as a way to encourage open, responsive mentoring relationships across differences of race, class, gender, ethnicity, and sexuality. Witnessing contextualizes relationships: acknowledging history and social positions, it takes into account contested academic and social terrain and does not reinforce the colonial legacy of hierarchical relations.

Moderator:

Kim Hackford-Peer, *University of Utah*

369. Walking Back/Talking Back: Writing Feminist Pasts and Futures

8:00 to 9:15 am • Junior Ballroom 1 - AV

Walking Back, Talking Back is a collaborative art project between American artist Tia-Simone Gardner and Swedish artist Johanna Gustavsson. The project was founded in discussion related to past social movements and African American women's roles within those movements. We want to create an alliance of generations, and our work uses the circulation of handwritten letters as a form of knowledge exchange. Our aim is to have them speak of the present and the future, through their experiences of the past.

Presenters:

Johanna Gustavsson, *Independent*

Tia-Simone Gardner, *University of Alabama*

370. Delegate Assembly Meeting

8:00 to 9:15 am • Junior Ballroom 2

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.

371. Colonial Practices and Gendered Embodiment: Articulating Critiques and Possibilities

8:00 to 9:15 am • Junior Ballroom 3

Participants:

Involuntary Sterilization; Looking Back at the Experiences of Racialized Women with Learning Disabilities in Canada.

Nadia Kanani, *York University*

Constructions of learning disabilities are based on social norms and moral standards. Shaped by colonial and imperialist discourses regarding the ideal body and mind, medical and psychiatric constructions of learning disabilities are imbued with gender norms and racial stereotypes. As a result, racialized women are disproportionately affected by government policies advocating for the sterilization of people with learning disabilities. This paper will consider how an engagement with the intersections of feminist theory, critical race theory and critical disability studies is essential in order to decolonize knowledge production about learning disabilities and analyze the experiences of women with learning disabilities.

Gender Violence, Subjectivity and Uneasy Privilege: Situating Human Rights Workers in Guatemala's CEH and REMHI truth and memory processes. Emily Rosser, *York University*

Guatemala's 1990s truth and memory processes were international path-breakers in decrying sexual violence and illustrating its central role in the genocide against Mayan people. Despite their victim-centered featuring of testimony, the analysis unifying these reports was generated by primarily

non-indigenous rights workers, rather than indigenous survivors. What is decolonizing about writing the multiple subjectivities and negotiations of these rights workers back into the story? Via reflective interviews, I discuss how exposing gender violence in this political and historical context obviates struggles over the interconstituting meanings of victimhood and subjectivity which are central to what truth and memory processes 'know.'

Mothers'/Women's Rights in Welfare Rights Activism: Feminist Organizations Engaging with Child Welfare "Empire".

Shihoko Nakagawa, *York University*

After the welfare reform of 1996 in the U.S., few welfare rights organizations are struggling with the current welfare system, and those which take feminist strategies tend to get less alliances, resources, and recognitions than others. The purpose of this paper is to explore how and why women's issues are not likely on the agenda for the current welfare rights activism, by comparing the current welfare activism to the activism of the National Welfare Rights Organization in 1960s and 1970s. This paper also examines how child welfare practices produce a colonizing knowledge on impoverished single mothers.

Moderator:

Shana Calixte, *Laurentian University*

372. Creative Spaces: (Re)Configuring, Contesting, and Challenging Gendered Spatial Norms

8:00 to 9:15 am • Oakland Room

Participants:

Narrating the Gendered Indian Diasporic Self and Challenging Filmmaking Practices.

Virginie Mesana, *University of Ottawa*
Drawing from a feminist film analysis of "Desperately Seeking Helen" (Marjara, 1999) and "I am" (Sonali, 2011), this paper looks at how women filmmakers from the Indian diaspora in Canada and the US propose to reconfigure identity practices such as hybridity and queerness through the use of autobiographical essays. It suggests that narrating the diasporic self on screen involve blurring the borders of cinematographic gendered spaces and genres. This paper offers scholars in gender and diasporic studies a better understanding of how this creative filmmaking practice challenge dominant narratives of the diasporic self.

Women's Blogging in Québec: Challenging a Predominantly Male-Associated Space?

Laurence Clennett-Sirois, *University of Sussex*
Using data gathered in 2008-2009, during my feminist online ethnography, this paper argues that Québec women's blogging challenges current gendered understandings of the uses of internet spaces. Specifically, it suggests that women may use blog space to "[talk] back" [...] to patriarchal authority" (Lindemann 2010: 210), to experiment with gendered identities and to better understand daily constraints on their lives, thus using this predominantly male-associated space in potentially subversive ways and experiencing the liberatory potential envisaged by cyberfeminist scholars. Deeper exploration of participants' lived experiences speaks to the reality encountered by those who step out of normative expectations.

Creativity, Social Change and the Future of Feminism: Creating Spaces for Social Protest in Rural Argentina.

Leticia Anabel Paulos, *University of Ottawa*

This paper discusses the dynamic relationship between creativity and social change in order to better understand how creative tactics and strategies are invented and used by women's and feminist social movements to challenge and/or redefine male dominated spaces of social contestation. By analyzing the "creative awakening" of a women's movement led and constituted by Argentinean rural women who were at risk of losing their farms during the

economic crisis of the nineties, this paper argues that the future of feminism itself, as a catalyst for social change, depends on the sustained self-reinvention and re-creation of its repertoires of collective action.

No Such Place as Home: Spatial and Gendered Performances of Migration in the film Paper Dolls.

Shirly Bahar, *New York University*
Following five Philippine transgender women struggling to make a life in Israel, Tomer Heymann's documentary visualizes the story of the drag dancers' performing group Paper Dolls, while delivering crucial insights into gender and queer related experiences of migration. I analyze the identity performances and politics of the Philippine transgender women as narrated by, and negotiated with, Heymann's framing and forming camera. I evaluate the migrants' capabilities and limitations for self-determination as they find themselves captivated at a liminal space between Israeli racist discourses, as well as Heymann's cinematic aspirations, attempting to retrieve, and compelled to reiterate, unique and mimetic identifications.

Moderator:

Lise Boily, *University of Ottawa*

373. Decolonizing Health and the Fat Body

8:00 to 9:15 am • Skyline

Participants:

In the Name of Health: Weight-Centered Health Frames and Anti-Fat Attitudes.

Karen Powroznik, *Stanford University*
This research examines the ways in which the narratives of health work to justify the surveillance, regulation and stigmatization of bodies. The activation and utilization of a health as a frame to discuss thin and fat bodies allows for a more public and less censored expression of prejudice towards fat bodies and privileging of thin bodies. Couching stereotypical beliefs about fat-bodied persons in discussions of health allows for the freer expression of these negative and disadvantaging beliefs. I will draw on data from interviews and focus groups in which people are asked to discuss fat discrimination and beliefs about fatness."

'Risky Bodies': The Fat, Sexual Body in Public Health.

Natalie Ingraham, *University of California, San Francisco*

This paper explores the idea of "risky bodies" or how risk is placed on fat and sexual bodies, especially in public health context. Following a quick review of theoretical literature related to embodied risk and social control, the paper will detail how fatness and sexuality separately represent two areas of knowledge extensively impacted by hegemonic ideas of appropriate, "normal" female bodies. This paper will also touch on fat feminist research methods in a discussion of my early thoughts and reflections on engaging in research about fat, female bodies such as my own.

Fatphobia in Food Advocacy: Addressing the Lack of Scholarly Interventions.

Lauren Clark, *University of California, Santa Barbara*

As food politics gain more prominence in the popular media, this raises questions about the way food politics have been framed as a progressive, emancipatory project. However, mainstream food system advocates have not been careful to avoid victimizing, blaming, or stereotyping fatness or fat people at the same time they expose the structural violence of the industrialized food system. For this reason, scholars and teachers must be critical of popular narratives of food politics in the classroom. I call for greater future convergence and interaction between food studies and fat studies to re-frame discussions of food politics to unpack fatphobic ideology and rhetoric.

Moderator:

Candice Buss, *University of North Carolina, Greensboro*

374. Employment Services: Sunday

9:00 to 12:00 pm • 214/Legal Resource Center

NWSA provides dedicated private office space for hiring institutions to interview prospective candidates. Appointments are pre-arranged between the hiring institution and the candidate prior to the conference. Attendees with pre-arranged interview times should arrive 10 minutes prior and wait outside of the offices until it is time for their interview.

375. Exhibit Hall: Sunday

9:00 to 12:00 pm • Exhibit Hall East

376. Decolonizing/Queer Knowledges of Social Movements

9:25 to 10:40 am • 201 - AV

Participants:**Putting Trans* People on the Map: Decolonizing the Trans Murder Monitoring Project.** Shannon Randall, *University of Arizona*

In this paper, I analyze the effects of mapping dead trans* bodies for the purposes of "improving the situation of trans* people worldwide." The Trans Murder Monitoring (TMM) project, collects information about trans* homicides around the world. One form that their reporting takes is an online interactive world map that confirms the existence of trans* people across the globe by showing the viewer where trans* people have died. I delve into the colonial cartographies of TMM and argue that the map engages in ghost making; namely, the map conjures the dead in order to make claims for the living.

Performing Youth, Performing Community: Decolonizing Spaces of Queer Youth Activism. Londie Martin, *University of Arizona*

My paper challenges the pathologizing framework through which queer youth are often misrepresented in academic and popular writing. With Susan Talburt (2004), Susan Driver (2008), and Mary L. Gray (2009), I argue for an asset-driven approach to work with queer youth by focusing on community performance as a site of invention and coalition that disrupts conceptions of bodies and spaces as fixed. Taking a local queer youth performance as my primary text, I engage Doreen Massey's (2005) view of space as simultaneous multiplicity to consider the rhetorical implications of decolonizing knowledges about relationships among sexualities, space, bodies, and performance.

Queering the Seed: Decolonial/Queer Knowledges from the Perspective of Food Sovereignty. Mari Galup, *University of Arizona*

This paper uses the pedagogical and theoretical tools of queer theory and its radical aspirations to shift how we understand seeds. Queer theory offers possibilities for food sovereignty activists to discuss foreclosed futures and systems of violence that eradicate diversity. Queering the seed unsettles the (re)production of normativity by state and corporative powers through discourses of technological advancement and modernity that underlie the introduction and dissemination of Genetically Modified Organisms. Moreover, transnational movements for food sovereignty can decolonize queer theory by pushing it to engage the limits of its considerations of desire and sexuality.

Moderator:Emily Hobson, *University of Nevada, Reno***377. Deploying Decolonial Imaginaries: Chicana/Latina Feminist Practices**

9:25 to 10:40 am • 202 - AV

Participants:**Decolonizing Women's Bodies: Imagining Possibilities for Anti-Violence through Radical Feminist Performance in Puerto Rico.**Noralis Rodriguez, *University of Washington*

Although marginally discussed with feminist circles, the political status of Puerto Rico requires deeper analysis. This presentation looks closer into our colonial reality and its relationship with violence against puertorriqueñas' bodies. I pursue to explain the following points: First, how the history of colonial policies and practices have abused and controlled women's bodies in the Island. Second, I respond to colonial oppression with theories of the imagination, which describe feminist interventions to eradicate violence against women; lastly, that radical feminist performances are effective methods that decolonize the imagination and practice social change.

The Decolonial Aural Imaginary: Chicana Radio Production.Monica De La Torre, *University of Washington*

This presentation will investigate radio production as a pedagogical tool that assists in the decolonization of knowledge. I propose to explore how Chicanas are transforming and decolonizing online spaces through digital radio production and podcasting. My research explores the use of media production in the development of Chicana scholarship and feminist community building, both historical and contemporary. My historical analysis of Chicana radio production is key to contextualizing current participation in media-making. Radio provides racialized women and other marginalized groups the space to harness digital technologies to speak back and broadcast their concerns.

Chican@ artistas at the Intersection of Imagination and Hope.Martha Gonzalez, *University of Washington Seattle*

Chican@ artistas (artist/activists) in Eastside Los Angeles utilize art and creative expression to de-construct power, challenge patriarchal systems, and build community. From renewed hope, imaginaries erupt as Chican@ artistas channel the power of music, art, and theatre, as tools of convivencia (deliberate convening). Chican@ artistas develop techniques to harness artistic and creative power transforming and rebuilding communities through food sovereignty, money recycling, self-sustained community services, and artistic networks. As a member of the musical group Quetzal, I will discuss the role of imagination and hope as instrumental to transformation through compositions from Quetzal's upcoming album "Imaginaries."

Decolonizing the Digital: Latina Resistance Online.Elizabeth Cortez, *University of Washington*

I will explore how Chicanas/Latinas are visually presented online, and how the mechanisms of the Google search engine index racialized and gendered subjectivities. I'll be exploring what it is that users "see" when they search for Latinas/Chicanas by analyzing the images generated by particular racial identifiers ("Latina", "Hispanic woman", "Chicana"). What these search terms and their associated images suggest are the ways mechanisms and interfaces of the Google search engine index hegemonic cultural deployments of those terms and images. It is the frequency of hits or clicks images receive that produce and reproduce hegemonic visualizations of latinidad/chicanidad.

Moderator:Angela Ginorio, *University of Washington***378. Enhancing Decolonization: Embracing Complexity and Cultivating Immigrant Women's Health Through Community Based Research**

9:25 to 10:40 am • 203 - AV

We suggest that in using a postcolonial feminist perspective, researchers can decolonize research by integrating the knowledge of the marginalized to understand health and health challenges from a different perspective than the mainstream. The purpose of this panel is to share the lessons learned in using community participatory research (CPR) from a postcolonial and

feminist perspective in creating a partnership with the Afghan community to promote breast health awareness.

Participants:

Mehra Shirazi, *The Ohio State University*
 Rona Popal, *Afghan Women Breast Health AC*
 Aida Shirazi, *Afghan Women Breast Health AC*
 Yasmin Taher, *Afghan Women Breast Health AC*
 Zohra Nevin, *Afghan Women Breast Health AC*

379. Sex Tourism and Sex-Trafficking in a Neo-Liberal Age: Complicities and Subversions

9:25 to 10:40 am • 204 - AV

Participants:

The Global (Hidden) Live Sex Acts of Citizenship: Trafficking Assemblages, Calculated Abjection, and Tainted Citizenship.

Charles T. Lee, *Arizona State University*

This paper articulates the hidden contestation of citizenship in sex work through a critical theorizing of the quotidian acts, practices, and discourses of global/transnational/migrant sex workers. It traces the ways in which the prevailing Western hegemonic paradigm of "sex trafficking" engages in a complicit reproduction of capitalist citizenship life. Rather than transcending sexual abjection, it results in a normative production of neoliberal abjection. Instead of seeking a transcendence of oppressive structures, I turn to the narratives of global/transnational/migrant sex workers in showing how they instrumentally use sexual abjection/objectification to appropriate liminal life, inclusion and belonging as "tainted citizens" within neoliberal economy.

The Traffic in Children: On the Use and Abuse of Youth

in Contemporary Morality Crusades. Brooke Beloso, *Butler University*

Taking the specter of the sexual/sexualized child as my subject, and Atlanta (erroneously touted by The Atlanta Human Trafficking Project and others as "the number one hub of human trafficking and child sex exploitation in the United States") as my locus of investigation, I ask, "What purpose does the specter of the child in such recent "child sex trafficking" morality crusades as Atlanta's 'Dear John' campaign serve?"

Tracking a Methodology of the Disidentified: Cuba's Goddesses, SexTourism, and Women of Color Theorizing.

Karina Cespedes, *Colorado State University*

This decolonial methodology is grounded in a woman of color feminist standpoint and a deployment of strategies and methods with which to read power relations and social disidentification. The concept of disidentification has been utilized in various ways, however for my purposes here I will focus on how disidentification, and what I describe in this paper as the methodology of the disidentified, operates within the context of analyzing Cuban tourism and sex work and doing research on and for abject populations.

Carceral Empowerment: The Impact of Transnational Sex Trafficking Discourse on Prevention Projects. Erin Dubyak, *Oregon State University*

Transnational discourses on sex trafficking of women and girls have been repurposed for a new population of youth within the U.S., resulting in a movement to end commercial sexual exploitation of children or "child trafficking." This paper presents a qualitative study of a prevention/early intervention program, the Girls Coalition, for adjudicated girls who are deemed "high risk" for commercial sexual exploitation. My study uncovered the tension among transnational trafficking discourse utilized in the Girls Coalition program. Interviewees made explicit this tension by revealing fears of adolescent sexuality coupled with narratives of "rescue" juxtaposed with "empowerment."

Moderator:

Jessica L Willis, *Eastern Washington University*

380. Song, Narrative, and Performance as Transgression and Expression

9:25 to 10:40 am • 205 - AV

381. Feminist Remembrance of Violence: The Power of Memory

9:25 to 10:40 am • 206 - AV

Participants:

Remembering and Forgetting Gender Based Violence: Memorials in Post-genocide Rwanda. Nicole S. Fox, *Brandeis University*

This paper analyzes the ways in which three memorials in central Rwanda deal with the challenge of commemorating gender-based violence, specifically rape, that occurred during the 1994 genocide. Based on 70 interviews with Rwandan genocide survivors, this project sheds light on the complicated processes of remembering gendered violence during national commemoration months within a context of silence, secrecy and shame among rape survivors (especially those who have since remarried). This leads the majority of commemorative practices to fall not on survivor testimony but rather through physical memorials and guided tours.

'The Hillary Doctrine': Ending Violence Against Women Globally.

Corinne Mason, *University of Ottawa*

The events of 9/11 and subsequent "war on terror" have changed the way in which the U.S. communicates to its citizens why foreign aid and development assistance is necessary. Claiming that the US' international interests and security depended on the extension of women's equality across the globe, Clinton has over and over again committed to the cause of ending the 'culture' of violence against women globally. Focusing on the proposed International Violence Against Women Act, in particular, this presentation will explore how women's rights have been positioned within a "post 9/11" security and development nexus.

Naming Silences: Decolonizing Knowledge in a Kenyan Slum.

Elizabeth Swart, *University of Central Florida*

A women's research project in Kibera, Kenya, the largest slum in sub-Saharan Africa, provides a case study about the nature and context of knowledge decolonization. In 2010, women in Kibera, who had formerly been participants in a Western academic project, took control of that project and reframed the process of meaning-making. They created the Kibera Women's Culture Project, which continues to create non-dualistic research methodologies to decolonize women's knowledge in Kibera. This case study describes these alternative methodologies, which enable women to name the silences imposed by the dominant culture.

Moderator:

Stacia Kock, *The College of Wooster*

382. Documenting Second-Wave Feminism on Film

9:25 to 10:40 am • 207 - AV

Filmmakers have begun to address the dearth of film documentation of second-wave feminism, in contrast to the greater visibility of other social change movements. The filmmakers represent the second-wave and younger generations. At the roundtable, they will discuss such issues as: differing generational perspectives, advances in technology, opportunities, the allergy to funding feminist films among many mainstream film foundations, the invisibility of films about feminist activism at the major film festivals and what to do about this. Short film excerpts will be shown.

Presenters:

Susan Rivo, *888 Women's History Project*
 Jennifer Lee, *Independent Filmmaker*
 Diane Brim Balser, *Boston University*
 Kristy Guevara-Flanagan, *Diablo Valley College*

Moderator:

Rochelle Goldberg Ruthchild, *Union Institute and University*

383. Awakening Creative Archives of Desire: The Logic of Collecting and Curating as Visual-Analytic Feminist Pedagogy

9:25 to 10:40 am • 208 - AV

This workshop examines visual-based assignments designed for students taking an upper-level undergraduate WGS course called "Media and Sexuality" who are immersed in image-based cultures but whose training in visual-analytic production is minimal. Workshop participants will evaluate assignment guidelines, assessment rubrics, and samples of student work with the goal of collaboratively articulating the feminist pedagogical challenges and potential of such critical activities for classes on media representations of sexuality. One assignment, "The Desire Box," will be examined closely. An alternative to journaling, these archives can be digital, physical, or metaphorical. Collaborative curating allows students to interact with each other's collections.

Presenters:

Ednie Kaeh Garrison, *University of South Florida*
 Heidi Kramer, *University of South Florida*
 Mia Victoria Lawrie, *University of South Florida*

Moderator:

Mary Jo Klinker, *Washington State University*

384. Feminism and Transgender Revolutionary Futures

9:25 to 10:40 am • 210

Participants:

Policing Bodies, Engendering Possibilities?: Transgender Students at Massachusetts Women's Colleges.

Shannon Weber, *University of California, Santa Barbara*

In this paper I analyze the relationship between transgender students and three elite Massachusetts women's colleges: Mount Holyoke, Smith, and Wellesley. I examine administrative anxieties about how trans students "fit" on campus, what trans men mean for the schools' status as women's colleges, and the colleges' lack of engagement with trans women. Drawing on interview data with trans students and recent trans alumni of Mount Holyoke, I also posit whether these institutions, despite their fraught relationship to trans bodies, may also cultivate gendered possibilities through queer-positive student cultures such that students can realize and embody previously unthinkable categories of gender.

Transgender Jewish-Americans: A Psychological Phenomenological Inquiry. Abigail Weissman, *Argosy University*

I examine the experiences of Californian adults who identify as transgender and Jewish. Drawing on a phenomenological method, I contend that in order to gain multicultural competence, clinicians who work with transgender Jewish-Americans must attend to three tasks: 1) privilege client's narratives of religious and gender identities over clinicians' assumptions; 2) understand clinicians' politically charged and complex roles; and 3) educate themselves about Ninian Smart's "dimensions of religion" as pertaining to Judaism (Smart 1996) and gender roles within the major Jewish denominations. I argue that when clinicians attend to these tasks, they respect and honor these clients' beliefs and experiences.

"Trans-ing Victor(ia)": Between "Cis" and "Trans".

Victoria Crump, *Indiana University*

"Trans-ing Victor(ia)" is a collection of multimedia art that address my 'trans-ing' experiences as a FtF (female to femme). In my work, I attempt to bridge the gap between "trans" and "cis" with an examination of dissonance, dysphoria, and (in)visibility. My work and artist statement derive inspiration from Kami Chisholm and Elizabeth Stark's 2006 film *Female to Femme*, and Jennie Livingston's 1990 film, *Paris is Burning*. With a dash of humor and a slight Southern drawl, I reflect upon my fluctuating identities and past work in Women's Studies at Hollins University, a private, Virginia "women's only" institution.

Moderator:

Heather Montes Ireland, *Indiana University Bloomington*

385. Decolonizing Strategies: Spiritual Workers, Religious Progressives, and Sister-Church Communities

9:25 to 10:40 am • 211

Participants:

How Women's Studies Lost Its Way and How It Can Regain Its Heart.

Sam Bullington, *University of Denver*

Although feminist scholars such as Gloria Anzaldúa have made powerful appeals for Women's Studies to embrace a politics of heart and spirit, the professionalization of Women's Studies has led the field further into exclusive reliance on logic and rationality. This disconnect of the mind from the heart, from the body, is the source of the academic wound which results in pain and losses that may not be recognized. I discuss ways this lack of heart plays out in academic settings and suggest how, by drawing on Anzaldúa's forward thinking, we can reclaim the relevance of Women's Studies for future generations.

Linking Feminism and Faith-Based Activism: The Important Role of Religious Progressives in Sexual Education Debates in the U.S.

Katia Moles, *Graduate Theological Union*

Heated disputes over sex-education have been well documented, but limited to two camps, the Christian-right and secular-left that duel for implementing their particular approaches. Built on a "culture wars" framework, research has overlooked a third group: religious progressives. I argue that this group is important because they challenge assumptions that religious perspectives on sexual morality are under the strict domain of a small number of publically vocal Christian conservatives, and that "secular" individuals are uninterested in faith-based, ethical claims about sexuality. Using a sexual justice framework, much of their advocacy aligns with feminist concerns, including recognizing young girl's sexual agency.

Sacred Spaces or Sacred Struggles?

Crystal Hughes, *Saint Paul School of Theology*

Informal conversations with female seminarians and women in ministry reveal a disconnect between the church as sacred space, and the reality that the church is a place of real-lived neo-colonial encounter. This is seen especially when women employed by churches experience misogyny, which often results in termination of a position or forced resignation. The recourse for these encounters is an acknowledgement of women's experience in ministry, and participation in a community that encourages decolonization of the church institution.

Moderator:

Sam Bullington, *University of Denver*

386. Decolonizing Feminist Theory Through Examinations of Contemporary Issues

9:25 to 10:40 am • 205 AV

Participants:***A Case Study of the Log Cabin Republicans: Colonization of Gay and Lesbian Bodies Manifest in Bipartisan American Politics.***Grant Robert Walsh-Haines, *Northern Arizona University*

This paper aims to explore the complex social space of Log Cabin Republicans, the US national organization for socially and economically conservative gays and lesbians. This particular case study will illuminate some of the ongoing criticisms of LCR specific to issues that have been polarized as a result of the partisanship. In particular, I will analyze how specific issues, militarization and surrogacy, are detrimental when analyzed through the framework of colonization rhetoric. I will demonstrate that the political center of the LCR hinges on colonial and imperialistic rhetoric, and the consequences for gay men's and lesbian women's bodies are also potentially damaged by the language and policy action put forth by the Log Cabin Republicans.

We Are What We Consume: Capitalist Consumption and the Transgender Identity.Marcos Guerrero Trujillo, *Northern Arizona University*

The aim of this paper is to examine the sexual identity of Transgender, and the influences and effects of capitalism, on those who identify as Trans. The trans identity provides a unique opportunity to examine how the medical field, psychiatry, and capitalism impact those who are transgender. When an individual rejects or does not identify with the biological sex and/or gender that as assigned to them at birth, they are expected to (or have the ability) to construct or consume an identity that is fitting for them. For trans individuals, their identity is largely based on the language, clothing, medical and psychological services, that are available for their consumption. Borrowing from Ann Pelegrini's idea of "ideological consumption," consuming becomes a means of identity formulation, so for trans individuals, choosing to consume (or not consume) medical services like hormone replacement therapy, are directly related to how they construct their own identity, and resist or the heteronormative, materialist colonization of their identity.

A Town Without a Mexican: The Colonization of Latino/Hispanic Populations in Buffy the Vampire Slayer, Angel, and Dollhouse.Helena Maria Squier, *Northern Arizona University*

Joss Whedon's Buffy the Vampire Slayer is often heralded as a triumph of not only television but of feminism. However, in examining the program and other Whedon shows Angel the Series and Dollhouse through a queer theory lens, the shows function on only basic liberal and radical feminist frameworks. By discussing the erasure of a significant population, Latinos/Hispanics, in these media representations, the assimilationist and colonizing rhetoric of these programs undermines the feminist message. These shows serve as microaggressions against a population that has already been colonized in history and now are subject to the same treatment in popular culture.

The Construction of Maleness and Heterosexuality: A Comparative Examination of Feminist and Queer Theories.Grant Robert Walsh-Haines, *Northern Arizona University*

The idea for the present paper is to understand the implications and possible ramifications of defining heterosexuality and masculinity through feminist and queer theories. That is, how are these categories constructed within these two disciplines and what are the results of such classifications. The main idea of which is to understand how language is formulated and

deployed within these categories specific to each discipline. Furthermore, it is imperative to understand how this language is consumed, through normative prescriptions of these categories, and redistributed through various contexts. These specific contexts are imperative in understanding how masculinity and heterosexuality are understood, classified and categorized today. In addition and examination of how these theoretical perspectives have been colonized and marginalized with some insights on how decolonization may be realized will also be discussed.

Moderator:Michael Scott Cook, *Northern Arizona University***387. Governing Council Meeting**

9:25 to 4:00 pm • California Room

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

388. Queering the Feminist Classroom

9:25 to 10:40 am • Grand Ballroom A

Participants:***Embodiment and Dialogue: Changing regimes of knowledge for Urban Youth.*** Heidi A Truax, *Chicago Academy High School*

The hegemonic substance of our current educational institution relies on the monolithic standards of data-driven curriculum and standardized test scores as indicators of value. This situation offers queer feminist pedagogy not only limitations but also spaces for resilience. As a non-transparent identity, queerness and the act of "outing" through dialogue becomes an opportunity for students to embody knowledge by using the discourse of identity as a site for inquiry. As such, queer identified teachers become magnets for marginalized urban school youth as they seek to disentangle scholarly information from their lived experiences and make sense of both.

Blackening the Queer Classroom. Crystal Boson, *University of Kansas*

I am always "out" as Black. The politics of my skin do not allow me the illusion of any sort of "neutrality", as my students perpetually presume where my "allegiances" could or should lie. The unveiling of my sexual orientation, however, is infinitely more complicated. When I come out in the classroom, lines of race and queerness are constantly redrawn, as their simultaneous occupation in my dark body complicates my students' presumptions. When coming out as Queer of Color, the politics of pedagogy must be shifted to decentralize the essentialist notions of presumed allegiances and monolithic constructs of subjectivity.

The Ethics of a Feminist Closet. Liam Oliver Lair, *University of Kansas*

The 2008 "Trans-" issue of Women Studies Quarterly featured a discussion about the classroom situation of trans-identified students. As a trans-identified instructor, I continue this conversation and consider the ethical commitments of being out in a university classroom. I posit that being out as a white, transmasculine feminist challenges normative colonial and enlightenment discourse that rejects knowledge as embodied. Within the contested spaces of women's studies programs, I question how being out, specifically as trans-identified, not only affects how we teach, but how we conceive of the acquisition of knowledge and continue its decolonization in feminist classrooms.

Decolonizing the Traditional Classroom.Catherine Jacquet, *University of Illinois at Chicago*

I am a queer woman and trans ally who teaches history courses. Every semester I ask myself, what does being out as a queer trans-ally look like in traditional disciplines and how does this affect knowledge production?

Being out is meaningful for trans or gender non-conforming students in the classroom. It also begins the work of shifting how we produce knowledge in disciplines struggling to rid themselves of the vestiges of colonial and enlightenment influence. Using my identity to queer my pedagogy challenges the colonized knowledge formation that perpetuates racist, sexist, and homophobic ideologies still present in many traditional disciplines.

Moderator:

Michael Gill, *University of Connecticut*

389. A Different Drummer: Breaking the Bonds of Academic Hegemony with Holistic Epistemology

9:25 to 10:40 am • Grand Ballroom B

This arts-based experiential workshop demonstrates a holistic epistemology that shows how full-bodied human knowing integrates felt experience, emotions, intuition, imagination, reflective analysis, and action. We guide participants through a direct experience with this epistemology, using their personal experience with women's and gender oppression, paying special attention to the intuitive/imaginal bridge between emotions and rational analysis. After the experiential process, participants compare experientially-grounded knowledge with knowledge about women's and gender oppression generated by the traditional epistemology that dominates the academy. We explore how participants can use holistic epistemologies to improve their professional practice as teachers, writers, researchers, supervisors and facilitators.

Moderator:

Elizabeth Kasl, *European American Collaborative Challenging Whiteness*

390. Affective Necropolitics: Nationalism, Gender, and Race Imagined Through Time and Space

9:25 to 10:40 am • Grand Ballroom C

Participants:

"What was left behind?": Colonial temporalities and Indigenous embodiments of time and space in the poetry of Qwo-Li Driskill.

Naveen Zehra Minai, *University of California, Los Angeles*

Settler colonialism maps temporality as linear. Past, present and future have no narrative permeability. Consequent epistemological alienations between body and space is how Indigenous bodies exist in a sealed past. Indigenous lands are accumulated property of modern nation-states. In "Love Poems: 1838-1839," Qwo-Li Driskill disrupts such mapping. Personifying Tennessee and Indian Territory, Driskill positions them adjacently. This unsettles linearity of literary composition as cartographic composition. I locate Driskill in the space on the page between Tennessee and Indian Territory speak to Driskill through time and space. Traces of both as lovers on Driskill's body challenge imperial historiography.

"Together We Thrive": Discourses of Nationalism and Grief in the Wake of the Tucson Shooting.

Jessica Martinez, *University of California, Los Angeles*

This paper explores the political rhetoric that emerged in response to the Tucson shooting. I argue that these discourses sought to quarantine this violent incident from the normative course of US politics while reifying culturally hallowed codes of American identity and gender. Exploring issues of performativity in relationship to nationalism and grief, I consider the ways in which a choreography of crisis fostered the containment of Loughner vis-à-vis the affirmation of a circumscribing script of American nationalism, the attempted disassociation of American politics with the necropolitical, and the deployment of grief narratives toward a manageable and desirable public affect.

Translating Postcolonial Religious Desire and Trans-Temporality in Out of the Ordinary.

Jacob Roberts Lau, *University of California, Los Angeles*

My paper looks at the disjuncture of gendered postcolonial religious heterotemporalities within a 1962 modernist memoir that crosses genre boundaries. Part orientalist travel narrative, *Out of the Ordinary* is also: a religious conversion narrative, liberal morality tale, history of medical surgical advances during WWII, and finally, an Englishman's primer on Mahayana and Hinayana Buddhism. I argue that since *Out of the Ordinary* is informed by the conventions of English modernism, Michael Dillon/Lobzang Jivaka's autobiography tends towards both the goals of liberal historicism yet "trans-es" the normative temporal borders of national, ethnic, religious, sex/gender time through events of affective somatic dislocation.

Moderator:

Dana Linda, *University of California, Los Angeles*

391. Antiracist and Womanist Projects for Radical Social Change, from the 1960's to the Post-Obama Era

9:25 to 10:40 am • Grand Ballroom F

Participants:

Separate but Together: Chicana and Black Women Struggle for Welfare Rights in Los Angeles.

Alejandra Marchevsky, *California State University, Los Angeles*

This paper looks at the 'distant coalition' forged between Chicana and African American welfare rights activists in LA in the late 1960s and early 1970s. This coalition involved extensive tactical coordination and a shared discourse of racial and gender justice that cut across Chicana/o and Black communities. Yet most neighborhood-based Welfare Rights Organizations in LA County did not have interracial memberships and the day-to-day organizing for welfare rights rarely brought Chicana and African American mother-activists face to face. My paper explores the structural and ideological factors of this era that sustained this distant coalition.

Not Only Rosewood: Feminist Challenges to Legacies of Racial Violence in 1990s Central Florida.

Dorcas Raejeana Gilmore, *NAACP*;

Molly Talcott, *California State University, Los Angeles*

While feminists have built a vast body of knowledge about the vibrant movements of the 1960s and 1970s, less is known about how antiracist feminist organizing forms in out-of-the-way places and during periods of alleged feminist movement "abatement." We develop a collaborative autoethnographic analysis of our own participation – as young feminist scholar-activists – in a project that sought to both challenge the white supremacist silencing of the history of racial violence in Ocoee, Florida and to mobilize critical conversations within Central Florida about continuing gendered racial disparities and injustices in the 1990s.

Womanist Warriors: Community Organizing Among Black Women in Los Angeles.

Regina Freer, *Occidental College*;

Melina Abdullah, *California State University, Los Angeles*

This paper analyzes the ways in which Black women have engaged in community organizing in Los Angeles since the 1992 uprising through the presidency of Barack Obama. Through participant observation, personal interviews and focus groups, we will assess the degree to which Black women community organizers align themselves with womanist ideologies and visions, how they define such visions, and what adherence to womanist praxis means for their organizing. The paper also examines the relationships between community organizing, labor organizing, political organizing, and social service provision and outlines prospects for radical transformation through womanist organizing.

Moderator:

Dionne Espinoza, CSU Los Angeles

392. Expect Respect SF: Community Collaborative Promoting Healthy Youth Relationships

9:25 to 10:40 am • Grand Ballroom G

Participants:

History of Expect Respect, SF.

Leslie B. Simon, City College of San Francisco

I will outline the history of our collaborative including our outreach to community based organizations. After agreement to hold to the value of the concepts of intersecting identities and interlocking oppressions, we formed a collaborative among the college and ten community based organizations. We received funding from a local foundation and institutional support from the college. Over four years, starting with three schools in the first year, we reach our goal of serving all 16 public high schools.

Working as a Peer Educator with Expect Respect SF.

Mika Sasaki, Expect Respect SF

I saw an Expect Respect presentation in my high school during sophomore year. I joined the dual enrollment high school-college program so I could attend the training classes at the college and give presentations at my high school in partnership with the college peer educators. When I graduated high school, I enrolled full-time at the college and became a member of the presenting team. I am a survivor of intimate partner violence and have begun speaking publicly about how abuse can happen to anyone. My awareness helped me identify what was happening early on and leave the relationship quickly.

Working as an Activist with Expect Respect SF.

Pike Long, SF LGBT Center

When I served on the college peer educator team during the formation of Expect Respect, I helped contribute to the structure of the collaborative and the curriculum used by the college peer educators. After receiving my B.A., I joined the collaborative as the coordinator of a local LGBT Center speakers bureau when our parent organization, which I had been active in for several years, eliminated the program due to budget cuts. I am an Occupy activist and am committed to the anti-oppression perspective to which Expect Respect holds.

Moderator:

Joerell Baldonado, Project SURVIVE

393. Feminist (Im)Mobilities in Fortress North America: Transnational Feminist Analyses

9:25 to 10:40 am • Grand Ballroom H

Participants:

Transnational Feminist Analysis of Fortress North America: Future Research Agendas.

Anne Sisson Runyan, University of Cincinnati

Since the uneven and fraught formation of a North American region codified initially by the North American Free Trade Agreement of 1994, this region has been the subject of a growing array of transnational feminist analyses that critique the new/old processes of exclusion and selective inclusion that are constituting and reconstituting this "imagined community" characterized by high economic inequality, heightened processes of securitization, and highly differentiated and differentiating yet normalizing social policies. Drawing from the most recent volume on this subject to which panelists have contributed, this paper considers what new research directions, agendas, and collaborations are called for to make transnational feminist and queer sense of Fortress North America in order to resist it.

Theorizing No Borders Queer Futures in Fortress North America.

Melissa Autumn White, University of British Columbia, Okanagan

This paper reflects on my consideration of the governance of queer intimacies at the US-Canada 'border', a simultaneously geopolitical and symbolic interstitial zone where (racialized) queerness shifts, crystallizes, and 'goes underground' in encounters with border control and immigration officials depending on the direction in which one is crossing. In the context of Fortress North America, what does it mean to think toward no borders futures given the centrality of the nation-state to legal and affective belongings? Given the uneven stratification of the rights and recognitions afforded to gender and sexual minority subjects in Mexico, the United States, and Canada, this paper aims to articulate the material challenges to—and urgent necessity of—developing a transnational feminist research praxis that attends simultaneously to migrant rights, indigenous solidarity and queer struggles within and beyond this hemispheric region.

(Im)Mobilizing Unskilled Mexican Labour: Post-NAFTA Legal Resistance to Labour and Human Rights of Migrant Mexicans in the US.

Patricia Catherine McDermott, York University

One of the main objectives of NAFTA's "side agreement" - the North American Agreement on Labour Cooperation (NAALC) - was to promote "to the maximum extent possible the same legal protections afforded to migrant workers as the party's nationals with regard to working conditions." This paper looks at the ways in which current regulations and programs in the US violate this specific commitment to migrant workers as labour law protections become eroded or are non-existent, unscrupulous guest worker schemes are allowed to operate with impunity, and draconian measures that have escalated as part of border securitization directly violate the human rights of even long-term, pre-NAFTA, undocumented migrant workers and their families. This paper documents this series of post-NAFTA legal decisions, programs and regulations that effectively make a mockery of the NAALC provision.

Engendering Violence in Deterritorialized Spaces: Border Militarization, National Security, and Violence Against Women at the US-Mexico Border.

Jill Williams, Clark University

This paper draws on feminist political geography and feminist political economy to explore how women's mobility in the US-Mexico border region is simultaneously necessary for the working of global political systems and a threat to 'the nation' and 'national security.' We aim to show how specifically gendered and racialized bodies are necessarily employed to justify processes of de- and re-nationalization, de- and re-territorialization. In turn, these bodies are effectively erased from national identity while at other times targeted and subjected to various forms of psychic and physical violence. We conclude by drawing out the implications of this study for future scholarship on transnational feminisms, border studies, security studies, and international political economy. In doing so, we aim to contribute to broader discussions about feminist scholarship in the context of regionalization and NAFTA-era governance in North America.

Moderator:

Amy Lind, University of Cincinnati

394. The Transformative Potentiality of Food and Feminism

9:25 to 10:40 am • Junior Ballroom 1 - AV

Participants:

Consumption, Appetite and the Online Body: The Embodied Female Narrative of Food Blogs.

Tisha Dejmancee, University of South Carolina, Annenberg

Cyberspace offers a new way of illuminating the flesh, as it produces self-representations of the postmodern, digitised body. The food blog is a genre which highlights such representations and relationships between femininity, bodies, appetite, consumption and intersubjectivity. Framed through food, these texts use an informal and intimate diary tone to celebrate the quotidian aspects of the domestic sphere, using food to subjugate the body within a female narrative. Given normative social pressures surrounding food and the female body, blogging is read as an exploration of embodiment emerging from a unique political, socio-historical and technological context.

Cooking Up A Second Act: Women's Narratives of Transformation through Food Work.

Kimberly D. Nettles-Barcelon, *University of California, San Diego*
Situating within post-feminist debates about women's work in/outside the home, this project examines what appears, at first glance, to be a new and expanding cultural phenomenon: middle and upper-class (and typically white) women leaving full-time, lucrative careers to forge new economic lives somewhere between domestic reproduction and capitalist production. Drawing primarily on narratives appearing in mainstream women's magazines (e.g. *O: The Oprah Winfrey Magazine*, *MORE Magazine*) and book-length culinary memoirs published within the last decade, this project explores these women's embrace of food entrepreneurship as both joyful expression of creativity and critique of still-dominant modalities of work and family engagements.

Food Sovereignty: A New Feminist Movement?

Peggy Rivage-Seul, *Berea College*

This new international movement—Food Sovereignty—broadly defined, seeks to ensure that peoples (including nations) control their own food systems, including economic markets, methods of production, and cultural food practices. Using the conceptual framework of “food regimes” developed by Harriet Friedmann and Philip McMichael, and Madeleine Fairbairn, this paper examines food sovereignty for its feminist dimensions, namely, its focus on egalitarian gender relations, as well as a campaign to end violence against women, and corporate control of the food we eat.

Food, Feminism, and Equality: Evolving Views on Consumption in Alice Walker's Writings.

Pamela B June, *Paine College*

This presentation examines Alice Walker's evolving views on how our daily food choices are tied up in the health and well-being of humans, animals, and the planet. Walker's fiction, nonfiction, poetry, and interviews reveal that she herself has struggled with these issues. Importantly, her complex and evolving views on food, specifically vegetarianism/veganism, reflect a larger, gradual, societal revolution toward including animal welfare within the realm of social justice and equality.

Moderator:

Ciara Bush, *University at Albany, SUNY*

395. Decolonizing Pedagogical Politics and Practices in Education

9:25 to 10:40 am • Junior Ballroom 2

Participants:

Colonized Silences: Elementary Schools, Children, and Sexuality.

Erica Boas, *University of California, Berkeley*

In 1993 Weis and Fine called for the need to “critically challenge institutional practices that create the structuring of silence...” Framed this way, silence is an intended result of practices and policies and not an accidental bi-product of aggregate choices of individuals. This paper interrogates elementary school practices and policies to reveal the ways in which sexuality, while apparently silent, in fact teaches children that invisible, silent sexuality is

appropriate sexuality. Far from a passive operation, silence serves as a pedagogical sustainer of ideological hegemony rooted in colonial ideals of race and gender.

“Boys over here, girls over there”: Reconsidering Pedagogical Practices in Decolonizing Gender in Schools.

Susan W Woolley, *University of California, Berkeley*

Examining everyday practices and structures of schooling that produce and reinforce an ideology of heteronormative binary gender, this paper analyzes the relations and knowledge concerning gender and sexuality schooling processes inadvertently construct. What are the effects of pedagogical practices—such as dividing students by biological sex and assuming heterosexual identities and relations—that have long been in place in schools, and what kinds of knowledge about gender and sexuality do they generate? In what ways can we change pedagogy and the structure of schooling in efforts toward transforming education and decolonizing gender in schools?

Decolonizing “the girl effect”: Imagining New Forms of Policy and Practice in Girls’ Education.

Kathryn Moeller, *University of California, Berkeley*

This paper examines the programs and policies of U.S. transnational corporations and their foundations that promote an instrumental approach to investing in girls’ education in the Global South. This approach operates under an intimate, dualistic gendered logic characterized by a desire to unleash the economic potential of particular gendered bodies while constraining their sexual reproduction. The paper analyzes this logic from a feminist decolonial perspective and imagines decolonizing forms of education for girls and young women.

396. Exploring the Genderscape in Reform China

9:25 to 10:40 am • Junior Ballroom 3

Participants:

Engendering National Bodies in Neoliberal China.

Charlie (Yi) Zhang, *Arizona State University*

Using the ceremony of the 60th anniversary of China, I will explore how gender has replaced class as the central point to reconstitute Chinese national identity in China's transition from Maoism to neoliberalism. In contrast to Maoist ideology that highlighted class difference and gender equality of Chinese citizenry, in this ritual, we can see that the gender difference is (re)produced on the bodies symbolizing new Chineseness while their class line is blurred. The discussion of this shift will be further situated and deconstructed in China's neoliberal governance through the intersection of class and gender.

“Women Entrepreneur”: The Creation of a New Identity in Post-1978 Mainland China.

Dongling Zhang, *Arizona State University*

As Chinese women achieved an astonishing economic success in entrepreneurship in the post-1978 era, the female entrepreneur has been produced as a new social identity by both the existing shaping forces (class, rural-urban difference, kinship, the patriarchal structure of society, etc.) and the newly emergent neo-liberalism. This study will depict the process in which the identity has been constructed along the lines of gender and sexuality. Regulatory and identificatory practices inside and outside the workplace will be investigated from the two perspectives of power relations and female entrepreneur.

Tranny Anachronistic and Dislocated!: Living under the Same Roof in China's Neoliberal Project.

Shana Ye, *University of Minnesota*

This paper examines two “transgender” images to bear on the question of how (trans)gender has become a site for neoliberal narrative to take place in

post-socialist China. By comparing a cross-dressing singer who popularized through a singing competition with a “gender deviant” from rural China, I examine the way in which different narratives of transgenderism not only reflect but also feed the discourse of China’s neoliberalism. I argue that transgenderism and queer visibility challenges heteronormativity and the masculine national project on the one hand, perpetuates neoliberal norms through emphasizing individualism, consumer culture, middle-class lifestyle and cosmopolitanism on the other hand.

Revolutionary Masculinity?: the Making of “Iron Woman” in the Mao Era. Xiumei Pu, *University of Minnesota*

This paper takes us back to the gender space in socialist China. It problematizes the masculine politics during the Mao Era through the analysis of Jung Zhang’s controversial memoir *Wild Swans: Three Daughters of China* (1991). During this peculiar historical period, revolutionary women were required to conform to masculine standards. I argue that masculinity in the Mao Era was expressed outwardly as tripartite violence: the killing of femininity, the killing of nature, and the killing of spirituality. *Wild Swans* offers a counter narrative to this prevailing masculine ideology and practice. Against the masculine backdrop, the pursuit of femininity, the (re)connection with nature, and the quest for spiritual awakening actually became women’s revolutionary act in that era.

Moderator:

Jigna Desai, *University of Minnesota*

397. Decolonizing the Gaze: Contemporary South Asian Cinema

9:25 to 10:40 am • Junior Ballroom 4 - AV

Participants:

Mumbai Through the Gendered Gaze.

Alka Kurian, *University of Washington, Bothell*

This paper focuses on Kiron Rao’s directorial debut film “Dhobhi Ghat” (2010). In here I explore the gendered gaze of the internal diaspora in India that coalesces in Mumbai, the country’s own melting pot, a city of dreams for rich and poor, aspiring artists, and for those in search of freedom and identity. I investigate the centrality of the city that embraces, transforms, or rejects people, processes that the film offers through the gaze of the central female characters: Yasmin, disenchanted in marriage, uses her video-recorder to discover Mumbai as she tries to find herself; and Shai – a New York returned financier surreptitiously photographs Arun through the lanes and alleyways of the city’s architectural maze as well as Munna – city’s washerman and a rat exterminator.

Gender Deviance in South Asia: The Aravanis.

Shoba Rajgopal, *Westfield State University*

Tamil Nadu is the only place in India where transgendered people are granted special rights and protection, and the role of the media in bringing this about must be noted. In his unusual film on the ambiguities of the third gender, Santosh Sivan takes us into a world of light and shadows far from mainstream Indian society as the transgendered gather to celebrate their identities at their annual festival in Koovagam in Tamil Nadu. The Director brings in his previous background as cinematographer to play with concepts of light and dark, shadow and sunlight to depict the ambiguities that underline human sexuality. He uses a young girl Swetha to represent the mainstream societal perspective on the transgendered, and through her own journey from disgust and revulsion to understanding and acceptance of her uncle’s sexual orientation lies the film’s integrity and sensitivity.

Gendered Migrant of the Global South: Gaddamma.

Shreerekha Subramanian, *University of Houston-Clear Lake*

What does it mean to be widowed, destitute, and unemployed in the new capitalistic order of the Global South? For the migrant woman, it means a transnational sojourn to centers of the capital in the Middle-East where one exists as Agamben’s ‘bare life’ – invisible, over worked, and voiceless, with no access to rights or privileges in the new global marketplace. In the recent critically-acclaimed Indian regional cinema, “Gaddamma” (Malayalam, 2011) the film dwells on the plight of the migrant Asian women who travel to rich oil states and finds ways to resist despite entrenched structures of exploitation. Taking cues from Arundhati Roy’s film, “We” (2006) I believe this genre of films point their finger at the hidden fist of corporate globalization and barbaric dispossession that has become the narrative for a majority of the world’s people, propelling us toward an engagement with the culture and habit of protest that has ignited people and cities on the global stage.

Moderator:

Shreerekha Subramanian, *University of Houston-Clear Lake*

398. “What is the Right Word” is the Wrong Question: Teaching Critical Consciousness in an Era of Diversity Training

9:25 to 10:40 am • Oakland Room

While “learning outcomes” may be satisfied by students correctly using key terms, as teachers of critical social theory we question performances of propriety devoid of actual commitment to social justice. How do we refuse the role of “diversity expert” who adjudicates linguistic dilemmas or offers ideological formulas? What pedagogical practices can foster personal and social transformation? In dialogue with attendees, faculty from Critical Race, Gender and Sexuality Studies will share incidents, conundrums, and potential strategies for critical consciousness. Topics include intersectional analysis, nonviolent practice, historical contexts and legacies, unequal power relations, identifying dominant narratives and resistance movements, and spiritualized feminism.

Presenters:

Maria Corral-Ribordy, *Humboldt State University*

Jessica LeAnn Urban, *Humboldt State University*

Ramona Bell, *Humboldt State University*

Janet Winston, *Humboldt State University*

Wurlig Bao, *Humboldt State University*

Moderator:

Jessica Whatcott, *Humboldt State University*

399. Feeling Bad: Cultural Narratives of Guilt Across the Lifespan

9:25 to 10:40 am • Skyline

Participants:

Women’s Multiple Roles & Responsibilities: An Examination of Guilt Across the Lifespan. Meredith Helen Clark, *Arizona State University*

Past studies have shown that guilt is positively related to femininity (Benetti-McQuoid & Bursik 2005). Moreover, habitual guilt is more intense in women than in men (Etxebarria et al. 2009). This paper examines the feminization of guilt using an intersectional framework by drawing on data from focus group, inventory and questionnaire responses from 34 female participants aged 19-86 years old. Guilt and how it may relate to the inability to fulfill multiple roles for some women was explored. Participants presented reasons for and coping mechanisms involving guilt in linguistically different ways. Findings indicate that guilt and age are inversely related.

Anti-Aging Beauty Work: A Lifetime Spent Conforming to the Female Body Image Ideal to Avoid Feeling Bad.Ruth Walker, *The University of Akron*

As beauty is classically defined in U.S. culture by patriarchal overarching standards, older women are socialized to fight and hide the natural aging process. The dissonance and marked inadequacy resulting from an inability to achieve the beauty ideal leaves individuals with an unavoidable sense of shame (McKinley & Hyde 1996), a consequence of self-objectification (Moradi & Huang 2008). An analysis of current literature as well as prevalent cultural messages shows how methods for enhancing appearance may defy certain belief systems, causing guilt. Questioning prevalent ideologies related to ageism and beauty, I deconstruct the colonizing and hegemonic glorification of youth.

Girls, Desire, and the State: Narratives of Guilt in the Child Custody Protection Act.Anastasia Todd, *Arizona State University*

Panic regarding girls' sexuality has reached critical mass in the U.S. To quell this panic and shore up control, the state has instituted the Child Custody Protection Act (S. 403) as one specific disciplinary apparatus to control girls' sexuality. This legislation relies on narratives of guilt and shame as a function of its control (McClelland and Fine 2007). Deployment of the Act subverts the sexual subjectivity and agency of girls in the U.S., and it disproportionately impacts economically underprivileged girls and girls of color. Ultimately, I argue girls in the U.S. live in a time of sexual surveillance.

Moderator:Kate Flach, *University of California, San Diego***215. Food and Environmental Justice as Decolonial Praxis**

10:50 to 12:05 pm • 205-AV

Research is Ceremony. This roundtable/talking circle will convene our communities to share stories of hope and struggle from lived experiences of border-thinking, crossing epistemic and geopolitical boundaries in the struggles for environmental and food justice in the Americas. We theorize and reflect from the decolonial, psycho-/political space of diaspora, of nepantla, inhabiting the limens of the modern/colonial matrix of power in the struggle to dismantle multiple oppressions. We will facilitate dialogue/palabra that resists binary thought and instead invites reflexive space to problematize how scholar/activism can work to decolonize knowledge-power through inner work/public acts of love and understanding.

Presenters:Ashton Bree Wesner, *University of California, Berkeley*Elisa Ocegueda, *University of California, Davis*Marcelo Felipe Garzo, *University of California, Berkeley*Carolina Prado, *University of California, Berkeley***400. Sexual Labor, Performance, and the Agentic Self**

10:50 to 12:05 pm • 201 - AV

Participants:**Risky Business: Labor, Stigma, and Health in Los Angeles' Adult Film Industry.**Heather Berg, *University of California, Santa Barbara*

In January 2012, the Los Angeles City Council passed a law requiring the use of condoms in adult film production. At first glance, this was a win for workers, but porn actors are overwhelmingly opposed to the measure, and many claim that it will make their jobs less safe. This paper offers a feminist analysis of the discourses surrounding LA's condom mandate, focusing on the perspectives of four key stakeholders: adult film actors, anti-porn activists, the late capitalist state, and consumers. Exploring theories of risk, this paper interrogates the assumptions that undergird industry, public, and policy responses to stigmatized forms of labor.

Taking Control: RealTouch and the Politics of Camgirls.Diana Pozo, *University of California, Santa Barbara*

Camgirls, or women who produce sexual performances on live webcams for paying viewers, capitalize on the sadistic/voyeuristic concept of spectatorship elaborated by classical feminist film theory. However, the Adult Entertainment Broadcast Network's introduction of the RealTouch, a robotic male masturbator that operates in sync with "haptic data" generated by camgirls' manipulation of a dildo-like "input device," calls into question the issues of power and control in spectatorship and performance. This paper uses the RealTouch as a starting point to theorize camgirls and webcam performance through the frameworks of sex work studies, video game studies and classical feminist film theory.

Sexual Labor at the Mobile Interface: Pornography and the "Sensory-Inscribed" Body.Lindsay Palmer, *University of California, Santa Barbara*

Tristan Taormino's Chemistry series blurs lines between space and embodiment, labor and pleasure, invoking the burgeoning world of online amateur porn production—often produced and consumed by viewers across disparate spaces via their own mobile devices—while simultaneously allowing professional porn actresses to spatially chart their bodies, fantasies, and pleasures. The actresses in Taormino's videos share their sexual fantasies with their viewers before recording their own scenes with light mobile cameras. Drawing upon media studies' notion of the "sensory inscribed body," I show how mobile media devices negotiate and impact the fluid spatiality of sexual fantasy.

Gestational Television: Teen Pregnancy and Motherhood in Reality TV.Abigail Hinsman, *University of California, Santa Barbara*

This paper explores the phenomenon of teen pregnancy in MTV's reality TV programs "Teen Mom" and "16 and Pregnant" and situates it within a genealogy of gynecological exploitation cinema. I argue that these reality programs, much like classical exploitation cinema, address a taboo subject by couching it in moralistic terms, and meanwhile stage scenarios that prompt confessions of guilt. The autonarrational and participatory aspects of the programs are subtly undermined by the shows' production and labor practices, use of medical experts, postproduction control of footage and editing, aesthetic strategies, and discourse of maternal sacrifice that structures the narratives.

Moderator:Annika Speer, *University of California, Santa Barbara***401. They're Just Feelings!: Women's Healing Through Creative Reclamation**

10:50 to 12:05 pm • 202 - AV

Participants:**Bleeding Across Borders: Menstruation and Shame among High School Girls.**Shawna Held, *San Diego State University*

Menstruation is one of the most silenced and shameful aspects of women's bodies. Particularly for young women of non-dominant ethnic and religious groups, menstruation within a Western model of health poses a complicated set of emotions and reactions. This paper analyzes the shame and silence surrounding menstruation at a culturally and linguistically diverse high school, investigating the larger issues of education, culture, and menstruation management through the narratives and voiced experiences of young women. The paper raises questions about young women's navigation of these issues and the possibility of empowerment.

When Feelings Are Too Risky: Finding a Stable Place for Spoken Word in Higher Education.Jerrica Anne Escoto, *San Diego State University*

Spoken word poetry is a creative avenue that brings forth both activism and personal experience. Using this unique form of narrative, spoken word has the ability to assemble a community that consists of cross-cultures and destabilizes the stigma behind difference. This paper analyzes the emotional power behind spoken word performance and evaluates how emotions are used in order to inflict social change, action, and a booming voice for women.

We Are Feminists, Too: A Discussion on the Absence of AA in Traditional Feminist Discourse.

Lindsay M. Bond, *San Diego State University*

Alcoholism affects a multitude of people--feminists included. Through participation in Alcoholics Anonymous (AA), an open and safe(r) space is created that can allow women to verbalize feelings academic spaces may not be open to. The theory on alcoholism affecting women is not only scarce, but often does not correspond to the actual experiences of female alcoholics. Women's spaces in AA and recovery writing bring forth a woman's voice and demystify masculinist undertones associated with AA. This paper depicts the feminist voice behind many women's AA experience and recovery process, extracting an actual narrative: a truth that is rarely heard within feminism.

Performing Creative Resistance: Lorena Wolffer's Activist Art.

Adriana Martinez Noriega, *San Diego State University*

During the last three decades, Mexican artist Lorena Wolffer has not only utilized her body as her main argumentative tool, but offered it as a site for creative intervention strategies. Lorena Wolffer's premise in her art is to both generate awareness and disrupt normalized oppressive discourses/actions against women. This paper explores some of Wolffer's performances and public art that uses a feminist lens to analyze and critique issues such as the gendered construction of identity, the fixed notion of femininity, and the role of women in society. Wolffer's art has become a powerful political act and, therefore, presents strategy of resistance and healing.

Moderator:

Irene Lara, *San Diego State University*

402. Utilizing Virtual Social Networks to Transform Feminist Discourse

10:50 to 12:05 pm • 203 - AV

Participants:

Fulfillment of Visionary Feminism? Non-Academic Usage of Feminism Through the Internet.

Marie Lerma, *California State University, Fresno*
In bell hooks' essay, "Visionary Feminism," there is a call for non-academic feminist media, such as children's books and songs. In the last decade, Internet use has become more accessible to more places. Feminist theories, texts, and arts have spread via (micro)blogging websites, and as a result have created many conversations about sexism, oppression, and power. Although English is prevalent as a "lingua franca," the Internet has become an important tool in disseminating global and "third world" feminism, creating meaningful dialogue on the politics of language. Feminist theory is now readily available to non-academics through use of the Internet.

Social Networking and the Circulation of Feminist Knowledge.

Richelle Dadian, *California State University, Fresno*

The purpose of this paper is to discuss how new technologies are allowing feminists across the globe to not only network with one another, but to also enhance each other's knowledge by spreading theory and ideas. I will be utilizing Penny Weiss' practice of "Conversation as Method" to argue how social media and new technologies can expand the production of feminist knowledge. Relying on academia alone can be very limiting to one's

knowledge; however, the usage of the Internet and social networks allows an individual to gather knowledge from multiple perspectives and have a more well-rounded understanding of feminist ideology.

Moderator:

Amrit Deol, *California State University, Fresno*

403. Social Media, Feminist Pedagogy, and Activist Engagement: Harnessing the Virtual to Engender Real Changes in the Classroom and Beyond

10:50 to 12:05 pm • 204 - AV

Participants:

Occupy Twitter: #FeministFuture.

Natalie Kate Wilson, *California State University, San Marcos*

This paper will explore how Twitter, when harnessed for feminist activist and pedagogical aims, can be a useful tool to transgress various normative binaries, opening up a space to interrogate hierarchical systems of power and various forms of oppression. Focusing on Twitter's "distillation" of thought, the presentation will interrogate its effectiveness for feminist engagement inside and outside the classroom, as well as tool that allows for a transgressions of the global/local, theoretical/practical, public/private and so on. Exploring the use of hashtags as representative of social movements that "occupy" virtual space, consideration will be given to high profile feminist users (e.g. FeministHulk) as well as "tweet storms" surrounding Occupy, Pepper Spraying, The Arab Spring and Chris Brown.

Facebook and Feminist Pedagogy: From Social Network to Activism Forum.

Pamela Redela, *California State University, San Marcos*

Using Social Media to spread feminist awareness and ignite cultural criticism and change is a regular component of the 21st century Women's Studies classroom. Encouraging students to become politically aware and active through their Facebook pages proves both challenging and enlightening. How do we keep up the momentum after the class or project is over? How effective are such methods of activism? In what specific ways can social media be termed "feminist" given the patriarchal context in which they operate and were created? The work of Lucinda Marshall's "Occupy Patriarchy" will be instrumental in interrogating this phenomenon and part of the ensuing conversation.

Blog Pedagogy: Creating a Virtual Classroom Space that Crosses the Digital Divide.

Nancy Cairns-Pietrangelo, *California State University, San Marcos*

This paper will explore the creation and use of a classroom blog in the feminist classroom. Discussing how such blogs foster dynamic interaction between students, feminist issues and activism, the paper will focus on the practical applications of classroom blogs as well as examine the feminist theoretical underpinnings that suggest why and how such virtual spaces are useful pedagogical and activist tools. The opportunities and challenges of creating a course blog will be assessed, along with considerations of the "digital divide" and the barriers students encounter with issues of access, fluency, and so on. While reading and interacting in the blogosphere is an everyday part of many students' lives, the presenter will address how we include "non-bloggers" and/or those without regular access to such technology a place at the "blogging table."

Feminism and Facebook: Can Social Networking Really Be Radical?

Heidi Breuer, *California State University, San Marcos*

Social networking sites have recently received attention because of their apparent potential for catalyzing widespread feminist activism / consciousness-raising; however, critics like C. V. Harquail have questioned their ability

to catalyze radical change when their very structure has been determined by and for men. This paper argues that the design, structure, and functioning of social networking sites often encourage obsessive narcissism, discourage meaningful human interaction, and turn feminist activism into a series of trendy status updates. Feminists wishing to harness the full potential of social networking must work to “occupy” the social networks in ways that challenge their patriarchal and dehumanizing functions.

Moderator:

Natalie Kate Wilson, *California State University, San Marcos*

404. Word Undoes Bond: Breaking Barriers and Shifting Power with Online Global Feminism

10:50 to 12:05 pm • 206 - AV

As activists and feminists, our voice is critical. How can we shape, amplify, and include more voices in an effort to re-focus the loci of power worldwide? Editors from a global feminist online community will engage participants in an interactive discussion about social media's potential to do just this.

Presenters:

Emily Heroy, *Gender Across Borders*

Colleen Hodgetts, *Gender Across Borders*

405. Transnational Feminist Frames of Resistance: Law, Military, and the State

10:50 to 12:05 pm • 210

Participants:

Kicking Out the Dinosaurs: The Legacy of the Northern Ireland Women's Coalition. Alicia Claire Gauch, *Independent Scholar*

The Northern Ireland Women's Coalition (NIWC) contributed significantly to the peace process that led to the Good Friday Agreement in 1998. Moreover, the Coalition was instrumental in changing the ways in which women could engage in formal politics within the Northern Irish region. Outlining the successes and lessons learned of the NIWC can be a helpful exercise for women's movements and political organizations throughout the world.

Rethinking Gender Equality in the Legal Profession's Pipeline to Power: A Study on Supreme Court Nominees.

Hannah Brenner, *Michigan State University*

Four women have served on the Supreme Court, suggesting the attainment of formal gender equality. Despite this appearance of progress, women remain significantly underrepresented in leadership roles in law. They face gender bias in practice and in media, illustrated by coverage of recent nominees. The gendered nature of this coverage inspired an empirical study of every nominee since 1972, a starting point selected in light of the feminist movement's influence at the time. We present findings from the project's first phase and reflect upon how this knowledge might motivate the resolution of gender disparity in the profession's pipeline to power.

Women's Resistance to Militarization in the history of Conflict: Theoretical Advances and Empirical Evidence.

Ilito Hekishe Achumi, *Jawaharlal Nehru University*

The linkages between militarism, masculinities and patriarchy have been convincingly established by feminist theorists. The paper attempts to look into the counter-insurgency operations and its impact on women. It also reveals evidences where human rights violations abound and how women responds to such militarization of their everyday life. In a symbolic gesture of condemnation and rejection of violence; women organization has persisted in massive local movements. An outstanding feature of these movements is the emergent multiplicity of peace groups. The paper seeks to enquire how transformative these movements are and how well they transcend into the ongoing feminists theoretical advancements.

Decolonizing Women, Peace, and Security: Examining the Paradoxes of United Nations Security Council Resolution 1325.

Kristin Alder, *University of North Texas*

United Nations Security Resolution 1325 on Women, Peace, and Security is considered a landmark achievement of transnational feminism. It was lauded by the alliance of transfeminist networks largely responsible for its adoption as a tool for women's empowerment and equality as well as an opportunity to shift the dominant security discourse. I argue that more than a decade later, it is being co-opted by patriarchal and militaristic institutions of the Global North to justify imperialism, colonialism, and increased militarism. I cite examples of this co-opting and discuss the complicity of feminist advocates of the Resolution from the Global North.

Moderator:

Elizabeth Canfield, *Virginia Commonwealth University*

406. Virtually Disrupting Hegemonic Discourses: Feminisms and New Media Forms

10:50 to 12:05 pm • 211

Participants:

Modernity-Mediated "Tradition": Subverting Constraints on Muslim Womanhood. Rebecca S. Robinson, *Arizona State University*

This paper analyzes how female bloggers in the MENA region are discussing issues related to traditional Muslim perspectives on chastity, modesty, and gender appropriateness. Some of the topics of interest garnered through preliminary research include synthetic hymens, upholding seclusion through internet use, harassmap.org (an Egyptian initiative that maps incidences of sexual harassment and assault), and niqabitches (a viral YouTube video of two women walking through Paris in mini-skirts, stilettos, and niqabs). The goal of this research will be to synthesize the perspectives of various bloggers on the effects of technologies on gender relations and Muslim womanhood.

Virtual Vixens: Countering Patriarchal Hegemony from the TweetDeck.

Francoise Monet Saurage, *Independent Scholar*

Digital calls to action, whether countering attacks on reproductive rights or sparking the Occupy Wall Street movement, demonstrate the power of social networks as a generative space to transform online discourse into real world change. I contend that Twitter is a postmodern palimpsest, where “trending” topics can become a tool of feminist resistance. Feminist blogs and hypertexts “manage expression without exploitation, and resistance without appropriation” (Anita Harris 162). This paper argues that as women and girls carve new spaces for feminist identity within online communities, they create cross-generational alliances within the feminist movement and new methods of feminist activism.

Who's Getting "Walloped" by Climate Change?: Twitter and the Discursive Violence of Climate Colonialism.

Rachel Brinker, *Oregon State University*

The representation of women in the discourse of climate change reveals linkages between the environment, colonialism, and increased violence in women's lives. This paper presents an analysis of the discourse on gender and climate change found on Twitter around the time of the 17th UNFCCC Conference of the Parties (COP 17) in 2011. This paper asks, what are the discursive politics around gender and climate change as exhibited in the Twittersphere, and can feminist intervention into this discourse hope to move us closer to a gender-equitable understanding of climate justice as we adapt to our climate-altered world?

Moderator:

Brenda A. Risch, *University of Texas, El Paso*

407. Critical Transnationalisms: Reimagining Gendered Violence, National Identity, and Postcolonial Representation

10:50 to 12:05 pm • Grand Ballroom A

Participants:***Colonial Complicities in Gender-Based Violence in African Conflicts: The Rwandan Case.***Helina Tina Beyene, *University of California, Los Angeles*

This paper is a postcolonial interpretation of gender-based violence (GBV) in African conflicts. Through an ethnographic study with women's anti-violence groups in Kigali, Rwanda, the paper shows how African feminist standpoints challenge dominant feminist interpretations of violence, which overwhelmingly locate the roots of sexual violence in universal patriarchal culture. Rwandan feminists highlight instead an awareness of colonial and transnational economic imprints on the politics of sexual violence in contemporary conflicts. The paper argues that GBV takes shape at the intersections of race, nation, and empire. It advocates for genealogical conceptual frameworks in interpreting violence against women in African conflicts.

To Whom Does Sita Belong? Questions of Misrepresentation, Cultural Property and Feminist Critique in Nina Paley's Ramayana.Sharmila Lodhia, *Santa Clara University*

This paper examines the furor that erupted among Hindu groups at an animated film version of the Ramayana by American artist Nina Paley. I argue that the backlash against "Sita Sings the Blues," obscures vital distinctions between artistic engagements with religious iconography which invite opportunities to revisit idealized notions of gendered and cultural identity, as compared with those instances where images of "the Other" are more violently commodified and decontextualized in the Western marketplace. This analysis derives from a postcolonial feminist reading of gender, nation and sexuality that argues for recognition of the conceptual openings for feminist dialogue the film presents.

Representing the Tortured Body: War, Political Activism and the Case of Dr. Aafiya Siddiqui.Khanum Shaikh, *University of California, Santa Barbara*

In this paper I analyze representations of the tortured body of Dr. Aafiya Siddiqui, an elite woman of Pakistani origin who was sentenced to an 86-year prison sentence under terrorism charges after a contentious court battle in New York. I will highlight the ways that 1) gendered images of Siddiqui's suffering provided the political force for activist campaigns to critique the Paki/U.S. alliance in the War on Terror, and 2) the complex imbrications between gender, nation, and religion in the construction and deployment of these images.

Moderator:Gitanjali Singh Kaur Singh, *University of California, Los Angeles***408. Queer Readings: Navigating Cyborg Liminalities**

10:50 to 12:05 pm • Grand Ballroom B

Participants:***Digitization of the Queer: Toward Creation of a Cyborg Theology.***Vinamarata Kaur, *University of Cincinnati*

Through this project, I hope to introduce the conflicted concept of digital samalingakamukata, or diverse cyber-(homo)sexualities in India and South Asian diasporas. Using Ruth Vantia's interpretations of religious works, I use queer theology to situate the "homosexual" within the heterosexual normative in (historical and) modern India. Using films, I build upon the idea of an imagined virtual "home" that will encompass a broader "diaspora," thereby calling for creation of a cyborg theology, which will preach "free" realms of internet and technology to claim the "right to speak" and establish geo-queer

spaces, similar to Radhika Gajjala's concept of "build[ing] cyberfeminist webs."

Governing Bodies and Trans Bodies: Reconfiguring Medical and Legal Policies.Stef Murawsky, *University of Cincinnati*

Transgender people, as literal embodiments of Donna Haraway's cyborg figures, occupy liminal spaces that are rendered culturally illegible by governing bodies. The structural disavowal of trans bodies manifests in legal and medical practices invested in "Othering" trans bodies and authenticating cisgender identities and policies. A queer critique of gatekeeping practices is made in relation to clinically mandated best practices that offer "treatment" through "voluntary" pathologization. State regulated discrepancies, such as denying gender marker changes on government-issued documents, function problematically alongside clinical environments policing transition-related care through heteronormative methodologies. This paper discusses potential for trans disidentity politics to alter these institutions.

Femslash's Queer Relations: Rereading Homosocial Intimacies.Ashlie A. Sandoval, *University of Cincinnati*

Research on slash fiction—fan fiction that creates same-sex relations between male media characters—often explores how female authors make queer subjects out of male characters, creating fissures in hegemonic ideologies of gender. Less researched is how female femslash writers reread female homosocial relationships, rewriting into the text their own experiences and desires, thereby altering dominant scripts on gender and sexuality. Integrating Michael Hardt and Antonio Negri's research on "the common," I consider how fan fiction communities function as a digital social commons where new perspectives on sexuality are generated by the collected experience of queering mainstream media.

The Future of Women's, Gender, and Sexuality Studies: Queering the Conversation.Lydia Weiss, *University of Cincinnati*

Based on the increasing trend of Women's Studies programs expanding their titles to include the rhetoric of gender and sexuality, this essay offers a queer analysis of these transformations. Queer theoretical frameworks provide a particularly unique perspective for navigating and deconstructing normative bodies of knowledge within feminist academic departments. In order for academic feminism to establish an effective understanding of gendered oppression, we must actively engage in reframing educational narratives to incorporate queer persons, queer politics, and the full spectrum of gender identities, expressions, and experiences. I will draw on Susanne Luhmann's work to explore a potential queer pedagogy.

Moderator:Evelyn Ryan Heflin, *University of Cincinnati***409. Standpoint as an "Achievement"—Pedagogical Strategies of Un/Learning**

10:50 to 12:05 pm • Grand Ballroom C

Recognizing all learners as (un) knowers, with important experiences, deep knowledges, and dangerous blind-spots, we collectively wonder what is possible when we know ourselves as situated: politically, structurally, and personally. In this roundtable discussion, we will share ideas about what can be gained through an emphasis on "achieving" standpoint in (un)learning. Specifically, we will discuss strategies developed in four pedagogical sites: a community-based dialogue program, graduate and undergraduate courses in transnational feminism, an undergraduate course using intergroup dialogue pedagogies, and conscious/conscience activism (dramatic actions to change public consciousness).

Presenters:Anya Stanger, *Syracuse University*

Diane Ruth Singer Swords, *Syracuse University*
 Janet Dodd, *Community Wide Dialogue to End Racism*
 Sanjukta Mukherjee, *DePaul University*
 Himika Bhattacharya, *Syracuse University*

410. Decolonizing and Challenging the Economic Crisis: Transnational Feminist Perspectives

10:50 to 12:05 pm • Grand Ballroom F

How do we make sense of the current economic crisis in terms of gender, racialized, classed, and sexualized inequalities? What will the post-economic crisis look like? Using feminist transnational and post colonial perspectives, the panelists will highlight the ways in which neoliberalism reinvents itself, the consequences of this, and the things we need take seriously (e.g. warnings) as we try to develop feminist responses to the global economic crisis. The panelists will also emphasize sites in which subjugated knowledges can help us challenge the current discourse on economic crisis and guide the development of these new pathways.

Presenters:

Laura Parisi, *University of Victoria*
 Suzanne Bergeron, *University of Michigan, Dearborn*
 V Spike Peterson, *University of Arizona*
 Anne Sisson Runyan, *University of Cincinnati*

Moderator:

Drucilla Barker, *University of South Carolina*

411. Postfeminism on TV: "You've Come a Long Way, Baby"?

10:50 to 12:05 pm • Grand Ballroom G

Participants:

Enlightened Sexism?: A Closer Look at Neoliberalism and Postfeminism within the HBO Series.

Lauren Jaclyn DeCarvalho, *Pennsylvania State University*
 Analyzing the first season of the new HBO series, *Enlightened* (2011-present), this paper will elucidate how the television program offers postfeminist messaging through its portrayal (and punishment) of Amy Jellicoe, the series protagonist. Specifically, it will be argued that the program follows a televisual, postfeminist pattern where its career-minded and ambitious female character, who reifies the liberated woman archetype, is thrust back into a more traditionally-accepted female role. Coupled with the transformation that this character is forced to undergo, *Enlightened* reifies conventional female stereotypes in the regressing process where heavy emphasis is placed on Jellicoe's irrationality throughout the series.

Plus ça change, plus c'est la même chose: Gender and Sexuality on The Real Housewives.

Nicole Cox, *Florida State University*
 As a programming powerhouse that has survived five years and seven series locations, Bravo's *The Real Housewives* franchise is a formidable force among cable TV. As female-oriented reality fare, this study examines 172 episodes of *The Real Housewives* franchise through feminist political economy, calling attention to how the series is guided by commercial motives that uphold elements of capitalism and patriarchy. Concluding that Bravo targets females through interactive marketing while perpetuating stereotypical gender norms via its infamous "wink," *The Real Housewives* sell the female audience "images" of gender and sexuality that are deeply problematic and indicative of postfeminist media culture.

412. Expanding Landscapes of Coalitions and Homeplaces: Activist and Academic Networks in the 21st Century

10:50 to 12:05 pm • Grand Ballroom H

22 years after bell hooks termed homeplace "a site of resistance and liberation struggle" (Yearning, 43), activists and academics continue to seek new modalities and spaces for exchange. This roundtable's panelists consider the increasing connections made possible through internet communication technologies, social movements, and developing fields of academic study, alongside a fleeting sense of literal and figurative homeplace. This discussion weaves together research, teaching, and autoethnography-based insights as it considers how homeplace can be returned to or re-envisioned, as it is "that place where we return for renewal and self-recovery, where we heal our wounds and become whole" (49).

Presenters:

Sonny Nordmarken, *University of Massachusetts, Amherst*
 Sami Schalk, *Indiana University, Bloomington*
 Candice Buss, *University of North Carolina, Greensboro*
 Erin Nichole Zerbe, *Siena Heights University*

Moderator:

Ariella Rotramel, *Rutgers University*

413. Women in the Fourth Stage: Harbingers of Decline or Feminist Heralds of a Revolutionary Future?

10:50 to 12:05 pm • Junior Ballroom 1 - AV

Participants:

Kumin and Pastan: "Revolutionary" Poets.

Lois E. Rubin, *Pennsylvania State University*
 Poets Maxine Kumin and Linda Pastan, now in the fourth stages of their lives, enlighten future generations both through poetry that describes domestic lives of women of their generation and in lives that transcend the prescribed roles of the culture in which they grew up. Coming of age in post-war America, they followed traditional norms, married, had children and gave up their ambitions to be poets. Thanks to the women's movement and supportive husbands, both broke out of these constraints, providing a record of marriage and motherhood for their generation and a model of women who overcame cultural barriers.

Hairtofore and Hairafter: Fourth-Stage Women's Life-Course Experiences with Power, Status, and Beauty in Relation to Their Hair.

Courtney Barr, *Missouri State University*;
 Vanessa Jones, *Missouri State University*
 Weitz (2001, p. 667) asserted that "women's hair is central to their social position," but little has been published about fourth-stage women's view and review of their lifelong experiences with how their hair diminishes or enhances their power, social status, or "beauty" in society. To examine this, we conducted qualitative interviews with 12 women, age 75 and older, to learn about how hair and aging have intersected to affect others' responses to these fourth-stage women then and now. We found most respondents had never considered their hair in relation to power or status, but all acknowledged either directly or indirectly that "good hair" affected their self-esteem and feelings of social acceptance. Our next research will explore whether boomer women, who have been steeped in the beauty culture, are more keenly aware of how hair affects their power and social position.

Fourth-Stage Women's Gifts of Passage to Their Daughters.

Carol A. Gosselink, *Missouri State University*; Samantha Baumann, *Missouri State University*

Boomer women were interviewed to learn about their relationships with their mothers during childhood, adult years, their mother's declining years, and deaths. In this presentation, we will focus on the messages and "gifts" fourth-stage (age 75+) women transmitted to their daughters, thus continuing the tradition of mother-daughter generativity (Erikson). As one daughter recalled, "Without my fully realizing it, my mother, who was a teacher, subtly taught me how to overcome adversity. Her last gift to me was teaching me how to say good-bye."

Moderator:

Carol A. Gosselink, *Missouri State University*

414. Decolonizing Border Knowledge: Geopolitics, Agency, and Resistance

10:50 to 12:05 pm • Junior Ballroom 2

Participants:**Marisol's Border-Crossing Story: Challenging the Anti-Immigrant "Threat Narrative" and Fashioning a Sense of Belonging.**

Rebecca Martinez, *University of Missouri*

Unlike just twenty years ago, almost half of the undocumented immigrants crossing the border from Mexico into the U.S. are women. This paper analyzes one woman's border-crossing story, providing critical reflections on the militarization of the border as a women's rights issue. According to widely circulating U.S. narratives, so-called "Anchor Babies"—U.S. citizen babies born to undocumented women—represent cultural and racial threats to the nation. Thus, surveillance at the border can also be read, in part, as the policing of "dangerous" "fertile" bodies. In this space of war-like militarization, Marisol's border-crossing story tells of the threat of sexual violence at the border at the hands of U.S. border police in attempts to "control" geopolitical borders on the colonized territory of women's bodies. At the same time, Marisol, who eventually crossed into the U.S., struggles to challenge her outsider status, while resisting the dominant "threat narrative" told about her and her family.

"I declare you man and wife": The Marriage of Heteropatriarchy and Liberal Feminism.

Mignonette Chiu, *University of Missouri*

This paper will analyze and discuss the documentary film, *Border War*. As a Citizens United production, film produces an anti-immigrant narrative about the undocumented "illegal" subject, which serves to then constitute the "legal" subject--the "American"—through re-citational discursive processes that both "out" and "closet" particular "truths" that "document" either an inherent criminality/legality, sexual deviance/norm, and inability/ability to "assimilate" to American values and norms, norms privileging the heteropatriarchal nuclear "family." Although feminists have long contested notions of the traditional "family," the film successfully appeals to a liberal feminist audience by appealing to claims of women's "rights"/"choice" for a "safe house" (home/family).

Knowledge's Borders and Boundaries: Learning and the Politics of Knowledge Distribution.

M. Victoria Quiroz-Becerra, *New School*

I will be presenting work that I conducted for my dissertation on a program to encourage Latina immigrant women to become more engaged in public schools. I will focus on how Latina women (mothers) faced institutional barriers at school—the very site of learning and knowledge distribution—and how, through this program, Latina women created a site of resistance where they articulated an alternative view of what education is and what

should be included as part of the school curriculum. In this process Latinas are decolonizing knowledge that seeks to veil oppressions by marking them as disengaged and undeserving outsiders.

'After 9/11 Everything Changed': (Re)Articulations of Racialized and Gendered Anxieties in South Texas.

Jennifer Correa, *University of Wisconsin-Parkside*

Historically, the U.S.-Mexico border has been a site of conflict, violence, and racial angst. Most recently, the events of September 11, 2001, have changed the social, cultural, and political dynamics of the Southwest border region as State militarization efforts to defeat terrorism have led to an increase in deterrence projects such as the Secure Fence Act of 2006—a 670 mile barrier between the U.S. and Mexico (Dunn 2009; Miller 2010). I argue that this quasi-military policy along the Texas-Mexico border has re-invented racialized and gendered anxieties between the two largest populations in the area—Latinos and Whites—as they navigate new political-legal terrain ushered in by the U.S. State's Department of Homeland Security (DHS). To investigate these phenomena, I utilize a multimethod approach comprised of qualitative interviews and ethnographic fieldwork to examine elite political discourse surrounding homeland security policies along the Texas-Mexico border region. In turn, I analyzed south Texas border resident narratives to shed light on how their perceptions and experiences were shaped by these public National Security pronouncements as well as the State policies that ensued thereafter in the region.

Moderator:

Rebecca Dingo, *University of Missouri*

415. Decolonizing Theoretical Spaces Toward Multiple Liberations

10:50 to 12:05 pm • Junior Ballroom 3

Participants:**Feminist Theology between Metanarrative and the Irruption of the Third World: Decolonizing Ruether.**

Dirk von der Horst, *Graduate Theological Union*

Rosemary Ruether's feminist theology implicitly negotiates a tension between a modernist reliance on metanarratives and commitment to Third World voices that disrupt narratives of universality and progress. The "history of religions" approach in which she was trained assumes that a linear presentation of history is possible. Her extensive dialogue with Third World liberation theology invites a postcolonial critique of this linear approach to history. An examination of Ruether's advocacy of Third World theologians will answer the question as to whether or not her integration of metanarrative and postcolonial struggles is successful.

The North American Decolonizing Space of Trinh T. Minh-ha and Patricia Hill Collins and their Methodological Relevance in

Inter-religious Study. Sarah E. Robinson, *Claremont Graduate University*

Feminism and womanism deal directly with difference through various methods, providing potential fodder for other studies grappling with multiplicity. Inter-religious study identifies each religious worldview as distinct not only as a whole, but with diversity among individuals and communities. Feminist, womanist, and inter-religious study methods manage the gaps, overlaps, and difficulties of responsibly studying difference. Trinh T. Minh-ha and Patricia Hill Collins provide North American spaces of decolonizing, liberative potential, revealing how studying difference can fuel personal and social transformation. These notions are relevant to inter-religious study in welcoming the misunderstood, standing with the oppressed, and strategically unearthing common ground.

Queer Theory as a Methodology for Liberation of Religious Identities and Desire: The Case of Edith Stein and Regina Jonas.Emily Leah Silverman, *Graduate Theological Union*

I argue that queer theory can be applied as a method to break out of the binary dichotomy of modernist views of religious identity and desire. By applying the works of Judith Butler and Sara Ahmed, I show that sexual desire and religious identities are established through the ritualization of performance and dress, which allows for new spaces and orientation to open up that break the traditional binary. I apply this method to the case studies of the hybrid religious identities and desire of Edith Stein, a Jewish Nun, and Regina Jonas, a woman Rabbi during the Nazi period.

Mysticism, Identity De-formation, and Decolonization.Marirose Lescher, *Claremont Graduate University*

Is the personal self a “real” object or “artifact”? Is the distinction between self and other absolute? Mystical traditions like Sufism, Contemplative Christianity and Buddhism direct us toward notions of no-self—rhizomatic indeterminacies and becomings, permeable and free from binary conditionings, bringing forth by emptying. We may view “no-self” as a transformative identity de-formation that will interrupt and decolonize dominant hegemonies, while making space for fluid, constitutive openings and mediated epistemes. My paper relies on the work of interpersonal neurobiologist, Dan Siegel, Sufi Scholar, Ali Ansari, Rev. Cynthia Bourgeault, and feminist theologians, Beverly Lanzetta, and Catherine Keller.

416. Making Revolutionary Xicana Theater

10:50 to 12:05 pm • Junior Ballroom 4 - AV

What are the conditions of possibility that accompany the growing reach of contemporary Xicana and women of color theater? This creative roundtable explores this question by bringing together artists whose work circulates largely through queer people of color and academic networks. Through short readings/performances, the practitioners—who have trained with and collaborated with Cherrie Moraga—investigate the relationship between aesthetics and social justice. Each will share from their recently published or produced work and dialogue on the politics of production and decolonizing hegemonic theater for Xicana and women of color cultural productions.

Presenters:Adelina Anthony, *Cihuatl Productions*Virginia Grise, *Artist*Irma Mayorga, *Dartmouth College*Jackie Cuevas, *Syracuse University***417. Decolonizing Notions of Race and Gender Within a Transnational Feminist Framework**

10:50 to 12:05 pm • Oakland Room

Participants:***Blepharoplasty and the Standardization of Beauty.***Kimiko Tanita, *Florida International University*

This essay addresses blepharoplasty, a popular surgical procedure with Asian women, in which women alter the shape of their eyes. In addition to this, I will, more importantly, elucidate the reasons as to why Asian women are undergoing this procedure. In order to do so I will be conducting critical discourse analysis of the advertising used by doctors that perform the procedure, in order to demonstrate how standardized notions of beauty, coded as cosmopolitan whiteness, were developed during the colonial period and how these same ideals are being utilized to sell the procedure of blepharoplasty to Asian women today.

Transnational Feminist Analysis of Black Racial Identity Formation.Mamyrah Dougé-Prosper, *Florida International University*

The essentialization of migrant communities invisibilizes the critical differences in race, class, gender, and immigration status among these groups in both the homeland and the host country. The author has participated in research and political projects that have shaped an understanding of racial identity formation in the United States, in the context of Haitian Diasporic positionality. This essay discusses the importance of situating knowledges, of ensuring reflexivity in academic research, of problematizing political discourse in activist work, of pluralizing race, and of applying more complex understandings to the study of oppression through an exploration of a housing organization.

Racialized Fantasies and Romance Tours: How Colombia Compares.Julia Meszaros, *Florida International University*

This essay addresses racialized desires within the romance tourism industry in Medellin, Colombia. Through participant observation, focus groups, semi-structured interviews, and critical discourse analysis, I will be decolonizing knowledges surrounding the process of finding a “mail order bride” and how racialized ideas influence both potential bride and groom’s constructions of what is desirable within a potential mate. I argue that traits, both physical and personality, associated with cosmopolitan whiteness influence people’s definitions of desirability, on both sides of the market.

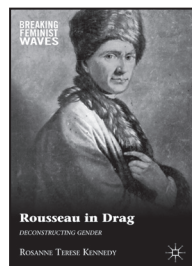
Rurality, Sexuality, and Geography: Black Women’s Politics of Place and Body.LaToya Eaves, *Florida International University*

This essay explores the trajectories of black human geographies, as named by Katherine McKittrick and Clyde Woods (2007). It is through these trajectories that the essay examines spatialities of queer black women in the context of contemporary U.S. rurality and discuss the implications of external (urban, global) politics on the intersections of the rural, race, sexuality, and gender. Building on works of black feminists and scholars of sexuality, the complexities and privileges that queer black women experience are situated into larger discussions of anti-essentialist thought in the public sphere.

Moderator:LaToya Eaves, *Florida International University*

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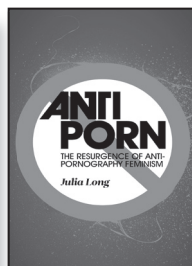
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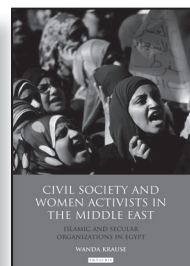
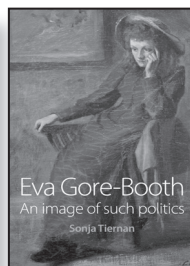
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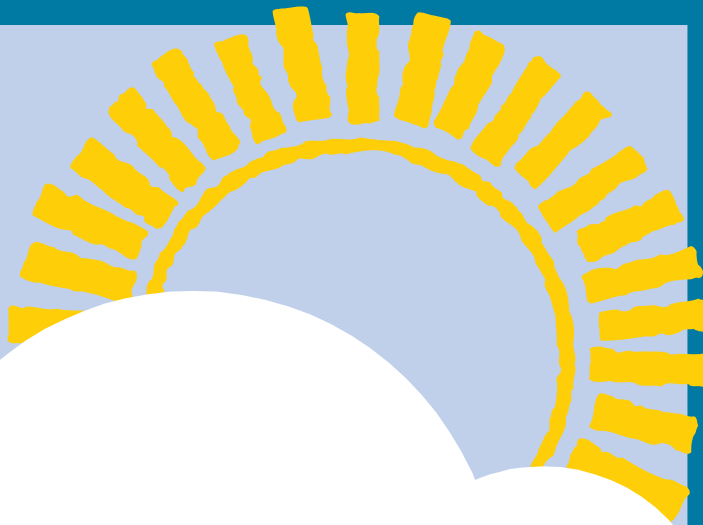
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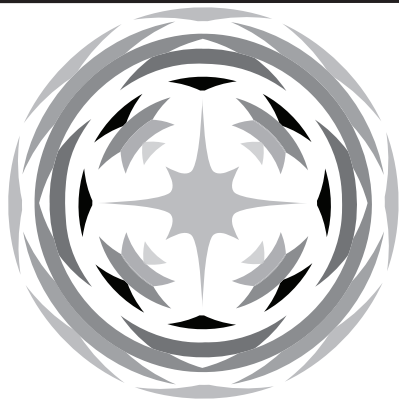
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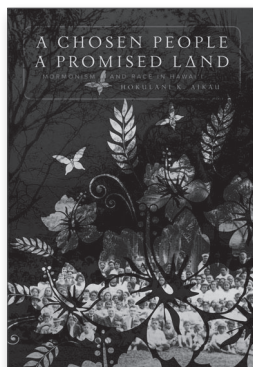
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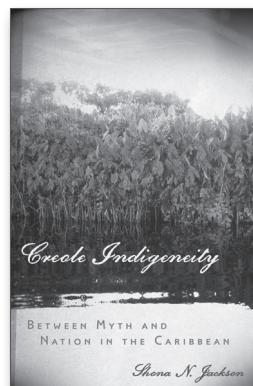
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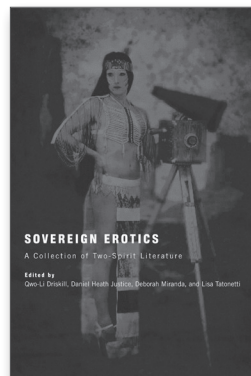
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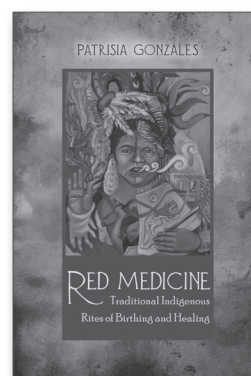
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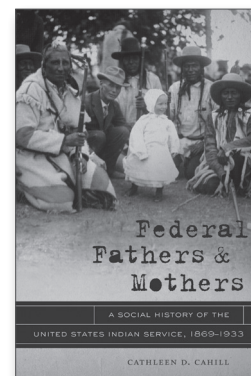
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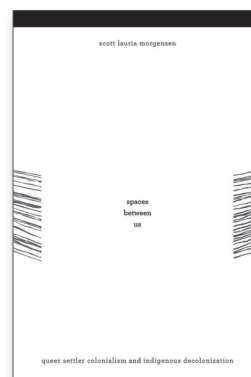
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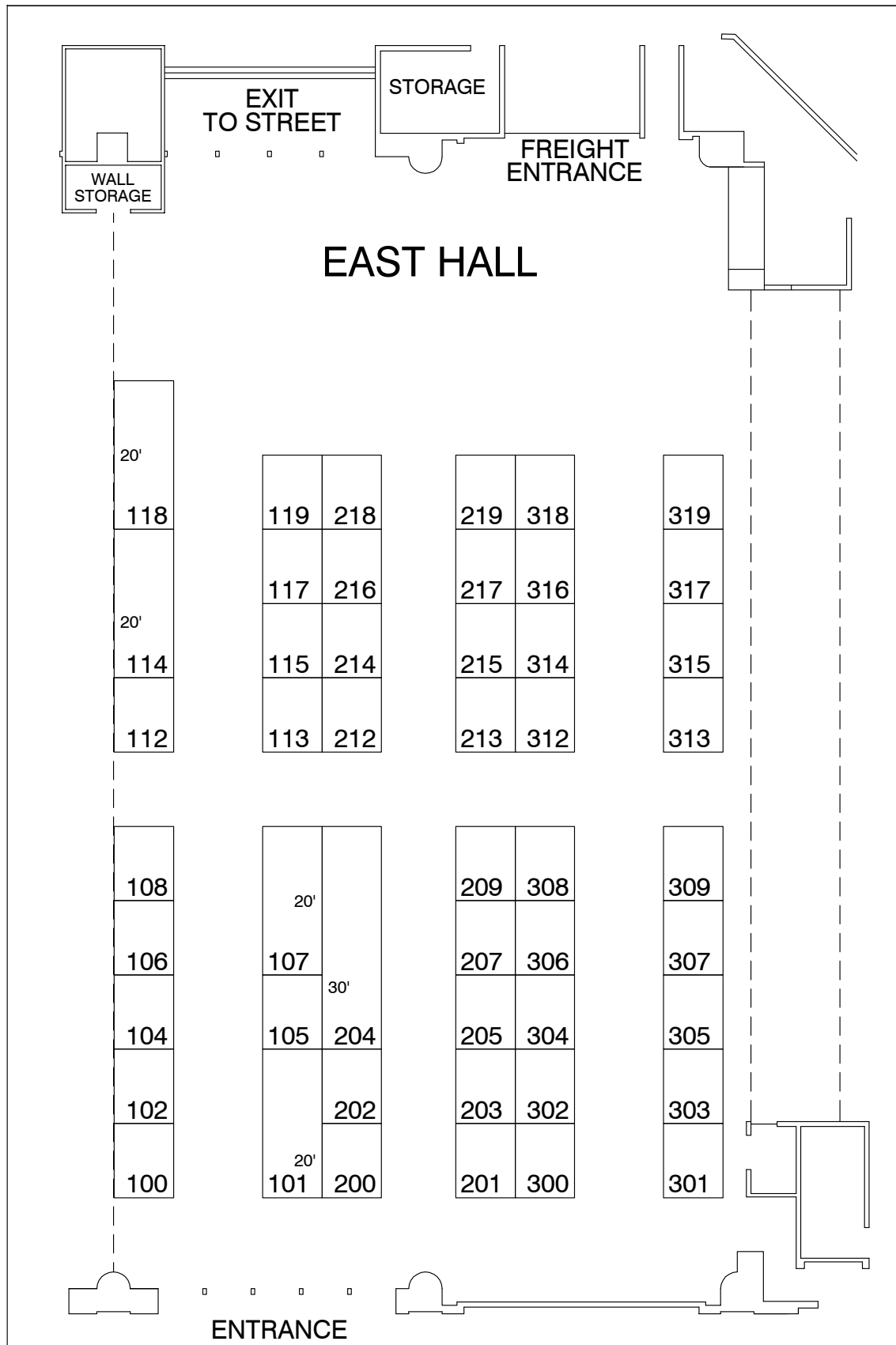
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ABOUT THE THEME For 2013, the NWSA takes up the geographies, histories, and political stakes of various feminist engagements, confrontations, and struggles—intellectual and institutional, local and global, public and intimate. How is it that we are, or should be, negotiating these points of encounter as the contours of theories, disciplines, communities, economies, forms of protest, and even national borders/identities shift? How are new spaces for thinking and doing “otherwise” opened up by reassessing loyalties, renegotiating borders, reconceptualizing pasts, and reimagining embodiments? How do such changes demarcate both exclusions and inclusions? What might they tell about new (or old) ways of effecting change? And what justice or injustices do they foster and/or resist?

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What counts as sacred and profane in religion, politics, and our field, and why?

Borders and Margins

Where does women's and gender studies meet other disciplines or communities?
What characterizes productive or unproductive encounters?

Futures of the Feminist Past

How do we identify and understand our history?

Body Politics

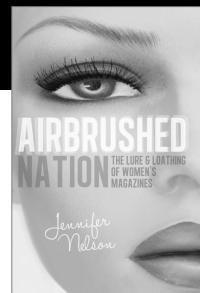
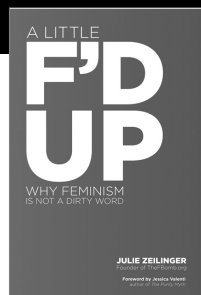
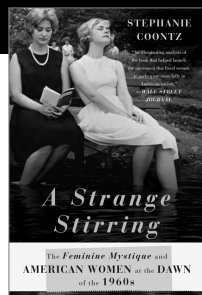
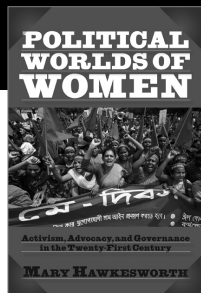
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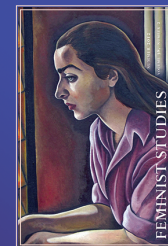
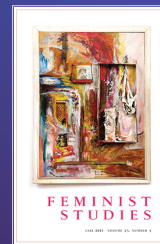
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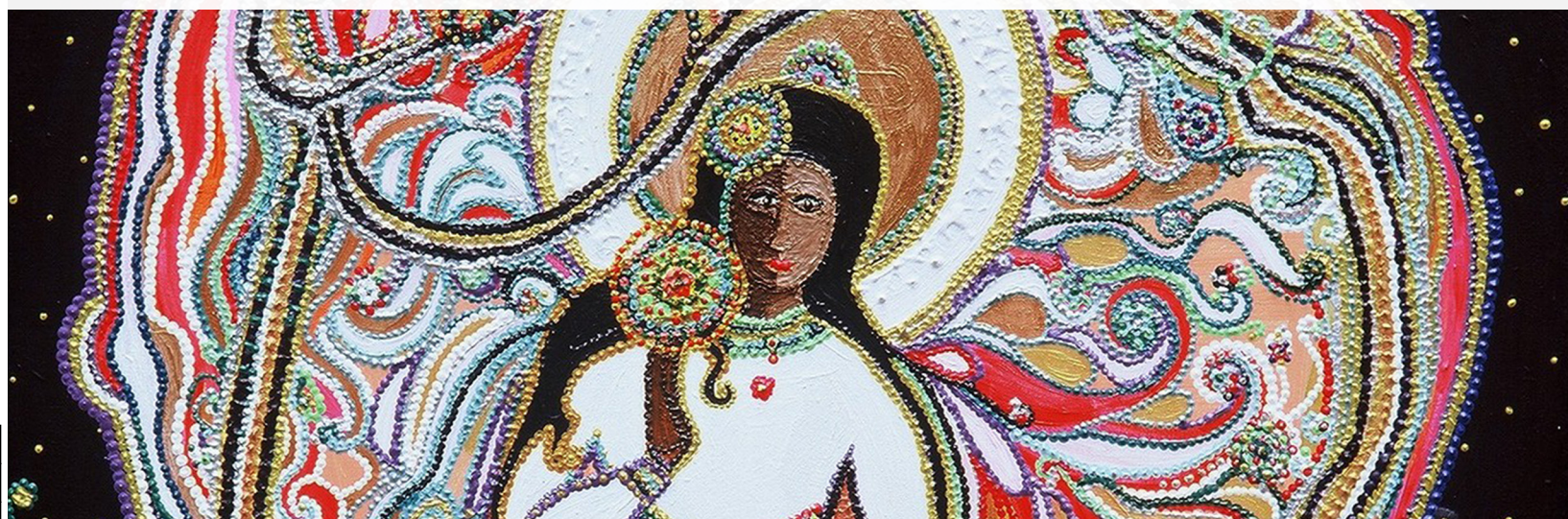
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PRESENTS

Demystifying the Publishing Process



Friday, November 9, at NWSA 2012

1. **9:25 – 10:40 am:** Sit in on the panel discussion “Academic Publishing in Women’s Studies: Journals,” featuring *Signs* Editor in Chief Mary Hawkesworth, as well as Ashwini Tambe, Monica Barron, Gail Cohee, Paula J. Giddings, and Erin Durban-Albrecht.

Saturday, November 10, at NWSA 2012

2. **8:30 – 11:00 am:** Drop by the Marriot’s Level Two restaurant to join *Signs* Deputy Editor Andy Mazzaschi for coffee, snacks, and an informal discussion about preparing your paper for publication.
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